



Informazioni su questo libro

Si tratta della copia digitale di un libro che per generazioni è stato conservata negli scaffali di una biblioteca prima di essere digitalizzato da Google nell'ambito del progetto volto a rendere disponibili online i libri di tutto il mondo.

Ha sopravvissuto abbastanza per non essere più protetto dai diritti di copyright e diventare di pubblico dominio. Un libro di pubblico dominio è un libro che non è mai stato protetto dal copyright o i cui termini legali di copyright sono scaduti. La classificazione di un libro come di pubblico dominio può variare da paese a paese. I libri di pubblico dominio sono l'anello di congiunzione con il passato, rappresentano un patrimonio storico, culturale e di conoscenza spesso difficile da scoprire.

Commenti, note e altre annotazioni a margine presenti nel volume originale compariranno in questo file, come testimonianza del lungo viaggio percorso dal libro, dall'editore originale alla biblioteca, per giungere fino a te.

Linee guida per l'utilizzo

Google è orgoglioso di essere il partner delle biblioteche per digitalizzare i materiali di pubblico dominio e renderli universalmente disponibili. I libri di pubblico dominio appartengono al pubblico e noi ne siamo solamente i custodi. Tuttavia questo lavoro è oneroso, pertanto, per poter continuare ad offrire questo servizio abbiamo preso alcune iniziative per impedire l'utilizzo illecito da parte di soggetti commerciali, compresa l'imposizione di restrizioni sull'invio di query automatizzate.

Inoltre ti chiediamo di:

- + *Non fare un uso commerciale di questi file* Abbiamo concepito Google Ricerca Libri per l'uso da parte dei singoli utenti privati e ti chiediamo di utilizzare questi file per uso personale e non a fini commerciali.
- + *Non inviare query automatizzate* Non inviare a Google query automatizzate di alcun tipo. Se stai effettuando delle ricerche nel campo della traduzione automatica, del riconoscimento ottico dei caratteri (OCR) o in altri campi dove necessiti di utilizzare grandi quantità di testo, ti invitiamo a contattarci. Incoraggiamo l'uso dei materiali di pubblico dominio per questi scopi e potremmo esserti di aiuto.
- + *Conserva la filigrana* La "filigrana" (watermark) di Google che compare in ciascun file è essenziale per informare gli utenti su questo progetto e aiutarli a trovare materiali aggiuntivi tramite Google Ricerca Libri. Non rimuoverla.
- + *Fanne un uso legale* Indipendentemente dall'utilizzo che ne farai, ricordati che è tua responsabilità accertarti di farne un uso legale. Non dare per scontato che, poiché un libro è di pubblico dominio per gli utenti degli Stati Uniti, sia di pubblico dominio anche per gli utenti di altri paesi. I criteri che stabiliscono se un libro è protetto da copyright variano da Paese a Paese e non possiamo offrire indicazioni se un determinato uso del libro è consentito. Non dare per scontato che poiché un libro compare in Google Ricerca Libri ciò significhi che può essere utilizzato in qualsiasi modo e in qualsiasi Paese del mondo. Le sanzioni per le violazioni del copyright possono essere molto severe.

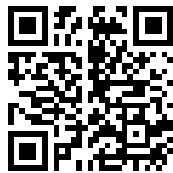
Informazioni su Google Ricerca Libri

La missione di Google è organizzare le informazioni a livello mondiale e renderle universalmente accessibili e fruibili. Google Ricerca Libri aiuta i lettori a scoprire i libri di tutto il mondo e consente ad autori ed editori di raggiungere un pubblico più ampio. Puoi effettuare una ricerca sul Web nell'intero testo di questo libro da <http://books.google.com>

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



UC-NRLF



\$B 406 539

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF
Mrs. SARAH P. WALSWORTH.

Received October, 1894.

Accessions No. **56908** . *Class No.*

Edw B Malsworth.

Theological Seminary
New York City -

St. Louis, Mo. 1892

My dear Mr. Brewster

E. B. Halworth, Union Assoc
A

CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

BY
ISAAC NORDHEIMER, PHIL. DOCT.,
PROFESSOR OF ARABIC AND OTHER ORIENTAL LANGUAGES IN THE UNIVERSITY OF THE
CITY OF NEW YORK.

IN TWO VOLUMES.

VOL. I.

SECOND EDITION.

NEW YORK:
WILEY AND PUTNAM, No. 161 BROADWAY.
PHILADELPHIA.—HENRY PERKINS; DESILVER, THOMAS & Co.
BOSTON.—CROCKER & BREWSTER.

M DCCC XLII.

56908

Entered, according to act of Congress, in the year 1838,
by ISAAC NORDHEIMER,
In the Clerk's office of the District Court of Connecticut.

University Press,
JOHN F. TROW, PRINTER,
114 Nassau-street.

PJ4563
N67
1842
V.1-2
MAIN

PREFACE AND INTRODUCTION.

THE appearance of a Hebrew Grammar, claiming to be a critical one, will not, it is thought, in the present state of philological science, prove entirely unacceptable. Indeed it might somewhat savour of affectation, were the author to offer any apology for the publication of his work in a period so productive in all the departments of literature; since it has been undertaken, and by the permission of the Almighty so far completed, with the design of meeting the urgent demands which the improvements effected in every branch of general philology now make on the cultivators of the Hebrew language for its further and more philosophical developement. With this view of the subject always before him, it has been the author's constant aim, to analytically investigate, and synthetically exhibit and explain, those laws which give rise to the phenomena of formation and inflection presented by one of the most natural and regular of languages; and at the same time incidentally to point out its surprisingly intimate connection, both lexicographical and grammatical, not only with the other Shemitish languages, but also with those of the Japhetish or Indo-European stock,—thereby laying open to the view of the future investigator in this interesting field of research the rich mine of discovery which awaits him. How far the present work may have succeeded in effecting these important purposes, it must be left for the candid and impartial critic to state, and for time to decide.

The period has now gone by when a grammar was regarded as complete which exhibited the etymological and syntactical forms of a language as phenomena peculiar to itself, and whose sole merit consisted in the degree of diligence employed in collecting these facts, and the clearness of the arrangement in which they were displayed. In the present age, when philology, by means of the philosophical mode of treatment to which it has been subjected, is raised to the rank of a science, that grammarian will not be considered as having duly executed his task who does not enter upon the resolution of the phenomena of the particular language he undertakes to discuss, with the conviction that they are all necessary results of immutable and constantly operating laws, and with the intention of discovering and exhibiting those laws, and of applying them to the illustration of the

whole body of facts which the language presents ; at the same time showing for what reason and in what manner certain forms are made to serve certain grammatical purposes, and how these forms have arrived at their existing state. By this method of proceeding, the grammar of an individual language, which must otherwise prove a dry collection of lifeless, arbitrary, and loosely connected facts, is reduced to a completely organized system, connected in the most intimate manner by internal and eternal bands with an entire science.

The honour of creating this new and splendid era in philology has been reserved for the nineteenth century, the distinguishing characteristic of which is an impatience of the circumscribed limits within which our less enterprising forefathers were content to move, and an ardent desire to extend the moral, political, and literary horizon to its utmost stretch. In the general struggle of all classes of men for the advancement and elevation of their several pursuits, the philologist has not remained idle. For, as an aspiring youth, not satisfied with the one-sided view of men and things obtained by even the most intimate acquaintance with all that pertains to his own country, travels through divers and far distant regions, and, after contemplating the exhaustless variety of their institutions and productions with the comprehensive glance of a world-historian, returns with his knowledge increased, his views enlarged, and his powers of observation sharpened, to his native land, where he meets with a thousand sources of interest and instruction which before from their very familiarity escaped his attention ; so the philologist, to whose elevated aims the study of a few favourite tongues no longer suffices, turns his attention to that cradle of history, arts, and languages, the East,—and, having reached the banks of the remote Indus, by investigating the venerable tongues there still existing, discovers the means and the manner of exchanging their ideas which men have employed from the birth of time. With the knowledge thus acquired, he applies himself anew to the examination of his native tongue and of those more nearly related to it, whose structure now presents to his delighted view a philosophical symmetry and beauty of which before he possessed not the slightest conception.

The revolution thus produced within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly discovered star in the East, the Sanscrit, now so brightly illumining the horizon of philology,—and led on by its refulgent beams arrived at the classic soil of the ancient Hindu, where to their astonishment they recognised the scenery of their own familiar homes, and heard the well-known accents of their native tongues,—they began to anticipate a discovery of no less importance, than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages, which had long pressed themselves on the attention of

critical minds. For, knowing as they did that languages are the product of the movements of the organs of speech, which are originated and controlled by the emotions of the soul,

“*post effort animi motus, interprete linguâ;*”

and also that, as human nature is in all times and places essentially the same, so consequently is human feeling, they argued with justice that these results of the operations of the mind, however concurrent circumstances might cause them externally to vary, must nevertheless bear a strong internal resemblance to each other.

The real conditions of the difficult problem, the solution of which is the nature of that common bond of union between all languages whose existence has long been felt and acknowledged as certain, begin to be more clearly understood, now that the philologist, by a philosophical study and comparison of languages the most remote, is prepared to seek this intimate connection in something deeper than the mere outward form, viz. in the nature of the human mind, the primary cause of all language, and in the structure of the organs of speech, the universal instrument by which it is produced. The truth of the proposition is now fully established, that, as the logician in undertaking to discover and explain the laws of thinking, (the internal speech or language of the soul, depending indeed upon words, but not yet incorporated into sounds,) must examine into all the faculties of the human mind, watch with a deeply penetrating look their movements, operations, and progress, and finally display the results of his inquiries in a series of laws so systematically progressive that each one may serve as the foundation for that which succeeds it; in like manner the philologist, after an accurate investigation and comparison of the various powers of the mind, must discover in the relation of the physical senses to the external world, how the internal man becomes excited to cause the organs of speech to be set in motion, and in what manner these organs are impelled by his feelings to the production of articulate sounds.

At the very outset of his inquiry, he will not fail to recognise the important truth, that all the nations on which the sun shines in his daily course, from the subdued and patient Chinese to the untamed savage that roams the wilds of America, have the same purpose in putting their organs of speech in motion, namely, to embody in sounds the operations of their minds; and that those ideas and feelings which one nation wishes to communicate, another will likewise desire to convey. But that which remained undivided and unchanged in the harmony of thought and feeling, and dependent for its form on the subjective character of each individual nation, as soon as it is brought forth into the external world through the agency of the organs of speech, becomes diversified in a variety as boundless as the modifications which the voice and the movements of the organs themselves admit. Thus the ideas must necessarily break through their previous

harmony in order to issue forth embodied in sounds; and as these come in contact with the rest of the external world, the reaction exerts upon their formation a powerful influence. And hence the development of these sounds,—which are produced by changes in the position or configuration of the organs of speech, as for instance the vowels, or by their actual collision, as the consonants,—although in all times and places essentially the same, exhibits itself under varying aspects, not only in the different languages of separate nations, but also in the often numerous dialects of a single tongue.

Accordingly the development of consonants and vowels, considered independently of each other as the primary elements of speech, is the second point in the formation of language to which the attention of the philologist must be directed. And this will lead him by an easy transition to the discovery of those general principles on which is founded the combination of vowels and consonants into syllables. Here a much greater variety will disclose itself to him in the methods pursued by different languages than in the course of his preceding investigations; for in proportion as these articulate sounds remove from their internal source, and continue to render themselves independent by advancing further into the material world, the more extensively they become modified by external influences. Yet amid all this diversity of sounds and forms, he must not lose sight of their unity of origin, or shrink from the task of seeking out the clue to its discovery.

As the philologist thus pursues his investigations, and, prepared by the results of his preceding researches into the primary elements of language, proceeds to examine the further combination of syllables into words, he again enters upon a larger and at the same time an entirely new field. It must now be his object to ascertain, not only how syllables are combined, but also *why* they are combined as he finds them, and not otherwise; and not only what ideas such combinations are intended to convey, but also *why* they convey one idea rather than another. Indeed the philologist can scarcely be said to have fairly entered upon the study of language, till he comes to inquire on what account words are created, or in other words, wherein consists the connection between these external sounds and the internal impressions and operations of the soul which are their producing cause.

Since however the external sound belongs entirely to the material and the idea which it represents as exclusively to the immaterial world, the two stand at a distance so remote from each other, that the connection between them has hitherto been a complete *res occulta*; and such doubtless it will continue, so long as we shall remain ignorant of the nature of the union existing between the body and the soul. For the present therefore we must rest content with the ability to trace the connection of such of these representatives of ideas with their originals, as are rather imitations of material sounds than the

immediate production of the operations of the mind, viz. *onomatopées* ; while that which exists between those words and their primary cause, whose origin lies in the activity of the soul, whether excited by sensation or reflection, is likely to remain for ever an impenetrable mystery. All that we can hope to accomplish in the vast majority of cases, is to find out the primitive idea or signification of a word for the expression of which the organs through the power of the soul were first set in motion ; and when once the word with its individual meaning has been thus established as an integral part of the language to which it belongs, the formation of derivatives may be shown to take place on principles the determination of which is comparatively easy.

The improbability however of our ever being able to discover the nature of the connection between the objective word and the subjective idea which it represents, is no sufficient argument against its existence. On the contrary, that such a connection does exist, is proved by the fact, that a striking similarity and even identity of form is often presented by corresponding primitives in languages the most remote from each other ; the origin of which resemblance, though not deducible from any circumstances of time or place, may yet be found in the relation borne by language to the human mind, which gives rise to the production of similar sounds or combinations of sounds by different individuals or nations, to denote the same idea. Still we must not expect to find this internal relation displayed in an objective resemblance of all languages to each other : since in the very moment of its birth an idea may be perceived in modes as various as the innumerable degrees in which mental development and culture exist ; and even when the original perception is uniformly the same, it is liable to be indefinitely modified through the influence of the external world on becoming incorporated into sounds. And thus we see that at the very outset of the word's creation there exists a reason why those sanguine expectations of the discovery of a genealogical band uniting all languages to a parent stem, which the brilliant results of their acute investigations have raised in the minds of some ardent cultivators of comparative philology, have hitherto been and will continue to be frustrated, so long as it is sought in the external form of the word itself, with the preconceived opinion that a given combination of sounds must of necessity express the same idea in one language as in another.

When once the word has obtained its expression, that which before was the exclusive property of the mind acquires a separate existence of its own, and is submitted to the cognizance of the senses by means of the organs of speech ; and thus the sound and its animating idea become coestablished in the mutual relation of body and soul. Accordingly a repetition of the primary impression, by causing the organs of speech to be set in motion in a similar manner, results in the reproduction of the same sound or combination of sounds which it at first originated. These considerations enable us to understand

why it is that primitive words, which are the direct expressions of the operations of the soul, not having acquired a complete individuality, but continuing partially to retain their connection with the latter, frequently exhibit an astonishing similarity to each other in languages whose sources are to all appearance totally distinct. Again, as the points of resemblance afforded by an idea are numerous in proportion to the scope of its signification, we frequently find in the comparative study of languages, that although corresponding derivations may present an almost entirely dissimilar appearance, the examination of their roots, which are the more immediate reflections of the impressions of the soul, often proves them to be astonishingly near.

Primitive words, even after their establishment as the outward signs of ideas, are liable to mutations of various kinds: thus an individual, in endeavouring to render an idea objective by means of the same representative through which it was before communicated to him by another, may involuntarily change some of its elements; a process whose continued repetition is capable of producing essential alterations in the forms of words. These changes may be effected in two different ways: either by accidentally commuting nearly related sounds, i. e. those produced by the same or contiguous organs; or by neglecting one of the elements of a compound articulation, or adding another as an assistant, for the purpose of facilitating utterance. And this we may reasonably conclude to be the origin of the almost infinite variety of dialects of many single languages, and also of the numerous languages which spring from an individual stock.

Entertaining such views of the origin and progress of language, after a careful examination of the structure of the organs of speech, and of the relations which the products of their activity bear to their movements, and after watching the influences exerted by climate and other external circumstances upon the moral and physical condition of mankind through long periods of time, the inquiring philologist has been enabled to separate the effects of extraneous causes from the primary forms acquired by words as the direct expressions of the ideas conceived by the soul. These are the principles and the mode of investigation which have brought about the wonderful discoveries that characterize the present state of philological science, and which must go on producing others of increasing importance, whose magnitude none can presume to estimate.

The involuntary mutations in the forms of words to which differences of organization give rise in the attempts to reproduce the original combinations of sounds, doubtless suggested the notion of voluntary changes for the purpose of denoting ideas differing in a greater or less degree from those already embodied in words, although still bearing to them a direct and obvious relation. In this manner a comparatively few primitives are made to furnish the materials for constructing a multitude of new terms; the selection of similar expressions as the representatives of similar ideas being the natural

result of the constitution of the human mind. Hence a language containing but a moderate number of primitives may be extremely rich in its vocabulary, if the power of derivation exist in full force. Those changes which consist in the commutation, rejection, or addition of a vowel or consonant, may be called *INTERNAL*.

Again, a modified idea may be represented by the addition of another term to that which denotes it in its simple state; the two words, although severally retaining their independent significations, being made to serve as the expression of a single idea: this may be termed *inclination*. These two words in consequence of the simplicity of their joint signification may become united into a single compound expression; in the course of which either one or both may undergo some change from the original form, although adhering to it in the main: this is termed *composition*. The process may even be carried further, until at last one of the terms by parting with some of its principal elements is made to assume the appearance of an initial or final increment, at the same time surrendering its individual meaning, which is no longer distinguishable in that of the compound: this is called *afformation*. The mutations produced by this mode of designating related ideas may be denominated *EXTERNAL*. They are far more delicate and important than those of the preceding kind; for as the word becomes increased, its objectivity is enlarged, and the greater are the changes it admits.

As a result of this variety in the modes of constructing expressions for ideas similar to those already denoted by words, we find that not only is derivation effected differently in separate words and classes of words in the same language, but also that a marked distinction in this respect exists in different languages,—*internal* changes prevailing chiefly or almost exclusively in one, and *external* in another.

We have two principal data on which to proceed in the attempt to distinguish the primitive word from its derivatives; these are its *signification* and its *form*.

First. In order to discover the primitive by means of its *signification*, we must seek out that idea lying as a common root at the foundation of all the rest, *from* which they have grown out in various directions, either as its branches or as newly formed independent stems, and *to* which they all admit of being reduced, however apparently remote from their original. This mode of proceeding is grounded on the fact that the conception of the modification of an idea must always be preceded by that of the simple idea itself, which immediately upon its birth in the mind obtains an external existence in the form of a word. The truth of this proposition is not disproved by the non-existence in a language of words corresponding to certain primitive ideas: for such terms may become obsolete, while their derivatives remain in use, and constitute an indispensable portion of the language; even as in the physical world a tree is seen to wither and die, after producing shoots whose branches flourish as widely as

those of the parent stem. In the course of the laborious investigations here pointed out, and which it lies chiefly within the province of the lexicographer to make, comparative philology is capable of furnishing assistance of the most important kind; since a radical word which has become extinct in one language is not unfrequently preserved in another of the same stock.

A plan similar to the above must be pursued in the attempt to deduce the *primitive meaning* of a word from the variety of acceptations in which it may be employed; that is, our researches must be uniformly directed to the discovery of that idea which forms the foundation of all the rest. And this will always be that which lies nearest the soul of man, and is most likely first to affect it; for the first activity of the organs is exerted to produce a primitive word, and the first causes of such activity are the earliest impressions of the soul.

Secondly. In endeavouring to ascertain the primitive by its *form*, we must seek out that word which presents the least complexity in its appearance. For as a mutual relation exists between the internal impression and its external representative, and as the first impression is invariably the simplest, the primitive word which corresponds to it must exhibit the greatest degree of simplicity in regard to the elements of which it is composed. To the question, therefore, whether the monosyllabic or the polysyllabic form of words is to be regarded as original, we would reply without hesitation, the former; for, though we may find ideas which are certainly primitive expressed in a language by words of a more or less complex appearance, they must nevertheless be susceptible of reduction to those simple forms from which the operation of various influences through an indefinite period of time has caused them gradually to deviate, until at length they have arrived at that state in which they first attract our observation. That essential changes in the forms of primitives do actually occur, is completely proved by a comparison of the prevalent forms of words in the chief great divisions of human speech. Thus the inflexible nature of the monosyllabic Chinese appears to forbid any modification of the primitive type even in derivatives. On the other hand, the interminable dialects of the aborigines of America present the majority of words both primitive and derivative in a luxuriantly polysyllabic form. The Indo-European and Shemitish stocks may be said as a whole to constitute a medium between these two extremes, although in this respect they differ to a considerable extent among themselves.

The changes to which a primitive word is liable are the modification of its original elements, addition, and rejection. These again are of two kinds, viz. those which a word undergoes in passing from one dialect or language into another, and those employed to indicate a deviation from the primary meaning. The changes of the first kind are not the result of the operations of the mind, but are involuntarily produced by varieties in the conformation of the organs of speech; as

however these varieties are of limited extent, so also are the changes of which they are the cause. The philologist, therefore, in tracing their origin need go no further than the structure of the organs, from which they arise; after examining these with attention, and ascertaining the precise nature and extent of the modifications to which they are liable, he must exhibit the results of his inquiries as the laws on which all such changes depend. But in order to penetrate the sources of that other class of changes which take place during the progress of derivation, this alone will not suffice; since those are the result of a deliberate operation of the mind, exerted to express, either by means of an internal change in the primitive word itself or by the addition of another word in an entire or fragmentary form, an extension or modification of the original meaning.

The discovery of the causes in which changes of the latter description originate, demands a much greater share of intelligence and application. The statement that the change of a certain consonant or vowel, or the addition of a certain word or syllable, is uniformly accompanied by this or that change of meaning, will not be considered satisfactory. It will be required further to show by what means a given change in the form of a word, or accension to its length, is rendered capable of conveying that modification of the original idea by which it is attended. And here, it must be owned, the philologist is frequently left in darkness: since the numerous influences both internal and external which so strongly affect the primitives, exercise the same power and in a still higher degree on their less important additions. Consequently not only may those additions which retain somewhat of their independent signification have departed so far from their original form and meaning, that these can be recovered only through the laborious inquiries and happy suggestions of a vigorous and original thinker; but they may so merge their signification into that of the compound, and become so essentially altered in appearance, as to render every attempt at their elucidation utterly hopeless. The cultivation of this abstruse department of philology has been pursued with the most distinguished success, as far as relates to the Sanscrit and its remains in the principal Indo-European languages, by Professor Bopp. We must observe, however, that there are some prepositions and inflections whose explanation this learned scholar has left unattempted, and that with regard to some others we do not feel fully prepared to acquiesce in the correctness of his conclusions.

By means of the foregoing reasonings and statements,—in which the word has been treated as an independent existence within its own proper limits, and a history attempted of its gradual development and formation, from the period when it lay hid as an embryo in the productive womb of the mind, until that in which it steps forth into the world as an individual existence, and tells the cause of its creation,—we hope to have clearly demonstrated the erroneousness of the views entertained by those grammarians who, regarding this broad

and fertile field for the labours of the critical philologist as a barren and unprofitable waste, have limited their exertions to the cultivation of the word as received in its perfect state from the hand of the lexicographer. For until the principal elements that enter into the composition of language, the laws on which depend the formation of derivatives, and the hidden power of modification residing in the prefixes and affixes, have been discovered and displayed, the lexicon can be little better than a mere vocabulary, in which indeed the words with their respective meanings as nearly as they can be ascertained without these previous inquiries are collected and arranged, but where many of the statements must rest upon vague and insufficient testimony, and not unfrequently are altogether without foundation.

Who, we would ask, is to furnish the lexicographer with the preliminary truths which must serve as the animating principle of his labours, if not the grammarian? and who shall collect, digest, and usefully apply them, if not the lexicographer? The grammarian and lexicographer are not independent of each other, but possess a united control over the entire word: and thus, while it is the duty of the former to trace its formation from its simplest elements to its completed state; the latter must arrange and make himself familiar with these results, preparatory to his own further deductions,—in pursuing which the statements and opinions of his fellow-labourer must constantly be consulted, so long as the word remains an isolated portion of the language, neither affecting others nor being itself affected. This independent state, however, it cannot long preserve: for as a man by his very birth is constituted a member of a community of beings similar to himself, nay, is created in order that he may become so, and in this capacity variously influences those individuals with whom he comes in contact, and is as variously influenced by them in turn; in like manner a word, which is designed to form an integral part of a complicated system, as soon as it obtains its citizenship in the body politic of language, begins to act and be acted upon through the relations which spring up between itself and the objects of its kind with which it is surrounded. When this takes place, the word falls entirely into the power of the grammarian, who has now not only to note the changes both internal and external which are at once the effects and the exponents of these relations, and to deduce from them the laws of inflection prevailing in a language; but also, and this must be his principal aim, to show by what means these changes are rendered capable of indicating the relations which words are made to bear to one another in the course of rational thinking and speaking.

We have seen that a word, before becoming affected by contact with others of its species, is subject to changes produced either involuntarily by varieties in the conformation of the organs of speech, or voluntarily in order to indicate those modifications of the original idea which distinguish derivatives from their primitives. It might

not unreasonably be supposed that the changes which words undergo in consequence of their mutual action upon one another would be more various and extensive than those just mentioned; seeing that, in addition to the direct influence which words in connection exert upon the forms of each other, there exists a fruitful source of change in the many new shades of signification resulting from this connection. But, as words before they become related are established in the external world with their respective meanings, these relations and consequently the changes by which they are denoted are much less dependent on varieties in the organs of speech, and, being originated and controlled almost exclusively by the reflecting mind, are in reality far less numerous than those of the class alluded to.

The principal modes employed to indicate grammatical relations are the following three:

First. The word, having obtained its proper form with its inherent animating idea, resists the effects of all influences both internal and external, and remains entirely independent and immutable; while the accessory ideas or relations are indicated either by a change of position or by a separate word. This extreme tenacity of the original form is strikingly exhibited in the unbending nature of the Chinese language.

Secondly. The word readily surrenders itself to every influence that is brought to bear upon it in the different circumstances in which it is placed, and accommodates itself with the utmost facility to the indication of its relations to the others, by which means *internal* changes are produced; or it preserves its original elements unchanged, and to denote the relations in which it is placed receives *external* additions; or lastly it undergoes at the same time both *internal* and *external* changes. This susceptibility to influence from without is manifested in the highest degree in the exceedingly flexible Sanscrit.

Thirdly. The word refuses to surrender the form it has acquired, but receives into its composition as an additional member the representative of a closely connected idea. This construction obtains chiefly in the Mexican language, the verbs of which are made to include entire nouns.

It should however be remarked, that no one of these modes of indicating grammatical relations is employed perhaps in any language to the entire exclusion of the rest, but that which prevails in one to the greatest extent confers on it its peculiar character. This is the case in regard to the languages above mentioned.

Since the willingness or aversion of words to be affected by their relations to one another depends on the immutable laws that direct the operations of the human mind, the character which is thereby stamped on a language is of the most marked and permanent kind, and therefore the most proper to be consulted by the philologist as his principal guide in attempting the classification of languages according to their affinities. It would lead the pursuer of such inquiries to no satisfac-

tory results, but would rather involve him in uncertainty and error, were he to make isolated words the subject of his researches, and to consider the mere discovery of a greater or less number of terms common to two or more languages as clearly indicative of a radical connection. In the first place, such terms may have been adopted from one language into the other: again, although now presenting a similar appearance, they may in their origin have been perfectly distinct; for, as the changes to which words are liable frequently cause those which were originally similar or identical to differ by degrees, until at length their connection is scarcely discernible by the most experienced etymologist, so likewise, by operating in a contrary direction, they may produce between words from totally different sources an almost perfect resemblance: or, granting that these terms have not been borrowed, and still are radically the same, their similarity proves nothing more than the common structure of the human mind and the intimate connection existing between the internal impression of the soul and its external representative.

The exceeding difficulty of the task undertaken by the philologist who attempts the classification of languages according to their affinities, may be conjectured from the amount of time and intellectual exertion required for the complete mastery of a single tongue; especially if we reflect that to execute it successfully, he must penetrate the spirit of all the principal and most variously constructed languages of the globe, acquiring in addition to an extensive knowledge of their vocabularies an intimate acquaintance with all the modes of indicating relation to which the fertile mind of man has given birth in every clime and age. Accordingly it is not a matter to excite surprise, that the many distinguished scholars who have applied themselves to this arduous undertaking should have accomplished little more than the removal of obstacles from the path of investigation, and the collection of materials for subsequent use, until at length in our own day their efforts have been crowned by the posthumous work of the immortal WILHELM VON HUMBOLDT.*

Desirable and important as we feel it would be, having now arrived at the grammarian's peculiar province, the treatment of words in connection, could we here enter into a detailed account of his labours in the classification of words according to their meaning and formation, and in the subsequent treatment of each class separately and in connection with one another, at the same time pointing out the characteristic features of the different parts of speech and of different languages; yet, as we have already removed too far from our principal object, the Hebrew, we must for the present remain satisfied with having briefly shown the manner in which the philologist, after a preparatory collection of materials from sources the most various

* Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und deren Einfluss auf die geistige Entwicklung des menschlichen Geschlechts. Berlin, 1836.

and remote, must examine into the gradual process by which words are created, watch the changes produced by their mutual contact, and hence draw his conclusions as to what he may expect to find constantly prevailing throughout all language, and what must necessarily be fluctuating and partial; so that on arriving at the scene of his actual labours, which at first may present an appearance of interminable confusion, his previously settled principles will serve as a clue to the seeming labyrinth, and enable him to produce a work that shall be the guide of all succeeding inquirers.

What have already been the results of philological investigations undertaken with such views, is plainly testified by the present advanced state of the science of language as compared with that of a quarter of a century ago. Few there are, we presume, who are altogether unacquainted with the important additions to our grammatical knowledge of almost every language cultivated either in Europe or America which have been made by the united and indefatigable exertions of such scholars as SCHMITTHENNER, GRIMM, BOPP, HUFFELD, PORR, and above all the lamented HUMBOLDT; and it would indicate unpardonable ignorance of the present state of the study of the Shemitish languages, were we to assert that this wide-spread revolution in philology has taken place without favourably affecting it also. Still we may venture to observe, that while the stupendous exertions made to elucidate the Indo-European languages challenge the admiration of the learned world, to those of the Shemitish stock ample justice has not hitherto been done.

EWALD was the first who showed to any considerable degree that the modern improvements in philology had extended to the Hebrew—a language that has of late years attracted an increasing share of notice, particularly since its acquisition has been facilitated, and its importance to the philologist enhanced, by the learned labours of GESENIUS. But the very attention thus drawn to the Hebrew caused it sooner to be perceived, that the illustration of its grammatical structure, even after the publication of the copious and well arranged *Lehrgebäude* of the latter scholar, was far from being complete. In fact the demand was for a grammar which, adopting as its basis the eternal laws of speech disclosed by a profound study of comparative philology, should investigate the manner in which the phenomena presented by the language are originated, and the means by which they are rendered capable of answering the ends of their production.

When a work of this description is required, the execution of the *Kritisches Lehrgebäude* will neither justify its title, nor answer public expectation. The chief merit of its author consists in extensive and accurate researches into the Hebrew and its cognate dialects, a careful collection and judicious arrangement of their grammatical phenomena, and an occasional indication of some point of mutual resemblance. Great as were the comparative merit and utility of this work at the time of its appearance, and which still in a good degree remain undi-

minished, it is by no means calculated to meet the requisitions of the present age, in which reason is made to triumph over memory. When called upon to state appearances which differ more or less from what the preconceived notions of the occidental grammarian would lead him to expect, its author seldom undertakes to explain the manner of their origin, but is content to adduce the existence of the same or of similar forms in the cognate Aramaic or Arabic. This characteristic feature of GESENIUS, which in all probability arises from a peculiar bent of mind acquired from his long continued lexicographical labours, is exhibited even in the latest edition of his smaller Grammar, where, instead of the much desired explanation of some difficult point, the reader is presented with a similar appearance in various other languages. This mode of illustration is far better adapted to lexicography, in which GESENIUS confessedly stands pre-eminent, than to grammar. Indeed in the latter branch of philology no essential progress can be considered as having been made, until the internal causes on which the genius of a language depends have been discovered and displayed, and its so-called irregularities either reduced to an inconsiderable number, or entirely explained away.

These considerations appear to have presented themselves in all their force to the inquiring mind of EWALD, and to have excited in him that noble desire to bring about the required improvement which resulted in the production of the *Kritische Grammatik*. It is unnecessary here to enlarge upon the beneficial effects which this work has wrought upon the study of the Hebrew, since it is well known that from its appearance dated the commencement of a new and important era in Shemitish philology. EWALD had the merit of proving by means of his ingenious work that the Hebrew both admits and deserves a philosophical investigation, and that its peculiarities, which were before regarded as inexplicably mysterious, may be analyzed and reduced to principles founded in nature. His bold and keen spirit of research has opened a rich mine of discovery, from which he has extracted many a brilliant elucidation of the deepest obscurities of Hebrew grammar.

Yet, notwithstanding the high praise to which this writer has so just a claim for the boldness and originality of his conceptions, it cannot be denied that his performance is marred with many and serious defects. Indeed it appears to have been executed under the erroneous impression, that since the *Lehrgebäude* did not fully answer the wants of the age, its statements must either be utterly disregarded, or consulted only to be refuted; a supposition that has had the inevitable effect of often leading its adopter into the most glaring absurdities. In consequence of his eager search after novelty, his rules have become so multiplied, and frequently so vague and arbitrary, as to render his work totally unfit for the use of beginners; while to the critical reader it is completely evident that many of the laws he lays down, instead of being founded in the nature of the

human mind or in the genius of the language which is its offspring, are, notwithstanding the dogmatic and self-sufficient style in which they are couched, the exuberant product of a creative imagination, which extracts general principles from a few isolated facts, and applies them to the illustration of a whole class of phenomena, without their having acquired any other authority than the mere *ipse dixit* of their promulgator. Harsh as such remarks may sound when applied to a scholar of EWALD's abilities and acquirements, we feel confident that the impartial examiner of his grammatical writings will meet with abundant proofs of their correctness. At the same time no animadversions of ourselves or others can lessen the consideration due to his real merit; and this we hold to consist rather in having been the first to subject the Hebrew to a philosophic mode of treatment, than in having brought its theory to perfection.*

The grammarian who aims to be regarded as the philological investigator of a language, must first direct his attention to the discovery of its leading principles, which are few in number, and based on the nature of the human mind internally, on the genius of the language externally, and on the structure of the organs of speech, which form as it were the connecting link between them. From these the illustration of the phenomena he meets with must proceed, and to these they must continually be referred, in such manner that, each successive rule being exhibited as the consequence of what goes before, the whole etymology may be worked up into a gradually progressive system, in which the same mind that dictated the general plan may be seen pervading its minutest details. In this way grammar, instead of being converted into a means of overburdening the memory, is raised to the rank of a science, the study of which constitutes a species of mental discipline of the highest order.

Much it may be thought is here required, and much perhaps incidentally promised. These views, however, have not been adopted

* The opinions expressed by the able writer of the article headed "Robinson's Gesenius," in the Princeton Review for January, 1837, as respects the characteristics of EWALD's philology, so entirely coincide with those which the author has long entertained on the subject, that he cannot refuse himself the gratification of presenting them to the reader entire. "There is, we think, the strongest internal evidence that in the composition of his (Ewald's) grammar, what he directly aimed at was originality. He would almost seem to have made it a rule never to agree with Gesenius where it was possible to differ. That a book constructed on so false a principle should be free from paradoxes and ingenious absurdities, was not to be expected. So strongly indeed is Ewald's grammar marked with these faults and that of general obscurity, that it seems to be essentially unfit for elementary instruction. But while it would be absurd to undertake a vindication of Ewald from charges so obviously true, it is equally absurd to deny the existence of merits which are not incompatible with the faults in question, and which in effect are partially produced by them. A constant effort to be new and striking, while it must betray the author into paradox and error, cannot fail at times to elicit brilliant thoughts when the writer is endowed with superior talents, and that such is Ewald's intellectual character we have never met with ignorance hardy enough to question."

without mature reflection: they are the result of an enthusiastic study of the Hebrew and its cognate dialects, in addition to much time and labour devoted to the acquisition of a competent knowledge of the principal Indo-European languages. With the convictions upon his mind which such a course of study is calculated to produce, the author has applied himself more particularly to effecting improvements in Hebrew grammar; and if the solution of many difficult points, by some left entirely unexplained, and by others imperfectly and artificially illustrated, and the exhibition of hitherto considered exceptions and irregularities as the necessary results of the laws which regulate all language, demonstrate the correctness of the leading principles with which these investigations were undertaken, and justify the hope of having brought the subject of his labours nearer to perfection, he may be allowed to entertain the pleasing thought, not to have endeavoured in vain. If he might venture to intimate the light in which he could desire his work to be regarded in connection with the preceding labours of those two distinguished philologists, GESENIUS and EWALD, he would remark, that while in forming his opinions he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

——— “Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.”

Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their explanation, with adducing as a *ground form* some similar appearance in the Aramaic or Arabic; for, indispensable as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits. A grammar is not like a lexicon. In the construction of the latter it becomes requisite to consult a variety of books in order to complete the list of significations in which words are employed, before we can arrive with certainty at their radical meanings; and when the literary monuments of a language are but few in number, so that some words may not occur in such connections as to render their import perfectly clear, recourse must be had to the cognate dialects, which may afford the information required. But the grammar of a language, which is the logic of speech, must be contained as completely in one book as in a hundred or a thousand.

On the other hand, the author has not allowed himself to be actuated by a mere thirst for novelty, or a desire to contradict all previous statements. His constant search has been directed to the attainment of truth and simplicity; and, as he believes, his inquiries have not

unfrequently been rewarded by the discovery of new and important facts, which have enabled him to place matters that had been the subjects of much discussion in a clearer light. He has never lost sight of his principal object, which has been to render his work not only theoretically but likewise practically useful; and on that account, while he has spared no pains to reduce every part of grammatical formation and inflection to a comparatively small number of elementary principles, he has withheld many suggestions on points of minor importance which might have presented an artificial appearance. He trusts, therefore, that while his labours may not prove void of interest to the scholar already conversant with the language, they will render its acquisition an agreeable intellectual exercise for the learner.

Having thus described the principal features of his work, and having given in outline the general views of philology with which the grammarian of an individual language should enter upon his task, the author would esteem it desirable to state in what manner these views apply to the Hebrew as compared with other languages, and to particularize those parts of his present performance in which he supposes them to have been followed by happy results. But while he intends that the former topic shall occupy a place in the introduction to the second volume, he hopes that the latter will be rendered sufficiently obvious by an inspection of the work itself.

The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. WM. W. TURNER, for his constant and essential aid in both the literary and typographical execution of the present work. And he cordially admits, that, should it be regarded as an acceptable addition to the valuable labours of American scholars in this department of philology, among which the grammar of Professor STUART certainly ranks preëminent, a great share of the credit will be due to his friend. Indeed without some degree of assistance the work could not have appeared at all for the present, as the author feels himself not yet sufficiently master of the English language to venture on such an undertaking unaided. At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits, and will doubtless ere long insure him a favourable notice by means of an independent publication of his own.

To conclude, the author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption; and happy will he esteem himself, should it prove not entirely unworthy the acceptance of those to whom it is offered.

New York University, February, 1838.

ADVERTISEMENT

TO THE SECOND EDITION OF THE FIRST VOLUME.

IN preparing the Second Edition of this volume for the press, the Author and his friend Mr. W. W. TURNER have carefully revised it throughout. The numerous additions and improvements that have been made, while they are so incorporated with the original matter as to render it impossible to enumerate them, are still such as cannot escape the notice of the attentive student. It will suffice therefore to say that, though almost every page will bear evidence to our anxious desire to render the work still more worthy of the gratifying reception it has met with, the reader who wishes to see at once in what the changes principally consist is referred to the inflection of verbs and nouns, the latter of which it is believed has been not a little simplified. It should be remarked that the original numbering of the sections has been adhered to as strictly as possible, so as to offer no impediment to the use of this volume with the second or with the Grammatical Analysis.

New York, Oct., 1842.

CONTENTS OF VOL. I.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

	Page.
CHAP. I. <i>The Letters,</i>	1
Alphabetical Table,	3
Powers of the Letters, and their Representatives,	4
Classification of the Letters,	7
CHAP. II. <i>The Vowels,</i>	10
Vowel-Signs,	14
Combination of Consonants and Vowels,	16
CHAP. III. <i>Syllabication,</i>	18
Sh'wa Simple, ‡.	19
" Compound,	21
Pattahh Furtive,	23
Kamets Hhatuph,	23
CHAP. IV. <i>Daghesh,</i>	25
Daghesh Forte,	25
" Lene,	29
Insertion of Daghesh Lene,	30
Mappik and Raphe,	34
CHAP. V. <i>Accents,</i>	36
Position of the Accents,	40
General Rules of Position,	41
Position on Nouns,	42
" Verbs,	43
" Nouns and Verbs with Suffixes,	44
Distinctive Use of Accents,	44
Retraction of the Accent,	45
Methegh,	46
Absolute Use of Methegh,	46
Relative " "	48
Makkeph,	50
K'ri and K'thibh,	51
CHAP. VI. <i>Consonant Changes,</i>	52
Commution,	52
Transposition,	55
Rejection,	56
Aphæresis,	56
Syncope,	57
Apocope,	57
Addition,	58
Prosthesis,	58
Epenthesis,	59
Paragoge,	59

	Page.
CHAP. VII. <i>Imperfect Letters</i> ,	60
Gutturals,	61
Semi-Vowels,	65
Peculiarities of Aleph,	65
" Wav,	67
" Yodh,	69
CHAP. VIII. <i>Vowel Changes</i> ,	70
Commuation,	71
Long Vowels,	71
Short Vowels,	72
Rejection,	74
Addition,	75
Vowel Changes produced by the Pause-Accents,	77
Synopsis of Vowel Changes,	78

BOOK SECOND.

ETYMOLOGY.

CHAP. I. <i>Formation of Words</i> ,	79
Grammatical Structure,	84
CHAP. II. <i>Personal Pronouns</i> ,	85
Remarks on the Personal Pronouns,	90
CHAP. III. <i>The Verbs</i> ,	94
Species,	96
Formation and Signification of Kal,	97
" " Niph'al,	99
" " Pi'hel,	102
" " Pu'hel,	103
" " Hiph'hil,	104
" " Hoph'hil,	106
" " Hithpa'hel,	107
Modes,	108
Indicative,	108
Infinitive,	109
Imperative,	110
Participles,	110
Person, Number, and Gender,	110
Inflection of Kal,	110
" Niph'al,	115
" Pi'hel,	117
" Pu'hel,	118
" Hiph'hil,	119
" Hoph'hil,	120
" Hithpa'hel,	121
Optative and Potential Modes,	124
Future Paragoric,	124
" Apocopate,	125
Wav Conversive Future,	127
" Preterite,	129

CONTENTS.

xxiii

	Page.
Remarks on the Perfect Verbs,	130
Kal,	130
Niph'al,	133
Pi'hel,	134
Pu'h'al,	135
Hiph'hil,	136
Hoph'h'al,	137
Hithpa'hel,	137
CHAP. IV. <i>Imperfect Verbs. Class I,</i>	138
Verbs whose First Radical is a Guttural,	139
Remarks on פ' Guttural,	142
Verbs whose Second Radical is a Guttural,	145
Remarks on ע' Guttural,	147
Verbs whose Third Radical is a Guttural,	145
CHAP. V. <i>Imperfect Verbs. Class II,</i>	152
Verbs whose First Radical is Nun,	152
Remarks on נ',	155
Special Remarks on נָחַן and נָקַח,	156
CHAP. VI. <i>Imperfect Verbs. Class III,</i>	157
Verbs whose First Radical is Yodh,	157
Remarks on י',	160
Verbs whose Second Radical is Wav,	162
Remarks on ו',	168
Verbs whose Second Radical is Yodh,	171
Remarks on װ,	174
Verbs whose Second and Third Radicals are Ahke,	174
Remarks on װװ,	182
Verbs whose Third Radical is Aleph,	187
Remarks on א',	190
Verbs whose Third Radical is He,	192
Remarks on ה',	195
General Remarks on אָה and הָה,	200
Verbs with Two Imperfect Letters,	200
Remarks on the Imperfect Verbs,	204
Quadriliteral Verbs,	205
CHAP. VII. <i>Verbs with Pronominal Suffixes,</i>	206
Remarks on the Suffixes of Verbs,	211
CHAP. VIII. <i>The Nouns,</i>	213
Genders,	215
Formation of Nouns,	218
Nouns from Perfect Verbs,	219
Dagheshed Nouns,	221
Nouns formed by the Addition of a Servile Letter,	222
Nouns from Imperfect Verbs,	224
From Verbs פִּלַּע and פִּלִּי,	224
" " פִּלִּי or פִּלִּי,	225
" " פִּלִּי,	227
" " פִּלִּי,	227
" " פִּלִּי,	230
Quadriliteral Nouns,	230
Multiliteral "	231
CHAP. IX. <i>Inflections of Nouns,</i>	232
Formation of the Plural,	232

	Page.
Masculine,	232
Feminine,	233
Exceptions,	234
Formation of the Dual,	236
Singular Construct,	238
First Class,	239
Second "	241
Third "	243
Plural Absolute,	245
First Class,	246
Second "	247
Third "	249
Plural Construct,	249
First Class,	249
Second "	250
Third "	250
CHAP. X. <i>Nouns with Pronominal Suffixes</i> ,	252
Remarks on the Suffixes of Nouns,	256
Anomalous Nouns,	258
CHAP. XI. <i>Adjectives</i> ,	261
CHAP. XII. <i>Numerals</i> ,	262
Cardinal Numbers,	262
Remarks on the Cardinals,	263
Ordinal Numbers,	266
Remarks on the Ordinals,	266
Fractional Numbers,	267
CHAP. XIII. <i>The Article, etc.</i> ,	267
Definite Article,	267
Demonstrative Pronouns,	268
Relative "	269
Interrogative "	270
He Interrogative,	271
He Directive,	271
CHAP. XIV. <i>The Particles</i> ,	273
Adverbs,	274
Prepositions,	275
Prepositions and Adverbs with Suffixes,	277
Conjunctions,	281
Remarks on Wav Conjunctive,	282
Interjections,	284

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

CHAPTER I.

THE LETTERS.

§ 1. THE Hebrew character in use at the present day, and in which the oldest existing MSS. of the Bible are found written, is not only the same that was employed in the time of Jerome, viz. in the fourth and fifth centuries after Christ, but is even spoken of in the Talmud,* and still earlier in the Mishna,† by the name of אֲשֵׁרִית כְּתָב *Assyrian writing*, as consisting of the Assyrian or Aramæan letters which they affirmed to have been brought by Ezra from Assyria on returning with his fellow-exiles from the Babylonian captivity. This character is likewise called by the writers in the Talmud כְּתָב מְרֻבֵּעַ *square writing*, on account of its angular form, to distinguish it from the more flowing text in ordinary use, which they denominated כְּתָב עָגוּל *round writing*. This square hand is that which bears the greatest resemblance to the letters found on the Palmyrene monuments and in the Carpentras inscription.§ That it does not extend further back than the commencement of the Christian era, is proved from an inspection of the coins struck in the time of the Asmonean princes, the alphabet of which is called in the Talmud כְּתָב עִבְרִי, || i. e. *Hebrew writing* (κατ' ἐξοχήν), and has a greater similarity to the Samaritan and Phœnician.

* T. B. Sanh., 21. b., 22. a. † Megilla, i. 8., ii. 1 : 2. Yadayim, iv. 5.

‡ The meaning of this word has been disputed. Rabbi Jonah advocates מְאֻשָּׁר, rendering it כְּתָב מְאֻשָּׁר בְּאוֹתֵיהֶם *which is elegant in its letters*; others read מְיֻשָּׁר *proper* (*recta*, from יָשַׁר); Hupfeld derives it from אָשַׁר *to be firm*.

§ Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 157. || T. H. Megilla, 71. b.

§ 2. The ordinary Hebrew alphabet, consisting of twenty-two letters, is that exhibited in the following table, of which the first or left-hand division contains the letters, and their representatives in Roman characters; the second, their names in Hebrew and English; the third, the corresponding letters of the Samaritan and Rabbinic* alphabets; and the fourth, the numerical value attached to each letter.

* A rounded form of that in ordinary use, and employed chiefly by Jewish printers in comments on the Scripture, notes to grammars, &c.

LETTERS AND THEIR REPRESENTATIVES.	NAMES OF THE LETTERS.	SAMAR. AND RABBIN. ALPHABETS.	NUM. VALUES.
א 'A	אֵלֶּפֶת 'A'leph	Ⲁ ⲁ	1
ב ב Bh, B	בֵּית Bēth	Ⲃ ⲃ	2
ג ג Gh, G	גִּמֶּל Gímel	Ⲅ ⲅ	3
ד ד Dh, D	דָּלֶת Dáleth	Ⲇ ⲇ	4
ה H	הָא Hē	Ⲉ ⲉ	5
ו W	וָו Wāv	Ⲋ ⲋ	6
ז Z	זַיִן Záyin	Ⲍ ⲍ	7
ח Hh	חֵית Hhēth	Ⲏ ⲏ	8
ט T	טֵית Tēth	Ⲑ ⲑ	9
י Y	יֹד Yōdh	Ⲓ ⲓ	10
כ כ Kh, K	כַּף Kaph	Ⲕ ⲕ	20
ל L	לָמֶד Lámédh	Ⲗ ⲗ	30
מ מ M	מֶם Mém	Ⲙ ⲙ	40
נ N	נּוּן Nūn	Ⲛ ⲛ	50
ס Ç	סָמֶךְ Çámech	Ⲝ ⲝ	60
ע 'H	עֵין 'Háyin	Ⲟ ⲟ	70
פ פ Ph, P	פֶּא Pē	Ⲡ ⲡ	80
צ ץ Ts	צָדִי Tsādhé	Ⲣ ⲣ	90
ק K	קוּף Kōph	Ⲥ ⲥ	100
ר R	רֵיש Rēsh	Ⲧ ⲧ	200
ש ש Sh, S	שִׁין Shīn	Ⲩ ⲩ	300
ת Th, T	תָּו Tāv	Ⲭ ⲭ	400

Powers of the Letters, and their Representatives.

§ 3. Before entering into details concerning the powers of the various letters, and the mode of representing them by Roman characters to be adopted in this work, it may be proper to state that the name of each letter is that of some natural or artificial object, of which name such letter is the initial. It has been maintained in addition, that the forms of the several letters were intended as imitations of the objects denoted by their names; but though a connection between the names and figures of some of the letters even in their present form can be traced, or at least imagined, the attempts made to prove it as existing throughout have signally failed. We shall accordingly enter into no discussion of this sort, but proceed at once to what is of far greater importance, viz. the powers of the letters, and their representatives.

⌘. This is the weakest of all the consonants, being produced by a nearly imperceptible compression of the throat during the passage of the air, and in this alone it differs from a vowel. It approaches in its nature to the light breathing of the Greeks, or the silent *h* in *hour*. On this account, and because of the strong resemblance it bears to the simple open vowel *a*, which takes its place in the European alphabets, we shall represent it when standing alone by that letter with an attached spiritus lenis, thus 'a; but when, accompanied by a vowel, it commences a syllable, we shall denote it, for the sake of convenience and to avoid misconception, by the spiritus lenis alone.

⌚. This is properly a labial aspirate corresponding to the English *v*, and which for the sake of uniformity of notation we will represent by *bh*. Sometimes, however, this letter loses its aspiration, and to show this, a diacritical point is inscribed in its bosom (thus ⌚), when it answers precisely to the English *b*, which we shall accordingly employ as its representative: and such is to be understood of all similar cases where no mention is made to the contrary.

⌛. The original power of ⌛ is that of a palatal aspirate corresponding to the soft aspirated *g* in the German word *sagen*; and which we shall represent by *gh*. When it loses the aspiration, a dot is inscribed, as in the preceding letter (thus ⌛), and then it corresponds in sound to the hard *g* in *give*. This is the original and appropriate distinction between the unpointed and pointed letter; though at the present day

and by Europeans the two sounds are generally confounded, or rather the aspiration is neglected, and the letter in all cases is pronounced like *g* simple.

γ. The letter γ has also two sounds, an aspirated, corresponding to the soft *th* in *thine*; and an unaspirated (marked γ), which answers to that of the English *d*. This distinction, however, as in the case of λ, is now often improperly neglected in pronunciation.

η. A rougher breathing than ξ; it corresponds exactly to the English *h* in *heat*.

ι. The weakest of the labials, produced by a very slight compression of the lips. Its sound is intermediate between that of *v* and the consonantal *w*: we shall represent it by the latter at the beginning and by the former at the end of a syllable.

τ = z.

κ. This is the strongest of all the gutturals, and is made by contracting considerably the aperture of the throat, whilst the air is forcibly expelled. It is equivalent to the German *ck* in the interjection *ack!* and will be represented by a reduplication of the English aspirate, thus *kh*.

ϕ = *t* will be represented by *t* to distinguish it from ϕ (which see below).

γ. The weakest of the palatals, answering to the consonant *y* in *year*.

ϙ. The original sound of this letter is that of an aspirated *c* hard. It may be necessary to observe that the aspiration does not change the character of the sound of this letter farther than by softening it. It answers to the soft German *ch* in *ich*, by which combination it will in this work be represented. Upon losing its aspiration, a dot is inscribed (thus ϙ), when it is equivalent to the hard *c* in *cap*. This distinction, although an exceedingly proper one, is not now universally observed, many pronouncing it like hard *c* in both cases. To avoid mistakes, we shall represent it, as is usually done, by *kh* and *k*.

λ = *l*; μ = *m*; ν = *n*.

ο = *s*, which for distinction's sake (see ϖ below) we shall denote by the French *ç*.

ϗ. The proper sound of this letter, so difficult of imitation by all but Orientals, approaches very nearly that of the aspirated λ, but is somewhat deeper, the former being produced in the back part of the cavity of the mouth, the latter in the throat. The impossibility of conveying an exact idea of it by description has given rise to different modes of pronunciation among Europeans. Thus the Seventy have

represented it alternately by a spiritus lenis, as עֲמֹלֶךְ 'Αμαλὶχ, עֲקָרֹן 'Ακαρών; by a spiritus asper, as עֲלִי 'Ηλί; and by the palatal γ, as עֲרֵבֶל Γαιβύλ, עֲמֹרֶה Γομόρῳα. The Jews of Germany and Poland give it at the end of words a slight nasal sound, like the French *gn* in *campagne*, in order to distinguish it from א; though in the beginning they drop its sound altogether as they do that of the latter character: this method has been adopted in the German universities. The Portuguese Jews, and after them several seminaries of learning in this country, combine its proper sound of a softened *g* with the nasal at the beginning of words as well as at the end, thus עֲמֹרֶה pron. *gnámódh*. We shall represent it in all cases by the aspirate *h* with an added spiritus lenis, thus 'h.

פ. A labial aspirate harder than ב and corresponding to the English *f*; which sound, for the sake of preserving uniformity of notation, we shall represent by *ph*. Upon losing its aspirate, a dot is inscribed, thus פ = *p*.

צ = *ts* in *mats*.

ק. The strongest of all the palatals, and equivalent in sound to the English *k*. To distinguish it from כ (which see above), we shall represent it by *k̄*.

ר. The rough French and Spanish *r*.

ש. The usual sound of this letter was that of the English combination *sh*, which in reading unpointed Hebrew is uniformly given to it at the present day. In certain words, however, it was pronounced somewhat softer and more like its cognate ס; and accordingly when the points were added (see § 12), this difference of sound was intimated by a diacritical point placed over one of its extremities, thus שׁ, שׂ, called *Shin* and *Sin*, and which we shall represent by *sh* and *s* respectively.

ת. Equivalent to the hard *th* in *think*. Its loss of aspiration, as in the other letters of its class, is denoted by an inscribed point (thus ת̄), and then its sound corresponds to that of the English *t*.

§ 4. That the order in which the letters of the alphabet are now arranged is the same with that observed in ancient times, is obvious from its being found in several chapters of the Bible, the initial letters of whose verses stand in alphabetical order. These chapters are as follows: Ps. 34 (here the letter ה is wanting as the initial of a verse, but commences the latter clause of the fifth, whose initial is ה), 119, 145 (א missing); Prov. 31, beginning at verse 10; Lam. 1, 2, 3, 4. (In the three last instances פ and פ are found transposed.)

§ 5. That feature of the system of Hebrew orthography (common to it with the rest of the Shemitish languages, excepting the Ethiopic) which most forcibly strikes the beginner, is the direction of the writing from right to left, contrary to the practice of Occidentals. Again, on running the eye down the column containing the letters of the alphabet, it will be perceived that several terminate in a thick horizontal stroke turning to the left. The whole of these, except **ב** which has a projection at the angle, vary their form when occurring at the end of a word: thus, **כ**, **נ**, **פ**, and **צ**, bend this stroke into a perpendicular direction—**ך**, **ן**, **ף**, **ץ**; while that of **מ** is continued till it reaches the opposite descending line, thus **ם**.* Another peculiarity of Hebrew writing and printing is that words are on no account suffered to be divided; and, as an expedient to fill out the lines, certain of the characters are written and cast broader than ordinary: those most in use for this purpose are **ל**, **ו**, **ה**, **א**, and **י**. In manuscripts and old printed books it is very common to see a short line eked out with one or more letters of the succeeding word: these of course are not to be noticed in reading, as the word is invariably written in full at the commencement of the line which follows.

Classification of the Letters.

§ 6. The letters of the Hebrew alphabet being originally all consonants, i. e. representatives of articulate sounds formed by the movements of the organs of speech, they have very appropriately been divided by grammarians into five classes, according to the principal organs engaged in their production. In Hebrew, as in other languages, we

* In Neh. 2: 13. the initial form of Mem is found at the end of a word, thus **מִן הַיָּמִין**; in Job 38: 1. **נ** occurs in the same situation, thus **מִן הַיָּמִין**; and in Is. 9: 6. **ם** is found in the middle, thus **לְמַעַן**: all of which have probably originated in errors of transcription. To the same source is to be ascribed the appearance of certain letters larger or smaller than the text, as **וְיִכְנֶה** Ps. 80: 16., **בְּרִבְרָאָם** Gen. 2: 4; or above the line, as **מִי־יֵרֶךְ** Ps. 80: 14; or inverted, as **בְּחִסְדֶּךָ** Num. 10: 35. To all these the fertile fancy of the cabalistic writers has attributed some mysterious import. Thus they assert that the small **ה** in **בְּרִבְרָאָם** points to the concealed meaning, *He created them in a He*, i. e. He made the world like a snare, to which the shape of this letter is supposed to bear some resemblance, and from which there is no exit but by the narrow opening at one of its angles. To the righteous he gives the power of discerning this way of escape, but the wicked he blinds to their own destruction!

perceive that words upon undergoing some modification of their original meaning, as well as during the regular course of grammatical inflection, are liable to change certain of their letters into certain other letters. And on investigation we find that this takes place most commonly between those which belong to the same organ, they being only modifications of the same radical sound; and sometimes, though not so frequently, it occurs between those of organs situated the nearest to one another, as, for instance, between the gutturals and palatals: and hence the great utility of such a classification, as showing the reason of these mutations, and enabling us to retain them in the memory with greater ease. Accordingly they are divided as follows, the weakest of each organ being placed first, and the rest following in the order of their strength:

Gutturals,	א	,	ה	,	ע	,	ח
Palatals,	י	,	ג	,	כ	,	ק
Linguals,	ד	,	ת	,	ט	,	ל , נ
Dentals,	ז	,	ס	,	ש	,	צ
Labials,	ו	,	ב	,	פ	,	מ

According to some, the liquid ך is to be placed among the gutturals, while others consider it as a dental.

§ 7. The letters may again be considered in another point of view, viz. as regards certain peculiarities attached to many of them, and the degree in which these peculiarities affect the forms of words. In this respect we shall separate them into two principal classes. The first class comprises what are called IMPERFECT letters; these again consist of the *quiescents*, so styled from their altogether losing the consonantal power in certain cases, and quiescing in a preceding or accompanying vowel; and the *gutturals*, which give rise to certain changes in the vowels in order to facilitate their enunciation. The second principal class contains those which, on account of their strength and freedom from change, are termed PERFECT letters; these are the *aspirates*, which are liable to lose their characteristic breathing, and become converted into *mutes*; and the *sibilants*, whose only peculiarity, if such it may be termed, is that of being occasionally transposed with or assimilated to the dental ת. The *liquids*, the chief peculiarities of which are that ך is subject to assimilation to the following letter, and that ו occasions vowel-changes analogous to those caused by the gutturals, may be placed as a minor and intermediate class by themselves. We will now give the whole at one view, arranging them as

before according to their respective degrees of strength, beginning with the weakest.

Imperfect,	{	א , ר , י , ה	Quiescents.
		א , ה , ע , ה	Gutturals.
		ל , ר , נ , מ	Liquids.
Perfect,	{	ב , פ , פ , פ	} Aspirates & Mutes.
		ג , כ , ג , כ , ק	
		ד , ת , ד , ת , ט	
		ז , ס , ש , צ	
			Sibilants.

§8. All the words of the Hebrew language, with a few trifling exceptions, are capable of being reduced to roots of two or three letters each, which are augmented in the course of inflection by the addition of certain other letters. And this gives rise to a further division, into *radicals*, or letters which are found in the roots alone, and *serviles*, under which latter appellation are included all those which are also used in the formation of derivatives, and in the inflection of verbs and nouns. These servile letters, which constitute exactly one half the alphabet, are as follows, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת; and to aid the memory in retaining them, they have been formed into the technical expression *איתן משה וְכָלֵב* *Ethan, Moses, and Caleb*.*

* The forming of classes of letters into words and phrases in order to facilitate the recollection of them, is a common practice with Oriental grammarians. David Kimbhi in his *Mikhlol* (ed. Ven. 1545, fol. 33. a. 1.) gives the different expressions which the Jewish rabbis had exerted their ingenuity in forming out of the serviles. R. M'nahhem ben S'ruk has *שמלאכתו בינה* *for his work is wisdom*; R. Solomon ben Gabhirol, *אני שלמה כותב* *I Solomon do write*; R. M'rinus, *אך חבנה, שלומי אה* *oh, establish my prosperity*! R. Aben Ezra (in allusion to his own name Abraham. See Gen. 17:5.), *כשהיל אב חזון* *like a branch of the father of a multitude*, also *שית לך אב חזון* *take to thyself the father of a multitude*; R. Moses Kimbhi *משה כתב אלינו* *Moses has written to us*. If the author might be allowed to exhibit his skill on such a subject, he would suggest the following, *שאל הון מכתבי* *consult the riches of my book*!

CHAPTER II.

THE VOWELS.

§ 9. WE have seen that the Hebrew alphabet consists solely of consonants, of which alone the whole orthographical system was in its origin composed; the vowels being left, as far as concerned the letters, without any provision made for their representation. This of itself constitutes a proof, if one were required, of the extreme antiquity of this venerable tongue. For the first and most obvious division of words is into syllables, which these letters were designed to represent; while their further subdivision into consonants and vowels, on account of the difficulty which attends the resolution of syllables into the elementary sounds composing them, is a process requiring a much deeper and more accurate investigation of the mechanism of language. Thus the syllable *bā* (Heb. בָּ) was originally regarded in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech, that it was discovered to consist in reality of two sounds, namely, a *consonant*—formed by the unclosing of the lips, and a *vowel*—or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable consisting of a consonant and a following short *a* is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the same purpose.* The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is left to be filled up by the knowledge of the reader. Still the vagueness and obscurity which one would at first sight be disposed to attribute to such a system of verbal notation will not appear to us so great, if we take into consideration the homogeneous nature of the language, and the regular manner in

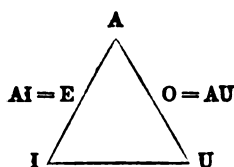
* The Cherokee alphabet, invented by the Indian Sequoyah, alias Guest, is also syllabic; but the characters employed by him to represent a given consonant as accompanied by different vowel sounds, bear no resemblance to each other. In this respect his alphabet is inferior to the Ethiopic.

which derivatives are formed from biliteral or triliteral roots contained within itself. In fact, so long as the language continued to be a spoken one, the inconvenience arising from the want of vowel characters could have been but trifling; and it was not until the Hebrew at length began gradually to fall into disuse that the deficiencies of the system attracted attention. For then doubts as to the proper pronunciation, and consequently of the meaning of words, grew of more and more frequent occurrence; and to remedy this defect, the literati of the nation, who had too much veneration for the sacred tongue (לְשׁוֹן הַקֹּדֶשׁ) to alter its orthographical system to such a degree as would be occasioned by the admixture of novel characters, took for the purpose of representing the principal vowels those consonants which from the weakness of their sound are most nearly allied to them. The consonants so taken were א, ו, and י: these were made use of to represent the vowels *a*, *u*, and *i* respectively; and from their office of guiding to the just pronunciation of words by supplying the place of vowels, they afterwards received the name of *matres lectionis* (אִמֹּת לְמִקְרָא), i. e. *mothers*, or *sources*, of (correct) *reading*. That these are the chief vowel-sounds, of which the others are but intermediate modifications and combinations, and that the consonants thus selected as their representatives are those which bear to them the nearest affinity, we will presently undertake to demonstrate.

But before proceeding so to do, we will first explain the values which we shall give to the vowels of the English alphabet in the representation of Hebrew or other Oriental words in the course of the following work, and which it is necessary that the student should carefully impress upon his memory in order to attain a correct pronunciation. These then are as follows: *ā* will have the sound of that letter in the word *father*, and *a* its sound in *mar*; *ē* that of *e* in *mate*, and *e* that of *e* in *met*; *ī* that of *ee* in *feet*, and *i* that of *i* in *fit*; *ō* the sound of *o* in *note*, and *o* its sound in *not*; *ū* that of *oo* in *fool*, and *u* that of *u* in *full*.

§ 10. Of all the sounds of which human speech is composed that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account in most alphabets it ranks the first. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel-

sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* holds a place between *a* and *i*, both of which sounds may be said to enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail*, *gait*; *maison*, *fraiche*; so too the diphthongal *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus *au*, *fau*.* The whole five may be appropriately arranged in the manner following:



The vowels on the left side of the diagram are those produced by dilating and those on the right by contracting the orifice of the mouth in a horizontal direction. The vowels placed furthest from *a*, viz. *i* and *u*, are thus modified in the greatest degree; and those placed half-way between the simplest vowel and each of its extremes are less so, being something between the simplest and the most highly modified forms, and partaking of the nature of both.

§ 11. The vowels, like the consonants, may be classed according to

* That *ē* is in reality a compound of *a* and *i*, and *ō* of *a* and *u*, is most clearly shown in the vowel-changes of the Sanscrit language, in which *e* and *o* have each only a single character, because as compound or diphthongal vowels they are always to be considered long; while the other vowels have each two letters to represent their two sounds, long and short. And whenever *e* and *o* are to be resolved into their constituent parts, *e* becomes *ay*, and *o* changes to *aw*: thus, for example, *nē* with *ana* becomes *nayana*; and *bō* with *ati* becomes *bawati*: and *vice versa*, when *a* at the end of a word concurs with *i* at the beginning of the following, it becomes *ē*, and *a* followed immediately by *u* becomes *ō*; thus *wala* with *ishti* becomes *walēshti*, and with *ushtṛa* becomes *walōshṭṛa*. The same cause has produced in Greek a phenomenon directly the reverse. In that language *e* and *o* have each a long and a short character, while the remaining vowels have only one. The vowels *α*, *ι*, and *υ*, may denote either a long or short sound as occasion requires; but as the diphthongs *e* (*η*) and *o* (*ω*) were in all probability at first uniformly pronounced long, it was considered necessary, when in the course of time they acquired in certain cases a briefer sound, to invent additional characters (*ε* and *ο*) for its notation. It may be worthy of mention, that in the Gothic Gospels of Ulphilas the Greek vowels *ε* and *ο* are respectively represented by *ai* and *au*.

the organs by whose agency chiefly they are produced : thus *a*, which is made by a rough breathing through the throat, properly belongs to the gutturals ; *i* and its modification *e*, made by pressing upwards the root of the tongue against the roof of the mouth, may be called palatal vowels ; and *u* and *o*, which are produced by a close approximation of the lips to each other, though without touching, are labials. In these three vowels lie in a manner concealed the sounds of the corresponding three weakest consonants of the same organs, which will at once be made to appear by pronouncing them in rapid succession with another vowel : thus the sounds of *ia*, *ie*, *iu*, pronounced quickly are equivalent to *iya*, *iye*, *iyu* respectively ; and in like manner *ua*, *ue*, *ui* = *uwa*, *uwe*, *uwi* ; and under each of these heads are to be arranged their modifications, which partake of the same nature in a minor yet still perceptible degree, thus, *ea*, *eo*, *eu* = *eya*, *eyo*, *eyu*, and *oa*, *oe*, *oi* = *owa*, *owe*, *owi*, though the consonants are here not so strong as those produced in passing over from those vowels (viz. *i* and *u*) which bear to them the greatest analogy. The reason is, that in pronouncing *i* and *u* the organs of speech are so near the position required for the pronunciation of *y* and *w* that they cannot quickly assume another shape without making those sounds heard. This view of the subject affords we think a satisfactory solution of the fact that the letter *י* so frequently coalesces or loses its consonantal power in the sound of *u* or *o*, and that *י* in like manner quiesces in a preceding *i* or *e*. The letter *א* bears in its nature such a strict resemblance to the simple open vowel *a*, that it does not require, and in fact scarcely admits of a separate explanation.*

* If proofs of the soundness of the theory we have advanced were desired, they are to be found in abundance in almost every language, whether Oriental or European. We will select a few of the most striking. In Arabic the three principal vowels are the only ones which have a sign devoted expressly to their representation : thus *a*, *i*, and *u* are denoted by *fatha* (◌َ), *kesra* (◌ِ), and *dhamma* (◌ُ), though the two latter are likewise employed to represent their respective modifications ; and these three signs have their corresponding quiescents as in Hebrew, viz. *א* = *א*, *י* = *י*, and *ו* = *ו*. In Sanscrit the semi-vowel (the concealed consonant residing in a vowel, and which on the resolution of that vowel into its elements makes its appearance) of *i* is *y*, and of *u* is *w*. And the same fact is observable if we turn our attention nearer home : thus, the Latin *i* at the commencement of a syllable when followed by a vowel had, and on the continent of Europe still generally retains, the consonantal power of the English *y* or Hebrew *י* ; in like manner *u* was employed both for *w* (י cons.)

Having thus shown that the fundamental vowels are *a*, *i*, and *u*, and that to these the weak consonants א, י, and ו bear the closest relation, and were therefore with great propriety employed to represent them, we will now explain the signs by which the whole of the vowel-sounds in Hebrew came afterwards to be denoted.

Vowel-Signs.

§ 12. The contrivance above detailed, of representing the principal vowels by means of their homogeneous consonants, useful as it was at the time, could answer its intended purpose only while the language continued to be studied as a living one; but when it fell by degrees into still greater disuse, till at last it was no longer spoken, the new doubts and difficulties which continued to arise respecting the correct manner of reading it were removed by the gradual introduction of vowel-marks, and also of diacritical points distinguishing the different sounds of the same letter. In this manner the existing system was completed about the seventh century of the Christian era.

The following are the signs that denote the vowel-sounds, of which in Hebrew there are ten, five long and five corresponding short ones, together with their powers and names.

<i>Long.</i>				<i>Short.</i>			
Name.	Power.	Fig.	Fig.	Power.	Name.		
קָמֶץ Kāméts.	<i>ā</i>	ⴰ	ⴰ	<i>ā</i>	פָּטַח Páttahh.		
צֶרֶי Tséré.	<i>e</i>	ⴢ	ⴢ	<i>e</i>	סֶגוֹל Ceghól.		
חִירֵק גָּדוֹל Hhírik Gadhól.	<i>i</i>	ⴣ	ⴣ	<i>i</i>	חִירֵק קָטוֹן Hhírik Kátón.		
חֹלֶם Hhólem.	<i>o</i>	ⴤ	ⴤ	<i>o</i>	קָמֶץ חָטוּף Kāméts Hhatúph.		
שׁוּרֵק Shurék.	<i>ū</i>	ⴥ	ⴥ	<i>ū</i>	קִבּוּץ Kíbbuts.*		

§ 13. The forms of these signs, which are made up of short strokes and dots, appear to be entirely arbitrary. Long *a* is denoted by a horizontal stroke under the middle of which a dot is placed, thus (ⴰ)

and *u* (ⴥ); e. g. *iam*, pron. *yam* = *jam*; *navis* (from *naus*), pron. *nawis* = *navis*. The twofold power of the English *w* and *y* must occur to the mind of every one.

* Their names are derived partly from the manner in which they are pronounced, and partly from their figure: thus, Kamets signifies *contraction*; Pattahh, *opening*; Tsere, *breaking*; Ceghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets Hhatuph, *short kamets*; Shurek, *hissing*; Kibbuts, *compression*. See next note.

(in printed books, however, and often in writing, this dot is converted into a vertical stroke, and connected to the horizontal one like the figure in the table we have just given); short *a*, by the horizontal stroke alone; long *e*, by two dots in a horizontal direction; short *e*, by the preceding, with an additional dot placed under and between them; long *i*, by a single dot, followed by its homogeneous semi-vowel ך; short *i*, by the dot alone. All the preceding signs are placed *beneath* the letters to which they are attached. The vowel long *o* is denoted by a dot placed *over* the *left* edge of the consonant to which it belongs, as in the word תוּחַ *tôhû*; by which position it is distinguished from the accent R'bhî^h, which consists of a dot placed over the *centre* of a letter (§ 49). It is on this account also that Hholem is in general accompanied by its homogeneous semi-vowel ך, which accordingly is to be considered as a part of the Hholem, though not an essential one: so that a word may be written fully with it, as קִיטֵל; or it may be omitted, as קִטֵּל. When ך should be employed with Hholem, and when not, cannot in all cases be determined with certainty; the following rules, however, for its omission have been given by Ben Zebh, in his 'Talmudh Lashon 'Hibhri.' Hholem is not to be accompanied by ך, 1st, when the letter bearing Hholem has likewise an accent, e. g. קִרְשׁ, קִרְשׁ (for then it cannot be mistaken for R'bhî^h); 2d, when Hholem is followed by one of the letters א, ה, or ו, e. g. רִאָה, כִּהֶן, הִרְה (to prevent the concurrence of too many weak letters); 3d, when followed by שׁ, so that its diacritical point coalesces with the dot Hholem, e. g. מִשָּׁה, מִנָּשָׁה; 4th, when two Hholems come together, e. g. מִאֲזוּרָה, אֲזוּרָה (for the same reason as Rule 2d, i. e. not to increase the number of serviles in a word); 5th, when the second and third radical letters have been contracted into one, e. g. דָּם, עֵץ, כֵּל (lest the ך should be mistaken for a radical). Yet the student must be reminded that in the application of these rules there is considerable uncertainty; for, though in general they will be found to accord with the facts, the contrary is frequently the case. Short *o* is denoted by the same figure as *ā* (to distinguish it from which, see the directions given § 24); long *u*, by a dot placed in the bosom of ך (for the manner of distinguishing it from a point called Daghes, whose position is also in the bosom of a letter, see § 26 et seq.); short *u*, by three dots placed obliquely in a straight line.*

* As it probably may interest some of my readers, I will give in brief the celebrated Aben Ezra's theory of the vowels contained in his grammatical work

Combination of Consonants and Vowels.

§ 14. We have now given the characters representing all the sounds in Hebrew, whether consonants or vowels. In the Occidental lan-

entitled Cephher Tsaahboth, 'The Book of Elegance.' The opening is so curious that it must be quoted in his own words: בעבור שנבראת נשמת האדם בצלם אלוהים, ידמו מעשיה אל מעשיו, והנה סוד כל התנועות על שלש דרכים: התנועה האחת מהמוצק, שהיא כנקודה בחוך עגולה, וזאת תנועת האויר והאש, שהיא תנועה מלמטה אל מעלה, כי הארץ אמצעית בחוך הגלגלים, ומוצקה היא מוצק גלגל המזלות, והתנועה השנית אל המוצק, וזאת תנועת המים והארץ, שהיא תנועה מלמעלה למטה, והתנועה השלישית סביב המוצק, וזאת תנועת הגלגלים, שהיא תנועה לא למעלה ולא למטה, וכאשר חפשתי דברי התנועות הנקראות שבעה מלכים, מצאתי המוסדים מהן הם שלשה: הולם, חיריק, ופתח גדול, i. e. "As the souls of mankind were created in the image of God, therefore their actions resemble his; thus the secret of every motion is in three directions: The first motion is *from* the centre, which is like the point in a circle; this is the motion of air and fire, which is from below upwards; for the earth is the centre of the celestial bodies, and her centre is the centre of their orbits. The second motion is *towards* the centre; and this is the motion of water and earth, which is from above downwards. And the third is *around* the centre; and this is the motion of the celestial bodies, which motion is neither upwards nor downwards. And as I was examining the vowel-sounds which are called the Seven Kings (i. e. Hholem, Hhirik, Pattahh, Kamets, Shurek, Kibbutz, and Ceghol), I found that they are grounded on the following three, viz. *Hholem*, *Hhirik*, and *Pattahh*, and the other four are compounded from them." He then goes on to say, "1. The vowel *Hholem* is an elevated tone (והתנועה החולם למעלה), and is accordingly expressed by a dot above the letter, and always over the end of it, as in the word הוֹדָה, in order that it may not be confounded with the accent R'bhî h, which is also a dot above the letter, but placed in the middle. It derives its name הולם from the root הָלַם *to be strong*, as in the word וְהַחֲלִיבֵנִי Is. 38 : 16. By some this vowel is called מֶלֶא פִּי (Chald. for פִּי *mouth*) *full mouth*; because in pronouncing it the mouth appears to be full. 2. The vowel *Hhirik* is a depressed tone (והתנועה חיריק למטה), represented by a dot under the letter; its name חִירִיק is derived from the root חָרַק *to gnash*; because in uttering it, one appears to gnash with the teeth (!). 3. The vowel-sound of *Pattahh* is neither exalted nor depressed, but is an intermediate broad sound. Its figure is therefore a horizontal line drawn under the letter. Its name is derived from the root פָּתַח *to open*, because it is produced by an opening of the mouth. The reason why it is placed beneath rather than above the consonant to which it belongs, is that it may thus be distinguished from the mark Raphe, which is placed over the בְּרִכְפֶּה letters to show when they are to be aspirated (§ 45). 4. The vowel-sound *Kamets* is the intermediate tone between *Hholem* and *Pattahh*, whence its figure is composed of those of *Pattahh* and *Hholem*, thus (ֿ), which were afterwards connected in the present manner (ֿ). (According to the opinion of Aben Ezra, *Kamets* differs from *Pattahh* in the length and also in the quality of its sound; the former being

guages these are written in one continuous line ; but in the Shemitish tongues the consonants alone are placed in the line, and the signs for the vowels long and short are inscribed above or below those consonants to which they are to be read, e. g. long בָּ *bā*, בֶּ *bē*, בִּי *bī*, בּוֹ *bō*, בֹּ *bū* ; short בַּ *ba*, בֵּ *be*, בִּי *bi*, בּוֹ *bo*, בֹּ *bu*. When a vowel is followed by one of the letters א, ה, ו, י, technically termed 'Eh'wi letters (אֶהְיֶה *I will be*), without a vowel of its own, which letters as before stated sometimes lose their consonantal power (§ 7), the following rules are to be observed : א, being the weakest of all the consonants, when preceded by a vowel merely lengthens such vowel and rests in it, thus בָּא *bā*, בִּיא *bī*, &c., and the same is the case with ה ; but ו and י can quiesce only in their respective homogeneous vowels *o*, *u*, and *i*, *e*, which they were once employed to represent (§ 9), thus בֹּ *bō*, בֵּי *bē*, בִּי *bī*, בֹּי *bōi*, בֵּי *bēi* ; for when preceded by any other vowel, ו retains its power of a labial consonant, and י makes with it a diphthong, thus בֵּי *bai*, בֹּי *boi*, בֵּי *bui*.

pronounced by him like *a* in *all*. But as the analogy of the remaining long and short vowels, as well as that of the other Shemitish tongues, not one of which has this sound, gives to the vowel Kamets that of long *a* simply, we have considered it as differing from Pattahh in quantity alone). 5. *Shurek*. Its sound, compounded of those of Hholem and Hhirik, is denoted by a dot in the middle of a letter, and, lest it should be taken for Daghesh, which is likewise a dot in the middle of a letter, it is always accompanied by its semi-vowel ך. The reason of its being placed in the middle is that its sound is a compound of Hholem which is above, and Hhirik which is below. (This sound between *e* and *i* is still retained in the pronunciation of Shurek by the Polish Jews, which strongly resembles that of the French *u* in *une* or the German *ü* ; thus, for instance, the word בָּרֶךְ is pronounced by them *barüch*). 6. The corresponding short *u* is expressed by three dots ; one of them taken from Hholem, another from Hhirik, and the third from the middle of ך (scil. Shurek !). 7. *Tsere*. Its sound, like that of Shurek, is composed of Hholem and Hhirik ; but this sound, *e*, is nearer to *i*, while that of Shurek is nearer to *o*. It is expressed by two points, one from Hholem and the other from Hhirik, which, for the sake of distinguishing them from Sh'wa, which consists of two dots one above the other, are placed in a horizontal direction. (His opinion of the power of this vowel may be the reason why the Polish Jews of the present day pronounce Tsere like the diphthong *ai* ; thus אֶבֶן is according to them to be read *āmāin*). 8. *Ceghol* is a compound of Tsere and Pattahh, and is pronounced as in the East (i. e. like *ai* in *fair*). Its sign consists of the two dots of Tsere, and one in the middle of them, which represents the centre ; that denoting, as I have already stated, the vowel-sound Pattahh" (!).

EXAMPLES.

אָ בֵּי דוֹ חֵי כָּא מֵה מִי נואַ פֹּה
 po nū mai mē. kē hē hū dō gi bē 'a

אָבֵה בָּרָא רַחֵי גֵלֶה תוֹעֲבוֹת הוֹה תוֹכַחַת שִׁירֹ
 shirō tōkhahhath hōwē to'hēbhōth gēlē rahhai bārā 'ābhā

בָּאָרֶה מֵאֵלֶה רֵאשֶׁה קֶאֶרֶה דִּילִי חִימִי אָלִי גָלֹי
 gāloi 'alai hīme dile kōrō rishē mēlē bārā

כָּרֶלֶה קֶצִירֹ קֶדְלֹ מִשְׁבֶּה מִרְאִשִּׁיָּהם אָלֵנֹ אָנוּכִי
 'ānōkhī 'alēnū mērāshēhem mōshēbhā kōdhelū kētsirō kārēla

בְּסוֹבֶבֶה רֵאשׁוֹנֵינוּ בִּירוּשָׁלַיִםנוּ קוֹבֵל־מֹרֶהוּ פִקְדִירֵאשִׁי
 pōkēdhirōshai kōbhēlāmōrēhū bērūshālāmēnū rēshōnēnū bēṣōbhā

CHAPTER III.

SYLLABICATION.

§ 15. In Hebrew no syllable consists of a vowel alone, or commences with one : so that every syllable must begin either with one consonant, as בֵּי *bā*, or with two, as בָּרֵ *b'rā*; but never more than two, which would be contrary to the Oriental ideas of euphony. Syllables are divided according to their terminations into *simple* and *mixed*. A syllable is called *simple*, when its vowel is employed merely in uttering the consonant to which it is attached, and which it needs not leave in order to give utterance to another consonant, at the end of the same syllable ; so the instances בֵּי and בָּרֵ given above. A syllable is *mixed* whose vowel is compelled to leave quickly the consonant to which it belongs, in order to enunciate and be lost in a succeeding one in the same syllable, as קַל *kal*, קֶטֶל *k'tal*; for here the *a* (.) cannot remain with the ק or ט under which it is written, but must hasten from it to express the ל, which is destitute of a vowel of its own.

§ 16. *a.* From what we have said, it will be easily comprehended, 1st. That *the vowel of a simple syllable must be long*, for it does not pass over to, and become absorbed in, a following consonant, but remains with its own; and *vice versa* that a long vowel always helps to form such a syllable. 2dly. It is evident that *the vowel of a mixed syllable must be short*, as it becomes lost in the following consonant; and on the other hand, a short vowel invariably forms part of a mixed syllable.* Thus in the word פָּרָא we have two simple syllables and two long vowels; while in קָטַל, the first, a simple syllable, has a long vowel,—and the second, a mixed syllable, has a short one.

b. And hence it ensues, that if in the course of inflection a mixed is converted into a simple syllable, the short vowel of such syllable must as a general rule be changed into its corresponding long one, e. g. הִקְרִים, which by the rejection of ו becomes הִקְרִים; and in like manner the changing of a simple into a mixed syllable causes the long vowel to be replaced by its corresponding short one, e. g. קָמָה *she stood*, קָמְתָּ *thou stoodest*. We have said that this mutual interchanging of long and short vowels takes place between those which correspond to each other; we may here observe that to this there are exceptions, which will be stated in the sequel.

SH'WA.

§ 17. As a syllable in Hebrew may begin or end in a consonant without a vowel, a sign has been invented to accompany such letter, in order to certify the reader that no vowel has been omitted through mistake. This sign consists of two vertical dots (,) called *Sh'wā* (Heb. שְׁוָא *emptiness*). It is placed under all initial and medial letters which have no vowel of their own, with the exception of the quiescents. As final consonants are almost always vowelless, it has not been considered requisite to affix this mark to any of them, except the letter ך (which appears also with the vowel (,)), together with ך servile, and the finals of some verbal forms in which the penultimate letter also has Sh'wa.

§ 18. Since no consonant can be uttered without the aid of a vowel, every one which is not accompanied by a vowel of its own is to be pronounced by means of the one attached to the preceding or following

* The only apparent exceptions to these rules arise from the introduction of an accent. See § 55.

consonant. Thus, if the *initial* letter of a word be destitute of a vowel, as the ק in קטל, it must be expressed by means of that attached to the second; if, again, the *final* consonant have no vowel of its own, as is the case with the ל of the same word, the vowel preceding it, which is here (_), enables it to be pronounced. And one or the other of these means is resorted to in the case of *medial* consonants occurring without a vowel: in the word קטלה, for example, the pronunciation of ט may be effected by the help of either the preceding (_), thus *koṭ-lá*; or that which follows, *kā-ṭ'lá*. When a consonant is enunciated by means of the vowel which goes before it, the sign (_) is called *Sh'wa quiescent* (שְׁוָא נָח); when by the help of that which follows, it is termed *Sh'wa mobile* (שְׁוָא נָע). The question, whether a consonant so situated is to be pronounced by the aid of the preceding or of the following vowel, is answered by the rule in § 16 for distinguishing simple and mixed syllables: for when the vowel immediately preceding a medial consonant with Sh'wa is short, the consonant must be read with it, in order to complete the syllable; and when the preceding vowel is long, as that syllable is thus rendered perfect, the consonant will go to the succeeding one. Or in other words, when Sh'wa is preceded by a short vowel, it is quiescent, as יִקְטֹל *yik-tól*, מַקְטִיל *mak-ṭil*; and when by a long one, it is mobile, in which case we shall represent it by an apostrophe, as קוֹטֵלָה *kō-ṭ'lá*, יִקְטֵלָה *yik-kā-ṭ'lá*.*

§ 19. Besides the rules given above, there are some others requisite to be known before we can in all cases make the necessary distinction between these two species of Sh'wa:

1. If two Sh'was concur in the middle of a word, as in יִקְטֵלָה, the first is quiescent, and is in consequence to be read with the vowel preceding it; while the second is mobile, and must be expressed with the assistance of the following vowel. For two vowelless consonants at the beginning of a syllable cannot be expressed by Oriental organs (§ 15), neither can they at the end of one without considerable effort: it is true that at the end of words this cannot be avoided; but in the middle it can, and accordingly is, viz. by attributing them to separate syllables.

2. If a letter with Sh'wa in the middle of a word is by the influence of the sign called Daghash forte (see § 27) to be pronounced double, such letter is considered as consisting of two, each accompanied by

* The accents of course exert the same influence on Sh'wa which they do on the syllables. See § 55.

Sh'wa; thus קטָלָה is equivalent to קטְטָלָה, and will accordingly come under the preceding rule.

3. If a letter with a subscribed Sh'wa be immediately succeeded by a similar letter expressed in writing, this Sh'wa must be made audible although preceded by a short vowel; which is done in order to give greater distinctness to the reduplication: thus הַלְלָה is to be read *ha-l'lú*, not *hal-lú*; and so הַנְּנִי pron. *hi-n'ní*, צַלְלָה pron. *tsi-l'lú*.*

COMPOUND SH'WA.

§ 20. The Sh'wa of which we have just spoken is called *simple Sh'wa* (שְׁוָא פשוט), and may be placed under any letter of the alphabet

* As we have already observed, these Sh'was quiescent and mobile were originally intended, and are accordingly to be considered, merely as signs to certify the absence of a vowel; for they are by no means short vowels, as some grammarians have asserted. This idea of theirs probably had its origin in the fact that two initial perfect consonants, as for instance those in the words בָּנִי and שְׂפִיץ, cannot readily be pronounced without a slight intermediate breathing, thus *b'ní*, *sh'ma'h*; but when we reflect that this difficulty still exists whether a Sh'wa be written or not, and that the sign (:) still remains the same, and is employed for the same purpose, viz. to show the absence of a vowel, whether occurring at the beginning or end of a syllable, we cannot fail to perceive the erroneousness of the supposition which attributes to it different powers and uses according to its place in a word. This is further corroborated by the uniform manner in which the signs corresponding to Sh'wa are employed in the Arabic, Persic, Sanscrit, Bengali, &c., in which languages they in no instance represent a vowel-sound, however short. And again by the statement of Aben Ezra (Cepher Tsahhoth 3. a.), and of D. Kimhi (Mikhlol, 48. b.) relative to the manner in which Sh'wa mobile was pronounced by the school of Tiberias: wherein he affirms that when occurring before one of the guttural letters, they gave it the same vowel-sound as that by which the guttural was accompanied; thus רָאָה they pronounced *y^aabbédh*, בָּאָר *b^aēr*, דָּהִי *dⁱhī*, בָּהֹר *b^ohōr*, קָהִי *k^ahhū*; before י they gave it the sound of *ī*, thus יִיחֵל *yīyāhhél*, יִרְמִיָּה *yirmiyāhū*; and before any other letter, that of the vowel *a*, thus קָלָלָה *k^alālā*, גָּבְרִים *g^abhārīm*, גָּלִילִים *g^alīlīm*. This practice appears to have arisen from a difficulty they experienced in enunciating a consonant unless immediately followed by a vowel-sound, and hence when there was no peculiarity in the succeeding letter which could exert an influence in determining the vowel to be taken, they chose the simplest open vowel *a*; when the succeeding letter was י, they gave to that with Sh'wa its homogeneous vowel *i*; and when a guttural, which from the tenuous quality of its sound does not present the same effectual barrier between two vowels as one of a stronger texture, they substituted a vowel the same as that taken by the guttural. And this, as we have said, constitutes an additional proof of the truth of our assertion, that Sh'wa is not a vowel; for were such the case, with what propriety could it have been exchanged for any other which convenience might suggest?

destitute of a vowel, whether occurring at the beginning or in the middle of a word, except the gutturals א, ה, ח, ע, and ר. For if one of these letters appear in a situation in which another would receive the sign denoting the absence of a vowel, i. e. simple Sh'wa,—in order that it may not on account of its weakness be indistinctly pronounced, or remain altogether unheard, it will have a very brief vowel-sound; and this is represented by a short vowel connected to Sh'wa, which latter in such case is analogous to the mathematical sign —, while the vowel-mark stands in the place of a positive quantity: thus 2— denotes a quantity less than 2; so (◌◌) represents a shorter vowel-sound than (◌) alone. This is termed *compound Sh'wa* (שְׁוָא מְרֻבֵּב).*

§ 21. Of the five short vowels given in § 12, only the following three are employed in this manner, viz. (◌◌), (◌◌◌), and (◌◌◌). Thus,

Fig.	Repr.	Name.
(◌◌)	◌◌	חֲטָה פָּטָה Hhatéph† Páttahh (or Sh'wa Pattahh).
(◌◌◌)	◌◌◌	חֲטָה סֶגוּל Hhatéph Ceghól (or Sh'wa Ceghol).
(◌◌◌◌)	◌◌◌◌	חֲטָה קָמֶץ Hhatéph Kaméts (or Sh'wa Kamets).

The reason why only these three vowels have been adopted to form compound Sh'was will appear from the following considerations. The gutturals admit of being accompanied by any vowel whatever; but when it is not necessary in order to determine the form of the word that they should take one of the other vowels, they prefer their homogeneous vowel *a* of the same organ, or at least one of its modifications *e* and *o* (§ 10). Now as the short vowel-sounds denoted by the compound Sh'was were given to the gutturals for the purpose of facilitating their enunciation, and have little to do with the characteristic forms of words, it is natural to conclude that such vowels alone would be

* To this general rule of giving to vowelless gutturals a compound Sh'wa, there are some exceptions: thus ח, which of all the letters of this class has the strongest sound, is not unfrequently accompanied by Sh'wa simple, as חֲחֲבִין, חֲחִיק; with ה and ע this is but seldom the case, as חֲהָה, חֲעָע; and with א very rarely, it being the weakest of all, as חֲאָר. These anomalies have in all likelihood arisen from a want of exactness in carrying out the system; to which cause may likewise be attributed the appearance of compound Sh'was with other than guttural letters, as חֲחֲבִין Gen. 2: 12., חֲחֲבִין Gen. 27: 26., חֲחֲבִין Gen. 2: 21., חֲחֲבִין Zech. 4: 12. (which the K'ri notices), חֲחֲבִין Josh. 11: 2., where they are irregularly employed probably to show that the Sh'wa is mobile.

† חֲטָה *snatching*, Chald. act. part. from חֲטָה to *snatch*.

received into their composition as are consonant to the nature of the gutturals.

§ 22. From what we have said, it will be perceived that it is nearly a matter of indifference which of the compound Sh'was is employed in a given case, whence we have שְׁמוֹד *'h'môdh*, אֲמֹר *'a'môr*, אֲנִי *'a'ni*; though when not occurring at the beginning of a word, that compound Sh'wa is in general preferred which is similar to the vowel preceding it, e. g. הַמִּיד *ha'h'mîdh*, הֶמֶד *he'h'mîdh*, הֹמָד *ho'h'mádh*.

PATAHH FURTIVE.

Patahh Furtive (פַּתַּח גְּנוּבָה) is the name given to a short *a* placed under a vowelless guttural letter at the end of a word or syllable when such letter is preceded by any other vowel than *a*; in which case a difficulty is experienced in passing directly from such vowel-sound to the enunciation of the guttural, and consequently a short and homogeneous *a*-sound (see § 21) *steals in*, as it were, to aid in expressing the guttural: thus the word רוּחַ will naturally read *rû'hh*; and this is accordingly denoted in writing by placing under the guttural a *Patahh*, which is to be pronounced before its guttural, thus רוּחַ. This however takes place only with the strong gutturals, which refuse to coalesce with a preceding heterogeneous vowel, as ע, ה, and ו; thus רָקִיעַ *râkî'eh*, מִזְבֵּחַ *mizbê'hh*, גִּבְהָ *gûbhô'eh*; for the weak gutturals, א and ה, simple, lose their sound altogether in such case, and quiesce in that of the preceding vowel (§ 14). Hence *Patahh furtive* is employed only when a strong guttural is preceded by a heterogeneous vowel, that is, another than *a*; for with that vowel it readily coalesces, so that none other is needed for the purpose of facilitating its enunciation. The only exception is when the guttural is followed by another vowelless letter; for then it still takes *Patahh furtive*, in order to assist the enunciation of the final letter, although preceded by the vowel *a*, e. g. שְׁמֵתָּהּ pron. *shâmá'ht*.

KAMETS HHATUPH.

§ 24. 1. To be enabled to distinguish between the long vowel Kamets, or long *a*, and the short vowel Kamets Hhatuph (קָמֶץ חֲטוּף *snatched Kamets*, so called on account of its brevity), or short *o*, both

of which have the same figure (,), it is necessary to consult what was said (§ 16) respecting the relative connection existing between vowels and the syllables formed from them, viz. that a long vowel requires by its nature to make a simple, and a short vowel a mixed syllable. This is the leading principle which determines what vowel the sign (,) represents: for whenever (,) is followed by a letter with a vowel of its own, it makes in consequence a simple syllable (§ 15), and stands for the vowel *ā*, e. g. מְלָכִים, קָטָל, pron. *kātāl, m'lāchīm*; but when it is followed by a letter bearing Sh'wa quiescent, it makes with such letter a mixed syllable, and denotes the short vowel *ō*, e. g. חֻכְמָה, אֶחָדָה, קֹדֶשִׁי, *ḥhōkhmā, 'a'khōlkhā, kōdshé*. When however (,) is followed by (,) in the middle of a word, a question arises, whether (,) is Kamets (*ā*), and the letter with Sh'wa—which in that case is mobile—to be read to the following syllable, thus קָטָלָה *kā-t'lā*; or whether it is Kamets Hhatuph (*ō*), and the Sh'wa—then quiescent—to be read to the syllable containing (,), thus קֹטְלָה *kōt-lā*. This case is generally decided by the sign Methegh (see § 63): viz. when (,) is accompanied by Methegh, it is long, and forms a simple syllable, thus קָטָלָה *kā't'lā*; and when unaccompanied by this sign, it is short, e. g. חֻכְמָה *ḥhōkhmā*, קֹרְבָן *kōrbān*.

2. From these rules the following cases are to be excepted: A (,) which has been derived from Hholem is to be read as short *o*, although followed by a consonant with a vowel of its own; such (,), being in the antepenult, takes Methegh, both on account of the accent on the ultimate (§ 64), and to enable the short vowel to make a simple syllable: e. g. קֹדֶשִׁים plur. קֹדָשִׁים *kōdāshīm*, שָׂרָשׁ plur. שָׂרָשִׁים *shōrāshīm*. And so of a (,) which has arisen from Sh'wa in consequence of a following (,), and which is accompanied by Methegh, according to § 63. *b.*, e. g. לְחָלִי לְחָלִי.

§ 25. 1. When (,) occurs in the ultimate making a mixed syllable, its quantity is decided by the position of the accent: viz. if it receives the accent itself, it is Kamets, or long *a*, which the accent enables to make a mixed syllable (§ 55), e. g. דָּבָר מִשְׁכָּן, שָׂח *dābhār, mishkān, shāth*; but if it does not receive the accent, it must be Kamets Hhatuph, or short *o*, from Hholem (י), e. g. כֹּל־וַיָּרֹם, *cōl, wayyārōm*, from יָרוֹם, כָּל. 2. In the beginning or middle of a word, (,) followed by a letter with Daghes forte—which is equivalent to two such letters, the first with Sh'wa quiescent (§ 28)—is to be read *ō*, according to § 24, 1.: thus בָּתִּים (= בְּתִים for בְּתִים) *bōtīm*; and it will retain this power when, on the addition of a grave or accented suffix, it

receives a Methegh (§ 64), e. g. בְּתִירֶהּ pron. *bōuēhēm*. But when Kamets followed by Daghes forte takes an *accent* to enable it to form a mixed syllable, it retains its sound of long *a*, e. g. יָמָה, לָמָה, שָׁמָה, pron. *yámmā, lámāmā, shámmāmā*.

CHAPTER IV.

DAGHESH.

§ 26. *Dāghesh* (דָּגֶשׁ) is a dot inscribed in the bosom of a letter. Its office is of two kinds: 1st, to show that the letter in which it is placed is to be doubled in pronunciation, when it has the name of *Daghes forte* (דָּגֶשׁ חֲזָק), as it *strengthens* the sound of the letter in which it is inserted, and at the same time causes the preceding vowel to rush on towards it, in order to give full force to the reduplication; 2d, to remove the original aspirate sound of certain letters, when it is called, in contradistinction to the preceding, *Daghes lene* (דָּגֶשׁ קָל).

DAGHESH FORTE.

§ 27. In Hebrew a letter is often by the rules of grammar to be reduplicated in the middle of a word; and in such cases, when possible, both letters of the pair are made audible in pronunciation: but for the sake of expedition, the latter of them only is represented in writing, and in this there is a Daghes inscribed, in order to remind the reader of the omission; thus, instead of קָטַל at full length, we have merely קַטַּל.* And this not only when the two letters were originally the same, but also when the former of them, as is often the case, has been assimilated to the latter, thus we have הִקְטַל = הִקְטַל for הִקְטַל (§ 77).

* In Arabic a sign called *teshdid* (ـ) is placed over a letter in order to denote its reduplication. The Germans in writing make use of a small stroke over *n* and *m* for a similar purpose.

§ 28. As the power of Daghesth forte consists in compensating the rejection of the first of two similar letters in juxtaposition when without a vowel of its own, it follows that this Daghesth can never be employed except when the first letter of the pair would be accompanied by Sh'wa, e. g. קָטַל = קָטַטַל, הָקַטַל = הָקַקַטַל, סָבַר = סָבָבָר.

§ 29. Again, as Daghesth is the sign of the doubling of a letter, it can be inserted in those only of which the reduplication can readily be made audible in speaking. This is without difficulty effected in letters of a strong distinct sound, as, for instance, the ט in קָטַל; but not in those whose sound is more slight and continuous, as is the case with the gutturals, א, ה, ו, ע, and also the liquid ר. Hence arises the rule that *a guttural letter can never receive Daghesth forte*.

§ 30. Besides the gutturals, which in no case receive a Daghesth, we find also the letter ר, which, although a labial, and capable of taking this sign, is yet the weakest of the remaining consonants, answering to the English *w*, and cannot easily be reduplicated in pronunciation. Instead, therefore, of inserting a Daghesth in this letter, the word containing it undergoes some other equivalent change; for instance, in the Pi'hel form of the verbs רָעַר, the second radical letter ר, which according to the general rule should be doubled by Daghesth, is either changed into ר, thus רָעַר for רָעַר; or it remains single, and the third radical is reduplicated in its stead, whence the alternate form רָעַר.

§ 31. If we consider the influence exerted by the point Daghesth on the syllable preceding it, we shall perceive that, as the first of the two letters of which the consonant containing it is held to be composed is pronounced as though accompanied by Sh'wa, every such syllable must be a mixed one; and hence Daghesth forte is always immediately preceded by a short vowel (§ 16. a.). It is equally evident, on the other hand, that every short vowel, unless accompanied by an accent (§ 55), must be followed by a consonant either with Sh'wa or containing an inscribed Daghesth. Hence it is, that a short vowel is frequently given to a consonant for the purpose of expressing the Daghesth in a following one; while in other cases the Daghesth itself is inserted in consequence of a preceding short vowel.

§ 32. Thus Daghesth forte, although uniform in its power, has two distinct offices; one of which is to denote the reduplication of a letter, or the assimilation of a letter to the following one, e. g. קָטַל = קָטַטַל, נָגַשׁ = נָגַשְׁשׁ for נָגַשְׁשׁ; and this we shall call *Daghesth compensative*. Its other office is to enable a preceding short vowel to form in compli-

ance with its nature a mixed syllable, e. g. כֶּסֶף, *מֶקֶל; so too the Dagghesh inserted in a letter preceded by the article הַ or ךְּ conversive. In these cases Dagghesh cannot with any propriety be considered as a substitute for a rejected letter, since it has arisen solely on account of the preceding vowel, which is thereby preserved unchanged; this we shall term *Dagghesh conservative*.

§ 33. 1. A short vowel requires the insertion of this Dagghesh in the following consonant in order to complete the syllable, whenever such consonant has a vowel of its own; but when it receives Sh'wa, and can consequently terminate a mixed syllable, the Dagghesh is often rejected as no longer necessary, e. g. the word above given כֶּסֶף; when it takes a suffix, thus כֶּסֶף־אֵן, the short vowel is followed by Sh'wa, and accordingly Dagghesh is again rejected; so מֶקֶל, מֶקְלִי.† Thus the Dagghesh is often omitted which should be inserted after the article הַ or ךְּ conversive, when the letter following these particles takes Sh'wa, e. g. הַלְרִיִּים, הַרְרִי.

2. And not only is Dagghesh conservative, or Dagghesh employed on account of a preceding short vowel, in this manner omitted as unnecessary, but also Dagghesh compensative, i. e. Dagghesh used to denote the rejection of a letter, e. g. מִבְּקָשִׁים for מִבְּקָשִׁים; יִקְחוּ for יִקְחוּ, from לָקַח; יִשְׁאוּ for יִשְׁאוּ, from נָשָׂא; מִלְּמַעְלָה for מִלְּמַעְלָה, from מִן and מִלְּמַעְלָה. For it must be understood that Dagghesh forte is not merely a compensation for a rejected letter, but is at the same time a necessary effect of such rejection, in order that the preceding short vowel may remain unchanged, and still go to constitute a mixed syllable, as it did before the rejection took place. Take for example the verbal form יִנְגַּשׁ: here the first syllable is a mixed one; but if נ be assimilated to the next following consonant, and then

* That this word in the cognate languages Syriac and Arabic is found to have an intermediate ֶ, thus Syr. ܚܕܫܡܐ, Arab. كُرْسِي, constitutes no valid objection to the truth of our theory; for instances abound of words in these and the other Shemitish dialects receiving an inserted liquid for the same purpose and on the same occasions as when in Hebrew they take Dagghesh: e. g. Chald. ܝܪܥ, fut. ܝܪܥ = ܝܪܥ (like ܝܥܐ); ܝܪܥ inf. ܝܪܥ = ܝܪܥ; ܝܪܥ = ܝܪܥ; ܝܪܥ = ܝܪܥ. See § 81.

† Thus we are not compelled to make exceptions of these instances, as has been done by Prof. Gesenius, who has given in his Lexicon the plur. כֶּסֶפִּים as an irregularity for כֶּסֶפִּים, and in the latest edition the word מֶקְלִי, although Dagghesh is not found in any of the examples quoted by him.

rejected, the short vowel (.) can remain unchanged only by placing a Daghesth in ג, whence arises the form רִגַּשׁ; but should this ג receive Sh'wa, so that it can be read in the same syllable with the preceding (.), Daghesth may be either inscribed in it or omitted; thus the third pers. masc. plur. of the future of this verb is written either רִגַּשׁ or רִגַּשׁ. On this principle may be explained the other instances given above, such as the P'hel form of verbs, ך conversive, the definite article ה, and the prep. ם; in short, whenever a letter which would otherwise receive Daghesth is accompanied by Sh'wa, this Daghesth, being no longer absolutely necessary, may be omitted.

§ 34. *a.* That Daghesth is not to be looked upon as a mere compensation for one of two similar letters which has been rejected, but that the immediate cause of its introduction is rather the imperfect state of the preceding syllable consequent on such rejection, appears from the mode in which this point is inserted in ן epenthetic; for instance, the word קַטְלֶהוּ in order to avoid the hiatus has often an inserted ן, thus קַטְלֶהוּן, which on the application of the rule § 77. 3. becomes קַטְלֶהוּן, the ה being rejected, while ן receives Daghesth. Now it may well be asked, how can the Daghesth inserted in ן compensate the omitted ה? The answer is, it does no such thing, but is merely an effect of the rejection of ה, whose vowel falls back upon ן, so that the preceding short vowel would be left without a consonant in which to terminate, were it not supplied by the insertion of Daghesth in ן.*

b. This fact of the real origin and use of Daghesth is shown likewise by the change which takes place in a vowel preceding a guttural letter in a situation to receive Daghesth; thus, instead of מַעֲרִיר we have מַעֲרִיר. Now it is not very evident in what manner the liquid consonant ן can be compensated by the vowel (.); but there is no difficulty in conceiving that, on the elision of that consonant, the short vowel (.) was changed into the long vowel (.) in order to complete the syllable (§ 16. *a.*). And hence we have a general rule, that whenever

* Some grammarians have indeed not scrupled to assert that there is such a thing as assimilation in a retrograde direction, forgetting that this would be running counter to the very principle on which assimilation takes place; and particularly they seem to have overlooked those cases in which the third pers. masc. pret. of verbs takes an epenthetic ן before the pronominal suffix of the third pers. fem., thus קַטְלֶהוּן for קַטְלֶהוּ, and where the third pers. fem. pret. takes the same suffix without an intervening ן, as קַטְלֶהוּ for קַטְלֶהוּ, in which there is neither rejection nor assimilation backwards, but a mere shifting of the ultimate vowel to the preceding consonant.

a short vowel is followed by a letter with a vowel which cannot be reduplicated in pronunciation (see § 84. 3.), either the short vowel is lengthened, thus הַעֲמִיד for הַעֲמִיד, יִבְרַךְ for יִבְרַךְ, or if it be allowed to remain, it takes Methegh (§ 85. 2.), e. g. הַחַיִּים for הַחַיִּים. To this, we may remark, there are a few exceptions.

§ 35. This Daghesth placed in a consonant on account of a preceding short vowel is found not only in the middle radical of a word, as כֶּסֶף, מִקֵּל, but also in words compounded of two others, where the first terminates in a short vowel, e. g. מִזָּה Ex. 4 : 2. for מִזָּה, מִלְכֶם, מִזָּה Is. 3 : 15. for מִלְכֶם; and not only when the two are merged into one, but also when written separately, e. g. מִדֶּדָּת Gen. 12 : 18., מִדֶּדָּת Gen. 2 : 19., מִדֶּדָּת Gen. 46 : 33., מִדֶּדָּת Gen. 2 : 18.; for as these words are connected by Makkeph (which see, § 70), the ה is to be considered as omitted. And it is often the case that an initial liquid or dental preceded by a word terminating in a simple syllable receives Daghesth forte when the two words are connected either by Makkeph or an accent, e. g. לִקְהֹלָתָא Gen. 2 : 23., יִשְׁהֹנָא 24 : 42., הִלִּילָהּ לִי 44 : 17., קִימָה סְעִי Dent. 2 : 24., אֶהְבֵּתָ צֶדֶק Ps. 45 : 8., עֲלִיָּהּ 2 Kings 1 : 4.

The producing cause of this latter phenomenon appears to exist in the genius of the Hebrew language, which inclines to terminate all its words in a mixed syllable. The consequence is, that a word ending in a simple syllable will have a tendency to combine with the word which follows, and form a mixed syllable with its initial consonant, whenever the two are in intimate connection with each other; and this is more especially the case when the initial letter of the second word is either a liquid or dental, both of which classes of letters are reduplicated with facility, because in uttering them the passage for the air is not entirely closed as is the case with the harder consonants, *b, p, k, &c.*

DAGHESH LENE.

§ 36. This Daghesth differs altogether in its power and application from the preceding, it being employed for the purpose merely of removing in particular cases the aspiration of certain consonants. Consequently it can be placed in those letters only which have originally an aspirate sound, and they (as stated in § 3 on the powers of letters) are the following six, viz. ב, ג, ד, כ, פ, and ת, which have

been united, for the sake of recollecting them more easily, into the technical expression **בִּגְד כֶּסֶף**. The original pronunciation of **ב** is *bh*, *g*, *gh*, *ḡ*, *dh*, *ḥ*, *kh*, *ḥ*, *ph*, and of **ת** *th*; but the insertion of a Dagghesh in these letters removes the aspiration, and their sounds remain respectively *b*, *g* hard, *d*, *k*, *p*, and *t*. No letters except these six can take Dagghesh lene, but these can receive Dagghesh forte as well; whence the question arises, when is the point inscribed in one of them to be considered as Dagghesh forte, and when as Dagghesh lene?

§ 37. This question is reduced within very narrow limits when we reflect that the power of Dagghesh forte is to reduplicate the consonant bearing it; for, since these letters cannot be pronounced double at the beginning or end of a word, of course one so situated never receives the sign of reduplication: and accordingly when we find a point inscribed in the bosom of an initial **בִּגְד כֶּסֶף** letter or in a final one without a vowel, we are confident that it can be no other than Dagghesh lene. Hence a doubt on this head can arise only when one of these letters so pointed is found in the middle of a word. And to remove such doubt we have the simple rule, that when this point inscribed in a medial consonant is immediately preceded by a vowel, it is Dagghesh forte, and the letter containing it is to be deprived of its aspiration, and reduplicated; and when not so preceded, it is Dagghesh lene, and the letter is simply to be deprived of its aspiration.

INSERTION OF DAGGHESH LENE.

§ 38. When these letters are to be uttered with, and when without the aspiration, is a mere matter of euphony. In order, therefore, to decide when Dagghesh lene is to be inserted, we have first to ascertain what constitutes euphony in this particular respect. We find, accordingly, on examination, that, simply as regards itself, a hard, distinct, unaspirate sound is more easy of production than one which is soft, obscure, and aspirate; the former being articulated by a mere separating or pressing together of the organs, while the movements required to produce the latter are much more complicated: thus, for instance, the letter *b* is pronounced by a simple and complete opening or closing of the lips, while in order to utter the sound *bh* = *v*, it is necessary to draw back the under lip to a line with the teeth, against which it is to be pressed, but not so as to entirely hinder the passage of the air: the same observations apply to *p*, *ph*; *k*, *kh*; *t*, *th*, &c., the aspirate form

in every case requiring a greater effort for its production. That this, however, is the original and normal sound of these consonants, is obvious from the fact that the aspirate pronunciation is that which is denoted in the simplest manner, viz. by the character alone, while the unaspirate sound is signified by the addition of a diacritical point; but as the Hebrews did not uniformly retain the aspiration, it follows that they must in certain circumstances have found it more than commonly difficult of utterance. If then we can ascertain in what cases the aspirates are most difficult of production, we can thence deduce rules for the insertion of Daghesh lene. Now it is certain that in passing from a state of absolute repose, or immediately after a short pause in discourse, the pronunciation of an aspirate is less easy than when the organs by the utterance of a vowel-sound are placed in a situation more favourable to its enunciation.

§ 39. From the above general remarks may be drawn the following rules for denoting a removal of the aspiration of these letters by the insertion of Daghesh lene:

1st. Daghesh is to be inscribed in a כפת בגד letter when commencing a sentence, a verse, or one of the clauses of a verse, e. g. בְּרֵאשִׁית Gen. 1: 1., יְדַע אֱלֹהִים Gen. 3: 5, 19., גְּדוֹל עֲיִנִי Gen. 4: 13.

2d. When beginning a word in the middle of a verse, immediately preceded by a mixed syllable, e. g. וְחֶשֶׁן עַל-פָּנָי Gen. 1: 1., וַיֹּאמֶר אֱלֹהִים תְּרֵשָׁא הָאָרֶץ הִשָּׂא v. 2., הָאֹרֶן כִּי טוֹב v. 4., וְעֵתָהּ פֶּן 3: 22. 4: 7.

3d. When beginning a word preceded by a simple syllable, whether terminating in a long vowel or in a quiescent אהרי letter, which is accompanied by a disjunctive (§ 47. 1.) accent, e. g. בְּצִלְמִנִי כְדִמְיוֹתָיו Gen. 1: 26, 27. 2: 3. 3: 21., וְהָיָה בֵּינוֹ Josh. 8: 11., הָיָה כָּל Is. 55: 1.; and so also after the word יְהוָה, read אֲדֹנָי (§ 71), e. g. יְהוָה כְּצִדְקִי Ps. 18: 21. An initial כפת בגד letter preceded by a word ending in ה pointed with Mappik comes under the same rule, and for the same reason (see § 44), e. g. בְּצִדְקָה תֵּשִׁים Gen. 6: 16., אֲתָהּ 1 Sam. 21: 10. So likewise does one which follows a word ending in א preceded by a vowelless consonant; for then the א is termed *otiant*, and is entirely neglected in the pronunciation of the word, which in effect terminates with the preceding consonant, e. g. וַיֵּרָא בְלָעָם Num. 24: 1.

4th. When commencing a word preceded by a simple syllable with a conjunctive accent (§ 47. 2.), a **בגד כפת** letter does not lose its aspiration, e. g. **כִּי בּוֹ שָׁבַת** Gen. 2 : 3., **וְהָאָרֶץ הָיְתָה חֲדָרָא** 1 : 2. 2 : 5., **הִנֵּה פָּתָח** 2 : 14. 3 : 3, 17. From this rule are to be excepted, 1st, the case of a simple syllable ending in **ה** local or paragogic, which quiesces in the long vowel inserted on its account, e. g. **וְאֶעֱיֶדָה בָּם** Deut. 31 : 28., **אֶרְצָה בְּנִעֲנָן** Gen. 45 : 17.; and 2dly, some instances where two **בגד כפת** letters concur in the beginning of a word, e. g. **וַיְהִי בְּכַלּוֹת** Josh. 8 : 24., **הִלָּא בְּכִרְכְּמִישׁ** Is. 10 : 9.

§ 40. We have said that the rules above given for the insertion or omission of Daghesh lene in initial letters are readily deducible from the facts enumerated in the remarks which precede them (§ 38). We will explain. The *first* rule, which relates to a **כפת בגד** letter commencing a sentence, naturally ensues from the observations relative to quitting the state of silence. As a consonant at the end of a syllable is articulated by a closing of the organs, the *second* rule comes under the same observations. A disjunctive accent separates more or less the word bearing it from that by which it is followed; so that the cases affected by rule *third* are those in which a pause in speaking occurs. With regard to the *fourth*, it will be at once perceived that there can be little or no difficulty in passing directly from the utterance of a vocal to that of an aspirate sound, which bears to it so near a relation, and hence no inducement to vary the pronunciation of the **כפת בגד** letter. When a final vowel is one which has arisen in consequence of an affixed paragogic **ה**, and which is always unaccented (§ 54. 3.), it appears somehow not to have been taken into account; whence a word so terminated is considered, with respect to a succeeding **כפת בגד** letter, as ending in its ordinary manner, viz. in a final consonant. The few exceptions to be met with in the case of two of these letters beginning a word, seem to have arisen from the difficulty of pronouncing two aspirates in succession.

§ 41. The same rules apply to **כפת בגד** letters occurring in the middle of a word. Thus, when one of them follows a consonant accompanied by Sh'wa quiescent, or in other words a mixed syllable, it loses its aspiration, as when commencing a word preceded in the same manner, e. g. **וּלְבָשׁ, חֲלָדִי, מְלָכִי, מִכְתָּב.** As this rule is analogous to Rule 2d, so it has its origin in the same producing cause. But in the case of two words in what is termed the *state of construction*, sufficient time is not allowed for completely closing the vocal orifice, and thereby cutting off the penultimate syllable of the first; from

which has arisen the apparent anomaly, that when the last syllable of a word in the construct state begins with a כפת בגד letter, this is allowed to retain its aspiration, e. g. כְּנֶסֶי, מִלִּי, עֲבָרִי ; so too the infinitives of verbs, when as verbal nouns they occur in this state, e. g. בְּכָרֵב from כָּרַב, בְּנָפֵל from נָפַל ; and likewise imperatives, whose peculiar quickness of utterance causes them closely to resemble nouns in construction, e. g. עֲבָרִי, כָּרֵבִי. Frequently too the aspiration is retained when one of these letters following a Sh'wa quiescent is accompanied by a vowel which is formed from Sh'wa, and is consequently too short to give time for closing the organs completely, e. g. עֲבָרָה Gen. 2 : 15. for עֲבָרָה, בִּסְדֵם Gen. 18 : 26. for בִּסְדֵם. In all other cases the כפת בגד letter takes Daghesth lene, whenever the consonant preceding it has Sh'wa quiescent, thus מִלְכֹי, כְּנֶסֶי, &c., except the word בְּגָד, which on receiving a suffix irregularly omits Daghesth, as בְּגָדִי. Another apparent exception to this rule exists in some verbal forms, as for instance the word יַעֲזֹבֵי (of the form יִקְטֹלֵי) ; but the Sh'wa is in reality mobile, the vowel under ע being a Pattahh furtive, which is to be pronounced before the guttural to which it is attached, thus *ya'az'bhú* (§ 23) : consequently this and all similar cases come under the rule following.

§ 42. When a כפת בגד letter is preceded either by Sh'wa mobile or a long vowel, it retains its aspiration. And these cases are so analogous that one might have been predicated from a knowledge of the other ; for when a consonant begins a syllable, the organs, which were before at rest, must be put in motion in order to express it, and hence the succeeding letter finds them in nearly the same position as when engaged in giving utterance to a vowel-sound, which, as we have already shown (§ 38), is easily followed by an aspirate : e. g. לִבִּית, מְסַבִּיב, תֹּאכֵל, אָכַל ; וְלֵל, אֲדַקֶּה.

§ 43. When one of these letters ends a word, and is at the same time preceded by Sh'wa quiescent, it loses its aspirate sound, because immediately following a mixed syllable, according to Rule 2d, e. g. יָפֵת, קִטְלֵת. An exception to this general rule exists in the suffixes כֶּם, כֵּן, and הֵן, the two former of which, as they always receive the accent, are called *grave suffixes*. Now as the preceding part of the word is hurried over in order to arrive at its accented syllable, the same reasoning will apply in this case as in that of the construct state (see above, § 41). And this may be the cause why feminine nouns ending in the long mixed syllable הָה, which always has the accent, do not reject the aspiration of the third radical when a כפת בגד letter, e. g. מְלִכִּית, וְלִדְוֹת.

MAPPİK AND RAPHE.

§ 41. *Mappik* (מַפִּיק producing, Aph. part. of Chald. נָפֵס to go forth) is a point placed in one of the letters הָוֵי at the end of a word, to show that they do not quiesce in the preceding vowel, but form with it a mixed syllable. This mark is employed in modern editions of the Bible only in the letter הָ when occurring at the end of a noun as the suffix of the third pers. fem. sing., in order to distinguish it from הָ characteristic fem., הָ local, &c., e. g. אֶרְצָה instead of אֶרֶץ, אֶרְצָה for אֶרֶץ; in some verbs לָהּ, as נָבִיחַ, נָבִיחַ, where הָ is not quiescent; and in the word יָהּ. For as י and ו invariably quiesce in their homogeneous vowels, viz. י in *o* and *u*, and ו in *i* and *e*, and never in any others, the insertion of Mappik in these last has been considered superfluous; thus אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי, &c., where there is no need of any sign to show that the final weak letter is to be pronounced; but this is not the case with הָ, which, as it may quiesce in any vowel, requires a diacritical mark to designate the retention of its consonantal power, when it may even be preceded by a short vowel, as in the instances נָבִיחַ, נָבִיחַ, given above.

§ 45. *Rāphé* (רַפֵּה weak), a horizontal stroke formerly placed over a כֶּתֶף letter or final הָ, to indicate the absence of Daghesth lene or Mappik, and to show that the letter over which it was placed retained its original aspirate sound, or quiesced in the preceding vowel. Its introduction was probably owing to the carelessness of copyists, and was designed to remind them of the fact that in certain instances where Daghesth lene or Mappik would be inserted by general rule, it was to be omitted. But in our modern printed editions of the Bible, where greater accuracy is observed, this sign, with one or two exceptions, is used only to show the absence of Mappik in a final pronominal הָ (see § 594. 2.).*

* The twofold pronunciation of the כֶּתֶף letters was not peculiar to the Hebrews alone: thus the Syrians placed above them a red dot when losing the aspiration; this they called *Kushoi* (كُشُوِي hardness): and when the aspiration was retained, it was signified by a similar dot, called *Rukokh* (رُكُوكْ softness), placed beneath. They appear also to have been guided in their pronunciation of these letters by the same rules of euphony as the Hebrews; since, according to Ludovicus de Dieu, the former hardened a כֶּתֶף letter, and placed the *Kushoi* over it, in very nearly the same situations as those in which the latter employed Daghesth lene, viz.: 1st. On the first letter of a word preceded by a consonant without a vowel, with the exception of the word صُورَة (which is always closely connected

§ 46. As an exercise in reading, we here give the opening verses of the book of Genesis, with the pronunciation in Roman characters, according to the system we have adopted, placed underneath.

READING EXERCISE.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ
w'hā'ārets hā'ārets w'ēth hashshāmāyim 'ēth 'A'lohīm bārā b'rēshīth

הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
'A'lohīm w'rū'hh th'hōm 'hal-p'nē w'hhōshekh wābhōhū thōhū hāy'thā

מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי
way'hī 'ōr y'hī 'A'lohīm wayyōmer hammāyim 'hal-p'nē m'rahphēth

אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּרְטוֹב וַיִּבְרַל אֱלֹהִים בֵּין
bēn 'A'lohīm wayyabbdél kī-rōbh 'eth-hā'ōr 'A'lohīm wayyār 'ōr

הָאוֹר וּבֵין הַחֹשֶׁךְ : וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא
kārā w'lahhōshekh yōm lā'ōr 'A'lohīm wayyikrā hahhōshekh ūbhēn hā'ōr

לַיְלָה וַיַּהֲרֹעַרְב וַיַּהֲבֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהי
y'hī 'A'lohīm wayyōmer 'ehhādh yōm way'hi-bhōker way'hi-hērebh lāy'lā

רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ
wayyā'has lamāyim māyim bēn mabhdīl wihī hammāyim b'thōkh rakī'e'h

אֱלֹהִים אֶת־הָרָקִיעַ וַיִּבְרַל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
lārākī'e'h mittāhhath 'a'sher hammāyim bēn wayyabbdél 'eth-hārākī'e'h 'A'lohīm

וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיַּהֲרֹקֶן
way'hi-khēn lārākī'e'h mē'hāl 'a'sher hammāyim ūbhēn

with the following. See remarks on the state of construction, § 41); but if preceded by a vowel quiescing in | (א), (ו), or (י), the aspiration is retained, and the letter takes Rukokh, e. g. פָּחַן ; but חָסַדְמוֹן Gen. 14: 18. 2d. In the middle of a word, after a consonant ending a syllable, as in Hebrew after a Sh'wa quiescent, e. g. מִלְכּוֹ, מִלְכֻסִּים. 3d. After a diphthong, as חָלַל, קָטְלָהּ, קָטְלָהּ. In all these cases Kushoi is superscribed, to show the removal of the aspiration. Rukokh, like Raphe, is seldom found except in manuscripts. In Arabic MSS. written with peculiar care, certain marks are in like manner placed above and beneath some letters to show that the diacritical signs which distinguish one letter from another are not omitted by mistake.

CHAPTER V.

ACCENTS.

§ 47. THE Accents, it can now scarcely be doubted, were introduced into the system of Hebrew orthography for the purpose of showing the relation existing between one word and another, and between one sentence and another; that is, they were analogous in their use and purport to the marks of punctuation employed by Occidentals (in which sense they are called *טעמים* *tastes*). Moreover, they exert an incidental influence in elevating the tone of the syllable on which they are placed; and from this the transition was easy to their employment as signs to direct the cantillation of the Scriptures (whence their name *נְיָנוּר* *music-notes*).* With respect to their first and principal use, viz.

* There has existed a great difference of opinion among writers on Hebrew grammar respecting the time when, and the purpose for which, the accents were invented. Thus Buxtorf, Bohl, and Wasmuth hold with the Rabbinical writers on this subject, that they are either coëval with the Sacred Writings themselves, or at least date as far back as the time of Ezra; these authors maintain also that the original design of the accents was to serve as music-notes for directing the cantillation of the Scriptures, which was then as now practised in the Synagogues, in like manner as the Mohammedans chant their Koran, and some denominations of Christians portions of the church service; and that they were not employed till a later period as a system of punctuation. Some modern grammarians however are inclined to think that these signs are of more recent invention, and were intended from the first to point out the degree of connection or disunion existing between the different members of a sentence. Although arguments against this opinion have been drawn from the number of the accents, and from two of them being sometimes found in one word, we do not hesitate to express our entire conviction of its correctness in the main. We consider that, as the vowel-system was intended to remove all difficulty respecting the signification of individual words, so the design of the accents was to show their mutual dependence upon one another. As regards the cantillation, it now is, and always must have been, looked upon as a matter of far inferior importance; and this is proved moreover by the fact, that the German and Polish Jews chant the accents in a mode entirely different from that adopted by the Portuguese. Hence it is by no means reasonable to suppose, that the punctators of the Sacred text could have been so minutely particular in their directions on this latter head, and at the same time have neglected guarding against errors of interpretation. We do not however conclude from this, that the accents were invented at one time, and in the number and variety in which we at present

that of pointing out the relations existing between words and sentences, the accents are of considerable importance for the correct understanding of the text; and of this alone, omitting all consideration of their secondary use, which has no connection with the grammar of the language, we will now proceed to speak. In this point of view, then, they have two powers—a *separating* and a *connecting* one—and hence their division into two principal classes, consisting of,

1. *Disjunctive Accents* (מַפְסִיקִים), or those placed over or under a word, to show that it is to be separated from the one following; and,

2. *Conjunctive Accents* (מַחְבְּרִים), employed for the contrary purpose, of denoting that the words that bear them are connected in meaning with those which follow, and are to be read accordingly.

§ 48. The conjunctive accents are all equal among themselves as regards their power of connection; and as one or the other of them invariably precedes and in a manner waits upon a disjunctive accent, they received from the old grammarians the common name of מְשֻׁרְתִּים *SERVANTS, ATTENDANTS*. But since one sentence, or member of a sentence, is separated from what follows in a greater or less degree than another, the signs exhibiting this separation differ considerably in their disjunctive power. In contradistinction to the preceding, as well as from their office of governing the sense of passages by pointing out what words are to be construed together, they are termed מְשֻׁלְּטִים *RULERS*; these have been subdivided according to their relative strength into four classes, viz. 1. קְטָרִים *Emperors*; 2. מְלָכִים *Kings*; 3. שָׂרִים *Princes*; 4. מְקַיְדִים *Officers*.

possess them. Our opinion is, that only the principal disjunctives and conjunctives were at first employed; and that additions were made to them from time to time, as a greater degree of exactness came to be considered desirable. These marks were naturally placed on the chief or tone-syllable of the words to which they belonged, and hence doubtless arose their use in directing the recitative or cantillation, which consists in the proper elevating and depressing of the tones of the voice. This secondary use of the accents came in process of time to be regarded as one of their proper offices; and accordingly, to prevent monotony by the too frequent recurrence of the same notes, additional accents were created, both disjunctive and conjunctive, with the same powers with regard to punctuation as those already in existence, but differing in their quality of music-notes. As, according to our views, they were not all invented at the same time, or to serve a single purpose, it is by no means surprising that grammarians have never been able to reduce the accents to one uniform system. Our ideas on this head will be more fully developed when we come to speak particularly of their use and consecution. (See Book IV. Chap. II.).

§ 49. The following are the names and figures of the **DISJUNCTIVE Accents**, or *Rulers*, arranged according to their titles.

CLASS I. Emperors. These indicate the greatest degree of separation between the word to which they are attached and that which follows. There are but two of them.

a. Cillúk	(,)	סִלּוּק׃
*b. 'Athnáhh	(,)	אַתְנַחֲ

CLASS II. Kings, next in separating power to the above. They are four in number.

a. Ç'gholtá	(^)	סִגְלֹתָּא postp.
b. Zaképh Katón	(^)	זָקֶה קַטָּוֶן
c. Zaképh Gadhól	(^)	זָקֶה גָּדוֹל
*d. Tiphhhá	(,)	טִפְחָא

CLASS III. Princes, denoting a still less degree of separation. Of these there are six.

*a. R'bhir ^h	(^)	רְבִירִי
*b. Zarká	(^)	זָרְקָא postp.
*c. Shalshéleth	(^)	שְׁלֹשְׁלֶת
d. Pashtá	(^)	פַּשְׁטָא postp.
e. Y'thibh	(,)	יְחִיב prep.
*f. T'bhír	(,)	תְּבִיר

CLASS IV. Officers, whose disjunctive power is the weakest of all. They are six in number.

*a. Pazér	(^)	פָּזֵר
b. Karné Phará	(^)	קַרְנֵי פָּרָה
c. T'lishá Gh'dolá	(^)	תְּלִישָׁא גְּדוֹלָה postp.
d. Géresh	(^)	גֵּרֶשׁ
e. Gersháyim	(^)	גֵּרְשִׁים
*f. P'ctk	(,)	פְּסִיק

* Cilluk occurs only on the tone-syllable of the last word in a verse, and is always, followed at the end of the word by the double point (:), called Çóph Paçúk (סִדְּה פְּסִיק). It is thus distinguished by its position from a mark called Methegh (§ 62), which has the same figure, but is never found under a tone-syllable.

§ 50. The **CONJUNCTIVE** Accents, or *Servants*, are the following eight.

*a. Munáhh	(.)	מוֹנָחַ
*b. Mahpákh	(.)	מַהֲפָךְ
*c. Kadhma	(.)	קֶדְמָא
d. Dargá	(.)	דֶּרְגָא
e. T'líshá K'tanná	(.)	תְּלִישָׁא קַטְנָא <i>postp.</i>
*f. Mar'khá	(.)	מַרְכָּא
g. Mar'khá Kh'phulá	(.)	מַרְכָּא כְּפֻלָּה
h. Yerahh ben Yómó	(.)	יֶרַח בֶּן יוֹמוֹ

§ 51. In looking over the accents, it will be perceived that there are some which, though differing in name and office, are precisely alike in figure. They are to be distinguished from each other by their position, thus :

Pashta and Kadhma have the same form ; but the first, which is one of the Princes, is always placed on the last letter of a word, e. g. הָלוֹךְ Gen. 26 : 13. ; in consequence of which, whenever it falls on a word whose penultimate has the tone, it becomes necessary to intimate this by means of an additional accent : whence it often happens that a word has two Pashtas, the first to point out the tone-syllable, and the latter the degree of separation between that and the following word, e. g. וְהָיָה Gen. 1 : 2., וְהָיָה 8 : 1, 13., אֶרֶץ Deut. 32 : 22. Kadhma, on the contrary, is found only on a medial letter : e. g. אֶשֶׁר Num. 22 : 38., הַעֲבִירָה Josh. 7 : 7.

Y'thibh and Mahpakh likewise differ only in position : thus, Y'thibh

* The names of the accents are entirely of Chaldaic origin. They appear to have been given to some on account of their power, and to others on that of their figure. They are as follows. **DISJUNCTIVES** : Cilluk, *end, pause* ; Athnabh, *rest* ; C'gholta, *cluster of grapes* ; Zakeph, *greater and less, suspender* ; Tiphha, *palm of the hand* ; R'bhi^h, *resting* ; Zarka, *division* ; Pashta, *expanding* (scil. the voice) ; T'bhair, *interruption* ; Y'thibh, *sitting* ; Shalsheleth, *chain* ; Pazer, *dispenser* ; Karne Phara, *a heifer's horns* ; T'lísha Gh'dhola, *great shield* ; Geresh, *expulsion* (when preceded by Kadhma, it is called *Azla* אֲזֵלָא) ; Gershayim, *double Geresh* ; P'cik, *stopped*. **CONJUNCTIVES** : Munáhh, *right-placed* (scil. *trumpet*, in full מוֹנָחַ שׁוֹפָר) ; Mahpakh, *inverted* (scil. *trumpet*) ; Kadhma, *beginning* ; Darga, *proceeding* ; T'lísha K'tanna, *small shield* ; Markha, *prolonging* (for מַרְכָּא, in emph. state מַרְכָּא, contr. to מַרְכָּא) ; Mar'kha Ch'phula, *double Mar'kha* ; Yerahh ben Yomo, *moon a day old*.

is constantly found under the right edge of an initial letter, e. g. עָשָׂב Gen. 1 : 11. ; while Mahpakh is always placed under the first letter of the tone-syllable, e. g. תִּרְשָׁא ib. הַמֶּאֱזִיר v. 16.

The other accents which like Pashta are placed on the final letter of a word, and thence receive the name of *Postpositives*, are C'gholta, Zarka, and T'lisha K'tanna. And in addition to Y'thibh, there is one other which accompanies none but an initial letter, viz. T'lisha Gh'dhola. These are called *Prepositives*.

§ 52. The above include all the accents found in the prose portion of the Bible. Those marked with an asterisk occur also in what are called the Metrical Books, viz. Job (אֵיּוֹב), Proverbs (מִשְׁלִים), and Psalms (תְּהִלִּים), whose initials form the technical word אֲמִת. Of the accents thus pointed out, the two prosaic disjunctives, Shalsheleth and Tiphkha, are in poetry conjunctive; though the latter is sometimes disjunctive in poetry also, e. g. תִּבְקֹשׁ קֶזֶב Ps. 4 : 3. Compare Job 8 : 12., 9 : 14., where the K'ri and K'thibh are opposed to each other in this respect.

The accents found in the Metrical Books alone, and thence called *Poetical Accents*, are six in number. They comprise, like the *Prosaic*, both Disjunctives and Conjunctives, the former of different degrees of strength, according to which we shall arrange them, beginning with the strongest.

Disjunctives.

- | | | | |
|-------------------------|---------|--------------------|--------------|
| a. Mar'khá with Mahpákh | (, ') | מֶרְכָּא מְהַפָּךְ | <i>prep.</i> |
| b. R'bhí'ah with Géresh | (' ') | רְבִיעַ גֶּרֶשׁ | |
| c. Tiphkhá initial | (,) | טִפְחָא | <i>prep.</i> |

Conjunctives.

- | | | |
|-----------------------|---------|-------------------|
| a. Mar'khá with Zarká | (, ') | מֶרְכָּא זָרְקָא |
| b. Mahpákh with Zarká | (' ') | מְהַפָּךְ זָרְקָא |
| c. Munáhh superior | (') | מִנְחָה |

POSITION OF THE ACCENTS.

§ 53. In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which

is elevated above the general tone of discourse, except when two or more words are connected together by Makkeph (see § 70); in which case, being considered as forming a single word, they take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrāh* (מִלְרָח from below), and when on the penult, *Milhēl* (מִלְהֵל from above); and even when the word is lengthened, the chief accent can never be placed further back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Methegh see (§ 68).

§ 54. The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (,); because this does not constitute a syllable, except when taking a pause-accent, which changes the Sh'wa into a vowel, e. g. דְּבָרָה for דְּבָרָה.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sh'wa; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ה paragogic or ה local and its vowel of union; which as regards the accent are not considered as forming an integral part of the word.

General Rules of Position.

§ 55. The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature (§ 16. a.), it makes a mixed syllable, must take an accent, to increase its quantity; and it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קָיִל, the ק is expressed by the help of its own vowel Hholem, and ל by means of the addition made to the same vowel in consequence of its taking the accent, which may be represented thus—*ko^l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature (§ 16. a.), it makes a

* A very small number of quadrilaterals excepted.

simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélekh*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

Position on Nouns.

§ 56. 1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult (§ 55. 4.), e. g. הַיְבִשָּׁה Gen. 1 : 9., וְיִקְבְּהָ 1 : 27.; and if a mixed one, the accent is indispensably necessary to its completion (§ 55 : 1.), e. g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent, according to § 54. 3., will be on the penult, e. g. וְשִׁוְעָהּ Ps. 3 : 3. for וְשִׁוְעָה Gen. 1 : 5. for לֵיל; and the same is the case with nouns receiving ה local, e. g. סִכְתָּהּ Gen. 33 : 17., אֶרְצָה 37 : 10., בֵּיתָה 43 : 17. In a few instances also, we find the paragogic syllable י without the accent, e. g. שְׂרָתִי, רִבְתִּי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, preceded either by a long vowel or by a short simple syllable, is *Mil'hel*, i. e. has the accent on the penult, e. g. וְהִשָּׁף Gen. 1 : 2., עֶשֶׂב v. 12., הַשְּׂמִימִים v. 1., עֵרֶב v. 5.; for if the penult be a long vowel, it has, according to § 55. 3., the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable (§ 16. a.). In the case, however, of an ultimate short vowel taking the place of a long one, as for instance the termination of the fem. construct, the accent retains its former position on that syllable, e. g. חַיָּה, constr. חַיִּית Gen. 2 : 19., רָעָה, constr. רָעִית 6 : 5.; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with *Pattahh* furtive (§ 85. 3.), e. g. רָגַע Is. 51 : 15. for רָגַע, Ps. 136 : 6. for רָקַע.

And if the penult and the ultimate be both short mixed syllables, the accent is placed on the latter by the rule § 55. 4., e. g. בִּרְצֹל, 2 Kings 6 : 5., גִּרְזֹן Is. 10 : 15.

3. Since all vowels are considered long in which one of the אהוי letters quiesces (§ 14), the masc. term הַ likewise takes the accent by the rule § 54. 4., e. g. הַשְׁדֵּה Gen. 2 : 5., וּמִקְנֶה 4 : 20.; unless the consonant bearing (־) be immediately preceded by a short vowel, when, according to the rule § 55 : 2., the accent must be placed on the penult, e. g. הִנֵּה Ezek. 2 : 10. Of course the rule applies also to אָ, e. g. הִשָּׂא Gen. 1 : 11.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

Position on Verbs.

§ 57. The place of the accent on the verb, when without a suffix, is to be decided as follows :

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct, whenever such radical has a vowel of its own, as this vowel is the principal one of the root (see § 113) : e. g. קָטַל, קְטֹלָה, &c. ; יִקְטֹל, תִּקְטֹל, &c. ; קָטַלְהָ ; קְטֹל ; קְטֹלָה. But in those persons where the second radical has (־), the accent is placed on the third, e. g. קָטַלְהָ, יִקְטַלְהָ, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel : viz. in the sec. pers. plur. masc. and fem. pret., e. g. קָטַלְתֶּם, קָטַלְתֶּן ; and in the first and sec. pers. masc. sing. pret. when taking ׀ conversive, to distinguish it from the same person and tense with ׀ conjunctive, e. g. וְקָטַלְתָּ, וְקָטַלְתְּ.

3. Verbs עָ and עֵ, in those persons of the preterite where the third radical has (־) after the rejection of the second, take the accent on the first, e. g. קָמַתָּ, סָבַתָּ ; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule § 53, to the antepenult, e. g. סָבַרְתָּ.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will generally shift it to the penult, if a

points it out by the rule § 56. 1. as the fem. part. of the same verb employed as a noun. So likewise *שָׁבָה*, *בָּאָה*, *סָבָה* are preterites when the accent is Mil'hel, and participles when Milra'h. In the command *קוּמִי אֲרִי* *arise, shine*, Is. 60 : 1., the imperative is designated, according to § 57. 1., by the accent on the penult; but in the expression *לְיוֹם קוּמִי* *till the day of my rising up*, Zeph. 3 : 8., the accent on the ultimate syllable of *קוּמִי* shows it, by § 58. 1., to be a noun with the pron. suffix *י*, &c. &c.

Retrocession of the Accent.

§ 60. On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sh'wa mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians *נָסוּג אָדָר* *turned back*.

Thus a word may have two accents, the first a conjunctive, and the second a disjunctive, with either a vowel or Sh'wa between them, e. g. *הַכִּיכָרִים* Gen. 15 : 5., *מִבְרָכָה* 12 : 3.; in which case the first accent has merely the power of a Methegh (§ 68), for which it is the substitute. But if two words come together, the first accented Milra'h, and the second—a dissyllable—Mil'hel, so that one accent follows the other without either a vowel or Sh'wa mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite *קָרָא* is to be accented Milra'h by § 57. 1., and the noun *לֵילָה* Mil'hel by § 56. 1.; but when the two concur, as in Gen. 1 : 5, instead of *קָרָא לֵילָה*, the accent of the first word is thrown back, and we have *קָרָא לֵילָה*; so *יִמְלֹא מֶרֶם* 2 Kings 3 : 17. Of course this retrocession of the accent from the ultimate regularly takes place when the following word is a monosyllable, e. g. *רָעְשָׁה לֵךְ* Gen. 37 : 3. for *רָעְשָׁה לֵךְ*.

§ 61. To the above rule there are the following exceptions :

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. *שָׁמַע עֲבָד* Gen. 24 : 52., *הוֹאֵל קָח* 2 Kings 5 : 23.

2. If both accents are conjunctive, no change in the position of either takes place : for the situation of the words bearing them is somewhat analogous to that of words followed by Makkeph (see § 70) ; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. **מִעַל זָבַח** Lev. 4 : 31.

3. If a dissyllable accented Milra'h is immediately preceded by an accent, it will not be altered to Mil'hel even though another accent should directly follow ; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. **לֹא שָׁנָא דָּרִיא** Deut. 19 : 6.

4. An ultimate syllable having a long vowel followed by a perfect consonant, must necessarily receive an accent (§ 55. 1.), which consequently retains its position, although immediately followed by another accent, e. g. **יִרְבֵּל דָּרִיא** Lev. 25 : 12.

5. Words taking the grave suffixes **כֶּם, כֵּן, דָּהֵם, הֵן** (§ 58. 1.), and the sec. pers. plur. of the pret. of verbs ending in **תָּם** and **תֵּן** (§ 57. 2.), invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent, e. g. **וַיִּסְתַּחֲרֵם** Lev. 5 : 13., **וַיִּבְרָךְ אִישׁ** 2 Kings 3 : 23.

M E T H E G H.

§ 62. *Methegh* (**מֵתֵגֵחַ** *bridle*) is a short perpendicular stroke under a letter ; and is used, as its name imports, to *restrain* the vowel after which it is placed from hastening forwards to be absorbed in the following consonant. The accents are employed to show the relation between different words, while Methegh exercises an influence on the syllabication alone, which it does in a twofold manner : 1st, *absolutely*, or on the syllable which it accompanies, without reference to any other ; and, 2d, *relatively*, or on that syllable with respect also to the rest of the word. Of these uses we shall speak separately.

I. Absolute Use of Methegh.

§ 63. 1. This mark, when affixed to a short vowel, prevents its going over to the following consonant, while it also lengthens such vowel, and makes it equal in quantity to a long one. Thus,

a. A short vowel without an accent, whose nature requires it to make a mixed syllable (§ 16. a.), when followed by a letter with a vowel and without Daghesh, receives a Methegh, by which its tone is protracted to the length necessary to form a simple syllable, e. g. בִּיתְּהָ, הַחַיִּים, הַחֲלָקָה.

b. A short vowel also takes Methegh when the following consonant is a guttural accompanied by compound Sh'wa, and consequently the first letter of a new syllable, e. g. הַעֲמִידָה, בְּאֵמֶת, כְּאֶשֶׁר.

c. A Methegh is placed after a short vowel followed by a guttural with simple Sh'wa, which, on account of the difficulty experienced in the enunciation of that class of consonants, when accompanying one of them, is generally mobile (see § 84. 2.), e. g. אֲחִיָּהּ, לְהַיִּיתָ, יְהִיָּה, יִחִיד.

d. A short vowel receives Methegh when followed by a Sh'wa retaining its original movable power, after the rejection of a Daghesh forte, whereby it is made to appear quiescent, e. g. לְהַמְנִיחַ for לְמַנְחָה, בְּצַפְרֵדִים for בְּרֻצְפְּרֵדִים, יְהִי for יְהִי (see § 33. 1.).

e. When the first of two nouns connected by Makkeph ends in a mixed syllable containing a long vowel, such vowel, being deprived of the accent that enabled it to make a mixed syllable (§ 56. 1.), takes Methegh; e. g. עֲדָהֶנּוּ Gen. 2 : 16., בֵּיתֵאל Gen. 28 : 19., הַעֲמִידָהֶהָ Ex. 3 : 21.; and so if the first noun makes a simple syllable by a short vowel, as בְּאֶרְצְמִדְיָן Ex. 2 : 15.

f. The preformative ׀ of the third pers. masc. plur. of the future of verbs פִּי takes Methegh on the rejection of the radical י, to show that the following Sh'wa remains mobile; e. g. יִשְׁנֶה Prov. 4 : 15. for יִשְׁנֶה from יִשָּׁן, thus distinguished from יִשְׁנֶה 1 Kings 18 : 34. from יִשְׁנֶה; so יִרְאֶה Josh. 4 : 14. from יִרְאֶה, without Methegh יִרְאֶה Gen. 12 : 14. from יִרְאֶה.

2. Methegh accompanies a long vowel which is followed by a vowelless letter in the middle of a word, in order to show that it makes a simple syllable, e. g. קֹלְהָ kō-l'khá, תִּלְכֶּנּוּ tē-l'khún; and especially the vowel Kamets, for the purpose of distinguishing it from Kamets Hhathuph : e. g. כְּטֹלָה kâ-t'lá, שְׁכָרָה s'khā-r'khá, מַצְאֵנּוּ mā-ts'ún.*

* We meet likewise with instances of Methegh accompanying Sh'wa. This is termed by the Jewish grammarians גִּעְיָה bellowing, i. e. raising the voice; because, as they say, it shows that the letter with Sh'wa under which is placed, should be pronounced with the full vowel of the letter following, e. g. דִּעָה dī'ah, Job 19 : 6., תִּחִי tīhī, Ps. 119 : 175., לִזְלוֹם lō'hólom, Ps. 49 : 12. They

II. *Relative Use of Methegh.*

§ 64. This use of Methegh is grounded on that peculiarity of the Shemitish family of languages, by which every word, with but comparatively few exceptions, is capable of being reduced to a root consisting of three letters called radicals, making two syllables, thus קטל, מלך; so that originally the accent is neither preceded nor followed by more than a single syllable. And this was made a rule by the ancient grammarians, to be observed in the orthography of all words, whatever their length. Now, as the accent is never placed further back than the penult (§ 53), it can in no case be *followed* by more than one syllable; and in order to prevent its being *preceded* by more, they adopted the expedient of dividing polysyllables, as it were, into two or more smaller words by means of Methegh, each containing a syllable somewhat elevated in tone above the rest, and which is neither preceded nor followed by more than a single unaccented syllable. To effect this, the position of Methegh is of course to be regulated by that of the chief accent. Thus, when the accent is on the ultimate syllable, Methegh is placed on the second before it, or antepenult, e. g. הַעֲבָרִים; and when on the penultimate, Methegh is removed a degree further back, viz. to the pre-antepenult, e. g. הַיּוֹמָתִיךָ. Should this Methegh be itself preceded by more than one syllable, a second is employed, e. g. מֵאֲחֻזֵּיהֶם.

§ 65. From what precedes are to be deduced the following rules for the relative use of Methegh:

1. *a.* If a word consist of three syllables, with the accent on the last, the first of them will receive Methegh, e. g. הַקִּלְיָרִי Gen. 5 : 4, 10., הַאֲדָם 6 : 2, 3, 4., אֲרוֹמָם Is. 33 : 10, 15., זֶרְעֹתִי 2 Sam. 22 : 35.; unless it be a short mixed syllable, which on account of its brevity (§ 61. 6.) is opposed to the introduction of an accent, e. g. מִשְׁחֵיחֶם Gen. 6 : 13., הַמִּבְּרִי v. 17, 19., בְּבֹרִים 2 Kings 4 : 42., בְּצִקְלֹנִי ib., בִּירְדֵּן 5 : 10., פְּלִגְשִׁים 2 Sam. 15 : 16. *b.* Should the accent of a trisyllabic word be on the penult, as this is preceded by only a single syllable, no Methegh will be required, e. g. בְּאֶרֶץ Gen. 6 : 5., הָרְמֶשׁ 8 : 17., חֲטָאֲתִי, עֲשִׂיתִי 2 Sam. 24 : 10.

state, also, that the number of times which this Methegh occurs answers to the number denoted by the letters of its name (נע"א), viz. 84 : but as this is not mentioned in the Masora, it is usually disregarded.

2. *a.* In a word of four syllables with the accent on the ultimate, when the first is a mixed and the second a simple syllable, the place of Methegh is on the antepenult, e. g. לְנֶמֶשׁ חֵיכֶם Gen. 9 : 5., גְּנֹחֲחֵיכֶם Jer. 32 : 29., צְבָאוֹתֵכֶם Ex. 12 : 17. ; and, when the first syllable is simple, and the second mixed, on the pre-antepenult, e. g. וְאֶשְׁתִּמְרָה 2 Sam. 22 : 24., וְאֶשְׁמִירָם v. 38. : since a simple syllable always takes Methegh in preference to a mixed one. If both the first and second are mixed syllables, Methegh will sometimes be omitted altogether, e. g. בְּסִנְיָרִים Gen. 19 : 11., הַמְלָאכִים 15., לְמִלְחָמָה 2 Sam. 21 : 17., וְתַחֲמִלָּךְ Jer. 31 : 22. *b.* If the accent is on the penult, Methegh will be placed according to § 64., e. g. אֶלְיָהוּ 2 Kings 2 : 4., מְאוֹתַיִהָ Ps. 65 : 9.

3. A word of five syllables with the accent on the last will receive two Metheghs, e. g. מְאֲנִיחֵיכֶם Ezek. 27 : 29.

§ 66. These rules apply not only to single words, but likewise to two or more connected by Makkeph, which in this respect are considered as forming but one, e. g. הַמְּרִיאֵרֵצָאֵן 1 Kings 1 : 19., אֲדֹנֵי־הַמֶּלֶךְ v. 20.

§ 67. As Methegh has two distinct uses, one regarding that syllable only on which it is placed, and the other the form of the entire word, we sometimes find on the same word two Metheghs, one of each kind, e. g. גְּאֲבִיאָסָה Ex. 6 : 24., וְחִנְיֹתֵיכֶם Is. 2 : 4. ; in which case the first Methegh is employed for the purpose of restraining the vowel on which it is placed (§ 63. 1. *b.*), and the second on account of the accent (§ 65. 1. *a.*).

§ 68. Instead of Methegh, an accent is sometimes employed ; consequently when two accents are found on a word, one of them is to be considered as supplying the place of Methegh, e. g. וְיִהְיוּנָהָן 2 Sam. 17 : 17., and in v. 20 with an accent, thus וְיִהְיוּנָהָן ; so תְּרוֹמָמְנִי 22 : 49., כְּלֵי־קֶרָאִים 1 Kings 1 : 49., בְּדֹאֲלֵשֶׁמֶץ 2 Kings 25 : 25. We also find words with two accents and a Methegh, viz. a secondary accent to subdivide the word, and a Methegh for completing the syllable which it accompanies, e. g. וְאֶתְנִיָּהוּ 1 Kings 1 : 50. Hence we see that the accent furthest from the end of the word, always has the power and performs the office of a Methegh.

§ 69. The observations here offered with respect to the twofold use of Methegh, and the rules thence arising for its position, a subject so unsettled and intricate as treated by the generality of grammarians, will be found amply sufficient to explain the phenomena of its occurrence. That this mark will sometimes be found wanting, where, ac-

cording to the rules here given, it ought to appear; and that, on the other hand, it will occasionally occur in a manner which these rules do not account for, is not sought to be denied; yet, if we take into account the obscurity in which this matter has hitherto been involved, we may reasonably conclude that such appearances are the effects of the ignorance or negligence of transcribers; for, with these comparatively trifling exceptions, every Methegh can be accounted for without the smallest difficulty.

MAKKEPH.

§ 70. 1. *Makképh* (מַקֶּפֶה *joining*) is a horizontal stroke placed between two words closely connected, either in signification or grammatical construction, e. g. חֵית־אֶרֶץ *beast of the field*, אֲשֶׁר־לָקַח *which he took*. The connective power of Makkeph is greater than that exerted by any of the conjunctive accents; so much so that two words which it joins together are considered as one, in consequence of which the first of them undergoes certain changes. 1. It loses its accent; thus, in the expression בְּנֵי יִשְׂרָאֵל *the children of Israel*, Num. 15:26., the first of the two nouns, בְּנֵי, has an accent, which it loses on being joined by Makkeph to the following one, e. g. בְּנֵי־יִשְׂרָאֵל v. 32; so יְהוֹי־אֹר, יְהוֹי־אֹר Gen. 1:3. 2. *a.* Its vowel immediately preceding Makkeph, when long and mutable, and making a mixed syllable, is changed into the corresponding short one, e. g. כָּל־רֶמֶשׁ *every reptile*; here the word כָּל stands by itself, and makes a mixed syllable by the aid of an accent; but when it is connected with the following by means of Makkeph, and loses its accent, Hholem becomes changed into the corresponding short vowel Kamets Hhatuph by § 16. *a.*, e. g. כָּל־רֶמֶשׁ Gen. 1:25.; so יַעֲזֹב־אִישׁ, with Makkeph יַעֲזֹב־אִישׁ Gen. 2:24. *b.* When a long vowel making a mixed syllable, and immediately preceding Makkeph, is immutable, it takes Methegh (§ 63. 1. *e.*), e. g. בְּנֵי־חַוִּילִים Gen. 19:36. Many words also retain a final (ַ), and take Methegh, when followed by Makkeph, e. g. וְשֵׁם־יְהוָה Gen. 2:13., עֶזְרָהָ v. 16. (see § 63. 1. *e.*).

Makkeph is employed most frequently to connect prepositions and other particles with the nouns to which they belong, and without which they convey no meaning, as אֶת, אֵל, גַּם, מִן, כָּל, &c. It is likewise used to connect one noun with another in the genitive, as שֵׁם־יְהוָה *the name of Jehovah*, Ps. 7:18., נְשֵׁי־בָנָיו *the wives of his*

sons, Gen. 7:13., or more closely to form a compound term, as עֵץ-גִּפְתָּר *Gopher-wood*, ib. 6:14.; it also connects a verb with its object, as וַתֹּקֵחַ מֶלֶךְ she took meal, 1 Sam. 28:24.

2. Very often three words in succession are connected by Makkeph, as כְּלִי-מִלְחָמָה Gen. 5:31., and sometimes, though rarely, four, as אֶדְרֵכְלֵאֲשֶׁרֶלָּה Gen. 25:5. Ex. 20:11.; in which cases the same rules apply to each of the words followed by Makkeph as to the first of two words thus connected.

K'RI AND K'THIBH.

§ 71. In the current editions of the Hebrew Bible, we meet with a number of notes in the margin containing directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorites (בְּעֵלֵי-הַמִּסֹּרֶת *the doctors of tradition*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קְרִי וְכָתִיב (Chald. part. pass.) *read and written*: thus in Job 13:15. the word *written* (i. e. occurring in the text) לֹא is to be read לוֹ. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation כָּתִיב וְלֹא קְרִי *written but not read*, e. g. the word נָא 2 King 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin with the note קְרִי וְלֹא כָתִיב *read but not written*, e. g. the word בָּאִים Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel in the second edition printed at Venice found 1171. Among the K'ri and K'thibh may be reckoned the word יְהוָה, which, as the complete and most holy name of God (שֵׁם הַמְּפֹרָשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and

hence the Masora (מסורה *tradition*) has given it the points of that word, thus יְהוָה; except in those cases where יהוה is immediately preceded or followed by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly, thus אֲדֹנָי יְהוָה, or אֲדֹנָי יְהוֹה Hab. 3: 19. Various other marks are to be found in the Bible, which in modern editions are generally explained either in the prolegomena or at the end.

CHAPTER VI.

CONSONANT CHANGES.

§ 72. **EUPHONY**, or that sensibility to harmony residing in the auricular organs, which seeks to soften and otherwise modify the harsh combinations of sound to which the regular inflecting of a language will occasionally give rise, has exerted its influence to no inconsiderable extent both on the consonants and vowels of the Hebrew tongue. We shall begin with the consonants, whose changes from this source may be classed under the several heads of *commutation*, *transposition*, *rejection*, and *addition*. Although unable to reduce to certain rules all the phenomena which had their origin in the peculiar ideas respecting euphony of a people so far removed from us both in space and time as the ancient Hebrews, we can still discover a certain degree of regularity in most of these changes, and this we will endeavour to exhibit.

I. COMMUTATION.

§ 73. This takes place as follows: 1, in letters of the same organ; 2, in letters of adjacent organs, as the gutturals and palatals, sibilants and linguals; 3, in the quiescents; 4, in the liquids.

1. Letters of the same organ.

a. Gutturals.

א = ה: אֲמוֹן, הֲמוֹן *multitude*; אֵיךְ, הֵךְ *how*? אֹי, הֹי *alas!* כָּאֵה, כָּהָה *to be humble, weak*; לָאֵה, לָהָה *to be weary*; אֶתְחַבֵּר 2 Chron. 20: 35. for הֶתְחַבֵּר *he joined himself*.

א = ע : אָנַם, עָנַם *to be sad*; אָיַד, עָיַד *to turn about*; נָאַל, עָאַל *to defile*; הָאַב, עָאַב *to abhor*; פָּחָאָם, עָחָאָם *suddenly, from פָּחָאָ moment.*

ה = ח : הָיָה, עָיָה *to be, exist*; חָיָה, עָחָה *to live.*

Rarely are the weakest and strongest of the gutturals, א and ח, interchanged; yet we find related אָנַק, עָנַק, חָנַק; also אָצַר, עָצַר, חָצַר *to shut up.*

b. Palatals.

The weak palatal י is rarely commuted with any of the other letters of its organ; yet we find י = כ : יָשַׁר, עָשַׁר *to be right*; יָשִׁישׁ, עָשִׁישׁ *Syr. old age*; and also י = ג : יָסַר, עָסַר, Eth. **ገሠረ** *to instruct*. We have once י = ע : יָשַׁשׁ, עָשַׁשׁ *to grow old.*

ג = כ : גָּנַן, עָנַן *to protect*; גָּנַז, עָנַז *to collect*; רָגַל, עָגַל *to go about*; סָגַר, עָסַר *to shut up.*

ק = ג : קָצַר, עָצַר *to cut off.*

ק = כ : קָוֶבַע, עָוֶבַע *helmet*; רָבֵךְ, עָרֵךְ *to be tender*; תָּקַן, עָתַן *to straighten*; בָּקֵר, עָבֵר *be foremost, to behold*; קָבַע, עָבַע, גָּבַע, עָגַב *to be high*; שָׂרַף, עָרַף *to interweave.*

c. Linguals.

ח = ת : תָּלַה, עָלַה *to hang down.*

ד = ד : דָּבַח, עָדַח *Chald. to slaughter.*

ח = ת : חָטָא, עָטָא *to err*; חָטַף, עָטַף *to seize*; קָטַל, עָטַל *Arab. قَتَلَ to kill.*

d. Dentals.

ז = ש : זָרַח, עָרַח *to depart*; בָּרַח, עָרַח *to despise.*

ז = צ : צָהַב, עָהַב *gold, to shine like gold*; צָעַק, עָעַק *to cry*; גָּזַר, עָזַר *to cut*; עָלַץ, עָלַץ *to rejoice.*

ש = צ : שָׁטַר, עָטַר *to shut up.*

ש = ט : טָכַף, עָכַף *to cover*; טָכַף, עָכַף *thicket*; טָכַף, עָכַף *to be wise*; שָׁטַר, עָטַר *to shudder*; כָּסַף, עָסַף *to cover*; כָּעַס, עָעַס *anger.*

ש = צ : שָׁפַן, עָפַן *to conceal*; שָׁחַק, עָחַק *to laugh*.

e. Labials.

פ = ב : בָּזַר, עָזַר *to scatter*; בָּזַר, עָזַר *Chald.*

פ = פ : פָּרַח, עָרַח *to break up, flee*; פָּרַח, עָרַח *to break out, blossom*; פָּרַק, עָרַק *to break in pieces*; כָּבַשׁ, עָבַשׁ *to subject, to cover over.*

ב = פ = מ : קִבֵּץ, קִפֵּץ, קָמַץ *to compress*; בָּרִיא, *fat*; מִכְתָּב, *writing*; פָּלַט, מָלַט *to escape*; אָסַף = אָסַם *collection*; צָפַן *to hide*; מֶרֶק K'thibh, מֶרֶק K'ri, Is. 65 : 4.; Syr. ܙܡܢ, Heb. זָמַן *time*; דִּימּוֹן, דִּיבּוֹן *a city of Moab*.

2. Letters of adjacent organs.

a. Gutturals and Palatals.

ח = ג, כ, ק : חָבַל *to bind*, גָּבַל *to bound*; חוּל, גוּל *to whirl round*; חָבַר, קָבַר *to combine*; חָצַב, קָצַב *to cut*.
ע = ג, כ, ק : עָבַר, נָבַר, קָבַר *to spring, flow*; עָטַר, פָּתַר *to surround*; עָרַע, זָרַק *to scatter*; Chald. אָרְעָא, אָרְקָא *earth*.

b. Sibilants and Linguals.

ז = ד : פָּחַז, פָּחַד *to leap*; זָבַח (טָבַח), Chald. דָּבַח *to slay, sacrifice*; זָעַף, דָּעַף *to quench*.

צ = ט : נָצַר, נָטַר *to watch*; חָצַב, חָטַב *to hew*; צָהַר, שָׁהַר *to shine*, טָהַר *to be pure*.

ס = ש, ז, ת : חָרַשׁ, חָרַץ, חָרַת *to scratch, grave*; נָסַף, נָסַף *to pour out*.

ש = ת : Chald. פָּשַׁר, Heb. פָּתַר *to interpret*; חָרַשׁ, חָרַת (χαράσσω, χαράττω) *to engrave, plough*; בָּרוֹשׁ, בָּרוֹת *cypress*.

c. ת = כ, ק, ג. The equivalence of ת and the palatals, in Hebrew and the Shemitish languages generally, can be attributed only to the adjacency of the organs by which they are produced. The following instances may be given : פָּתַח, פָּתַח *to open*; חָתַר, חָקַר *to break into, to investigate*; שָׁתַח, שָׁקַח *to drink*; סָתַר, סָכַר *to cover*; talm. אִיתָא, אִיתָא *it is*; אַתָּה, thou, suff. of the same pers. הִ : in Ethiopic the pronominal affirmative of the sec. pers. sing. is ה, which is thus equivalent to the Heb. ת. Again, in various European languages,—in addition to numerous instances of the commutation of the palatals and sibilants (which latter bear, as is shown by the examples under the letter b., a close affinity to the linguals), e. g. Gr. σνϛ, Lat. cum, con; Germ. zünden, Eng. kindle; Russ. zoloto, Eng. gold,—we find the single letter c, alternately equivalent both to s and k.

d. ה = ת. The aspirate ה is frequently changed into the lingual ת, although not letters of the same or of nearly related organs : as in forming the sing. construct of fem. nouns, e. g. חֲכָמָה, constr. חֲכָמָה; in forming the third pers. fem. of the future tense, e. g. תִּקְטַל for

הִקְטִיל; in inflecting the preterite of verbs לָהּ, e. g. גָּלָה, גָּלָתָה, &c. All which may be explained by the fact of the relationship existing between the aspirate *h* and the sibilants, which are properly but a stronger kind of aspirate; for in the endeavour to produce a very forcible aspiration, the teeth involuntarily approach, and thus, by partially obstructing the passage of the air, give rise to a sibilant sound: among the many proofs which present themselves are, *ὑπέρ, super*; *ὕς, sus*; *ἔρπω, serpo* (שָׂרַף); Germ. *herr*, Eng. *sir* (שֵׁר).

3. For the commutation of the quiescents, see § 86 et seqq.

4. The liquids are also occasionally interchanged.

ל = ר: הִצְהִיר, הִצְהִיר *to cause to shine*; קָרַב, Arab. قَلَبَ *heart*; אֶלְמָנָה, Syr. اَلْمَلَّةَ, Arab. اَلْمَلَّةَ *widow*; אֶלְמָנוֹת, אֶלְמָנוֹת *palaces*; Chald. שְׁלִשְׁתָּה, Heb. שְׁלִשְׁתָּה *a chain*.

ל = נ: לָחַץ, לָחַץ *to oppress*; לְשָׁכָה, לְשָׁכָה *chamber*; נָתַן, Syr. نָطַן *to give*; צָלַם, Arab. صَوَّمَ *image*.

נ = מ: שָׁטַח, שָׁטַח *to oppose*; נוֹטַח, נוֹטַח *to totter*; כְּמָהָן, כְּמָהָן n. pr.

נ = ר: כָּנַע, כָּנַע *to kneel*; בָּחַן, בָּחַן *to prove*.

II. TRANSPOSITION.

§ 74. 1. Many words are found in Hebrew consisting of the same letters differently arranged as certain other words, and expressing ideas either precisely the same, or but slightly modified: thus,

a. גָּזַר = קָצַר, גָּזַר = כָּרַץ, גָּרַז *to cut*; כָּסַל, כָּסַל *to be foolish* (the opposite of שָׂכַל *to act wisely*, comp. Eng. *skill*); כְּבֶשֶׂת, כְּבֶשֶׂת *sheep*; נָשָׁב, נָשָׁב, Eth. נָשָׁב *to breathe*; נָחַשׁ, נָחַשׁ *to dry up*; סִמָּל, סִמָּל *image*; שְׂמָלָה, שְׂמָלָה *garment*.

b. Transposition occurs oftenest among the weak letters א, ה, ר, e. g. אָנַח, אָנַח *to groan*; בְּהִלּוֹת, בְּהִלּוֹת *terror*; עֲרִילָה, עֲרִילָה *unrighteousness*; זָרָעָה, זָרָעָה *maltreatment*.

2. Such cases of transposition as the preceding belong rather to the department of lexicography; for they can scarcely be said to affect the grammar of the language. Those which take place on the concurrence of the lingual ת with one of the sibilants, concern us more especially, and are as follows.

The lingual **ר**, when in the course of inflection it would immediately precede one of the sibilants **ס**, **ש**, **שׁ**, **ז**, or **צ**, cannot without great difficulty be expressed with its appropriate aspiration, from which it is accordingly freed in several different ways: *a.* When coming before either of the strong hissing dentals **ס**, **ש**, or **שׁ**, which contain no lingual sound, the **ר** is merely transposed, and then by § 41. loses its aspiration; thus the Hithpa'el species of **סָפַר**, regularly inflected **הִתְסַפֵּר**, becomes **הִתְסַפֵּר**; so also we have **הִתְשַׁבֵּר** for **הִתְשַׁבֵּר**, **הִתְשַׁמֵּר** for **הִתְשַׁמֵּר**. *b.* When concurring with one of the remaining dentals **ז** and **צ**, which partake somewhat of the nature of linguals, (viz. **ז** of that of the softest lingual **ד**, and **צ** of that of the hardest **ט**), the **ר** is not only transposed, but is moreover changed after **ז** into **ד**, e. g. **הִתְדַמֵּן** for **הִתְדַמֵּן**, and after **צ** into **ט**, e. g. **הִתְצַדֵּק** for **הִתְצַדֵּק**.

3. Another species of transposition is that which takes place on the concurrence of two pairs of similar letters; e. g. **סִבְבָּה** for **סִבְבָּה**.

III. REJECTION.

§ 75. Besides the commutation and transposition of letters to which a regard for the laws of euphony has given rise, we find the same cause producing their *rejection* from different parts of words, viz. from the beginning, (termed *aphæresis*), the middle (*syncope*), or the end (*apocope*). Those most frequently rejected are the weak letters **א**, **ה**, and **י**, and the liquids.

1. *Aphæresis.*

§ 76. The weak letters **א**, **ה**, and **י**, and also the liquid **נ**, when situated at the beginning of a word, are sometimes passed over in silence, the voice hastening onwards, to reach the tone-syllable at or near the end; and in consequence they are not unfrequently rejected in writing: thus, the imperative of verbs **פֹּה** and **פֹּן**, on account of the rapidity of utterance proper to this mode, e. g. **יִשָּׁב** for **יִשָּׁב**, **יִלָּךְ** for **יִלָּךְ**; **נָשָׂא** for **נָשָׂא**, **נָתַן** for **נָתַן**, **נָתַן** for **נָתַן**; and of one verb **קָח**, viz. **קָח** for **קָח**. This species of rejection takes place also in some words not of the class above mentioned, e. g. **יִרְעָה** for **יִרְעָה**, **יִבּוֹל** for **יִבּוֹל**; **יָחַד** for **יָחַד**, **אֶשְׁלַחְבָּת** prob. for **אֶשְׁלַחְבָּת**; **נָחַי** for **נָחַי**. Once **כ** is rejected, viz. **סִרְתָּה** Gen. 49: 11. for **כִּסְתָּה**.

2. Syncope.

§ 77. The most common species of rejection is that which takes place in the middle of words, either by *contraction* or *assimilation*.

1. Contraction is generally the result of the concurrence of two similar letters in the middle or at the end of a word: it takes place either, *a.* between two letters which are precisely the same; thus, for instance, קטטל becomes contracted into קטל, כבב into כב, כרחת into כרת; *b.* or between two letters of the same organ, e. g. הדקק for הדקק, אחת for אחת, ללל 1 Sam. 4 : 19. for ללל, להטת for להטת; *c.* and occasionally between letters of adjacent organs; as that of the lingual ת with the dentals ז and ש, e. g. הזקת for הזקת, once ישמם for ישמם; and also with the palatal כ (see § 73. 2. c.), e. g. החכסה for החכסה.

2. The kind of Assimilation which most frequently presents itself, is that of the liquid נ in the middle of a word, which on taking Sh'wa becomes assimilated to the letter following, and is then as in the former case rejected, e. g. יגנש = יגנש for יגנש, נתתי = נתתי for נתתי, and sometimes when accompanied by a vowel, e. g. אה for אה, בות for בות, תת for תת, אמת for אמת. Very seldom the liquid נ is thus rejected, e. g. ילקח for ילקח.

3. The weak letters ה and ו, when preceded by a vowelless consonant in the middle of a word, are often rejected, and give their vowel to such preceding letter, e. g. יקטיל for יקטיל, לארץ for לארץ, להארץ for להארץ, להבא Ex. 3 : 2. for להבא, הם = הם for הם, הקים for הקים, הרי for הרי, ארי for ארי, הקורם for הקורם, א and ו more rarely, e. g. מלה for מלה, תחצב Ex. 2 : 4; and once or twice the guttural ע, e. g. בעל for בעל, בעי for בעי.

3. Apocope.

§ 78. The rejection of final consonants is not carried to any great extent; it principally affects the ך of the third pers. plur. termination of verbs, which in the pret. is almost always rejected, e. g. קטלו for קטלו, and generally also in the future, e. g. יקטלו for יקטלו; the final ה of the fut. of verbs לה, e. g. יגלה, יגל; and the ם of the masc. plur. term. of nouns, on entering the construct state, e. g. מלכי constr. מלכי.

IV. ADDITION.

§ 79. The effect of euphony on the forms of words manifests itself also in a manner the direct reverse of the preceding, viz. in the *addition* of certain letters either at the beginning (*prosthesis*), the middle (*epenthesis*), or the end (*paragoge*).*

1. *Prosthesis*.

§ 80. The letter most commonly added to words at the beginning is the weakest of the consonants, א, which is prefixed in order to avoid commencing a word with a vowelless consonant, and is called from its position Aleph Prosthetic; † thus אֶזְרוֹעַ, אֶזְרוֹעַ arm; אֶכְזָב, אֶכְזָב deceitful; אֶכְזָר, אֶכְזָר cruel; אֶצְעָדָה, אֶצְעָדָה foot-chain; אֶתְמוּל, אֶתְמוּל yesterday; אֶתֶּנָּן, אֶתֶּנָּן gift. Less often we find the weak letter ה used for the same purpose, as for instance in the inf. of the Niph'al species, e. g. הִקְטִיל = הִקְטִיל for נִקְטִיל, Arab. اِنْقَتَلَ; and probably also the Hithpa'el הִתְקַטֵּל, Arab. تَقَتَّلَ.

2. *Epenthesis*.

§ 81. Epenthesis is the insertion of a consonant—generally a liquid—after a short vowel in the middle of a word, when requisite to complete the syllable.

* The meanings of the Greek terms by which grammarians designate the three species of rejection and addition, are given in the following Latin hexameters.

Prosthesis apponit capiti, sed *Aphæresis* aufert;

Syncope de medio tollit, sed *Epenthesis* addit;

Abstrahit *Apocope* fini, sed dat *Paragoge*.

† Although א prosthetic is in some instances employed in Hebrew, it very often happens that a word in this language begins with a vowelless consonant. But in Arabic, when such would be the case, an ا is invariably prefixed, thus اِنْقَتَلَ for نَقَتَلَ, اِبْنٌ for بَنٌ, اِسْمٌ for سَمٌ. In other languages also we sometimes find an initial vowel employed to soften the commencement of a word, e. g. פְּרַת *Euphrates*; Lat. *scarabæus*, Fr. *escarbot*; Lat. *spiritus*, Welsh *yspryd*; Germ. *lärm*, *wachen*, Eng. *alarm*, *awake*.

1. Instances are to be found in most languages of the augmentation of words by doubling one of their constituent letters, or inserting a new one, generally a liquid, as for instance λαμβάνω (root, λαβ), *frango* (root, *frag*), *stand* (root, *sta*): and this is a phenomenon often met with in Hebrew. There is, however, this difference between it and the other languages of the Shemitish family, that in Hebrew the former method, viz. that of doubling a letter by the insertion of Daghesch, is employed for the purpose of furnishing a resting-place to a short vowel; while in the cognate dialects a liquid is more frequently inserted in the corresponding words for the same purpose: thus, *a*. In the Heb. כִּסֵּא *throne*, we find כ reduplicated by Daghesch on account of the preceding short vowel (), while in Chaldee, Syriac, and Arabic, a ר is inserted from the same cause, e. g. Chald. כְּרִסְא, Syr. ܟܪܝܨܐ, Arab. كُرْسِيٌّ; so כְּסֵמֶת *spelt*, Arab. كِرْسَنَةٌ. Occasionally ר is inserted in Heb., e. g. שְׁרָעִים equivalent to שְׁרָעִים *thoughts*; שְׁרָפִים = שֶׁבֶט *sceptre*; קְרָח *axe*, Arab. قَدْحٌ, from קָדַח, קָצַץ = קָדַח *to cut*. *b*. Much more frequently we find a Daghesch in Hebrew equivalent to the insertion of the liquid in the other Shemitish dialects, e. g. אָתָּה *thou*, Syr. ܐܬܐ, Arab. أَنْتَ, Eth. አት; so אֶפְרָה *fruit*, Chald. ܐܦܪܐ; Heb. מִדֶּע (from מִדֶּע, Sanscr. *mati*, Gr. μάθη-σις, Chald. מִדְּעָא (*μαθήσῃς*); Heb. לֶפֶד *torch, flame*, Chald. (where נ is inserted, which before the labial פ becomes מ) לֶמְפֶּד, Syr. ܠܡܦܐ, Gr. λαμπάς, -άδος. Once, however, we find נ in Heb. instead of Daghesch, viz. קָנָצִי Job. 18 : 2. for קָצִי.

2. That species of epenthesis which more particularly belongs to the province of grammar, consists in the regular insertion of נ (technically termed Nun Epenthetic), for the most part between verbs and their pronominal suffixes, in order to avoid an hiatus, e. g. יִקְטְלֶנִּי = יִקְטְלֶנִּי for יִקְטְלֶנִּי. And once before the pron. of the sec. pers. m. sing., where no hiatus would occur, viz. אֶתְקַנֶּה Jer. 22 : 24. for אֶתְקַנֶּה.

3. Paragoge.

§82. Besides the preceding modes of increasing words, a letter is sometimes added at the end, for the purpose of either strengthening or softening the termination.

1. In order to give strength to the termination, the liquid נ (= ν Ephelkystikon in Greek) is frequently affixed, e. g. רִחַם Ruth 3 : 4. for רִחַם.

For the contrary purpose of softening, the weak letters א, ה, ו, ר, י, are employed : thus,

2. *a.* ה is often affixed to the first pers. sing. fut. or to the imp. of verbs, e. g. אֶקְטֹלָה, הוֹשֵׁעָה; to the pronouns of third pers. plur. viz. הֵמָּה, הֵנָּה, for הֵם, הֵן, and of sec. pers. fem., viz. אַתְּהָּ for אַתְּ; and also to particles, e. g. הִנֵּה for הֵן, אֵינִי for אִי, אֵנָּה for אַן.

b. To feminine nouns after the fem. char. ה is hardened into ת (see § 73. 2. *d.*), which corresponds to the emphatic state in the Aramaic languages, e. g. אֵימְתָּה Ex. 15 : 16. for אֵימָה, יִשְׁרָעֲתָה Ps. 3 : 3. 80 : 3. for יִשְׁרָעָה, עֲזָרְתָה Ps. 44 : 27. for עֲזָרָה; and also occasionally to other nouns, e. g. לִילָה Gen. 1 : 5. for לֵיל.

3. The semi-vowel ו is sometimes affixed to nouns, e. g. חֵיתוֹ Gen. 1 : 24. Is. 56 : 9. Ps. 50 : 10. 104 : 20. Zeph. 2 : 14. for חֵית, מַעֲיָנוֹ Ps. 114 : 8. for מַעֲיָן, בְּנוֹ Num. 23 : 18. 24 : 3, 15. for בֶּן.

4. The semi-vowel י is affixed to nouns, participles, and fem. adjectives, e. g. *Nouns* : בְּנֵי Gen. 49 : 11. for בָּן, אֶפְסֵי Is. 47 : 8, 10. for אֶפֶס, דְּבָרָי Ps. 110 : 4. 114 : 8. 123 : 1. for דְּבָרָה. *Participles* : אֹסֵרִי for אֹסֵר Gen. 49 : 11., שֹׁכֵנִי Deut. 33 : 16., עֹזְבִי Zech. 11 : 17., אֹהֲבָיִי Hos. 10 : 11.; גִּנְבָּתִי Gen. 31 : 39.; נֶאֱדָרִי Ex. 15 : 6. *Adjectives* : רַבָּתִי Lam. 1 : 1., מְלָאָתִי Is. 1 : 21.

5. א is sometimes added paragogically after the vowel וּ or ו, e. g. קָלִיא 1 Sam. 17 : 17. for קָלִי, נָקִיא Joel 4 : 19. for נָקִי; הִלְכִיא Josh. 10 : 24. for הִלְכִי.

CHAPTER VII.

IMPERFECT LETTERS.

§ 83. THE Hebrew alphabet consists entirely of consonants, the representatives of articulate sounds produced by opening and closing the several organs of speech during the emission of the voice, with a greater or less degree of force; and whose relative strength accordingly differs in a corresponding manner: thus, for example, ק and פ are much stronger in sound than the semi-vowels ו and וּ of the same organs (§ 6). Consonants of the former kind are called *strong* or

perfect, on account of their distinctness of utterance, and capability of being pronounced by the aid of any vowel whatever; the latter receive the name of *weak* or *imperfect* letters, from their tenuity of sound, and the difficulty experienced in their enunciation, except in connection with certain homogeneous vowels (see § 7). And hence result peculiarities of different kinds in the formation of words in which these imperfect letters occur, according to which they may be divided into two classes, viz. *gutturals* and *semi-vowels*.

G U T T U R A L S .

§ 84. The gutturals, as their name imports, are those consonants which are produced chiefly by the action of the throat: they are the following five—א, ה, ח, ע, and ר; and in the very nature of the obscure sounds represented by them, are to be found the causes of the peculiarities of formation and inflection to which they give rise.

1. *a.* The gutturals take in preference to all others the appropriate vowel of their own organ, viz. the simple, open vowel *a* (§ 11); and accordingly, when occurring in a situation to receive one of the other vowels, a guttural will commonly take *a* in its stead, e. g. רִזְעַק for רִזְעֵק. *b.* When a guttural is immediately preceded in the ultimate by a vowel in the same syllable with which it cannot coalesce, it will receive in addition a short *a*, called *Patahh furtive* (§ 23), e. g. הִשְׁמִיעַ (pron. *hishmi'ah*) for הִשְׁמִיעַ; and should the preceding vowel not be rendered immutable by an accompanying semi-vowel, it may be contracted with the *Patahh furtive* of the guttural into a single *a*, e. g. pret. Pi'hel שָׁמַע contr. שָׁמַע. But where a vowel is the characteristic of the form in which it appears, it must be suffered to remain, although concurring with a guttural, e. g. inf. constr. שָׁמַע, never שָׁמַע.

2. The second peculiarity of the gutturals consists in taking a compound *Sh'wa* (§ 20 et seq.) where another letter would receive simple *Sh'wa*, either quiescent or mobile, e. g. אָכַל for אָכַל, צָעֲקָה for צָעֲקָה, in both of which cases the compound *Sh'wa* takes the place of *Sh'wa* mobile; and רָעַמְדָּה for רָעַמְדָּה, רָעַמְדָּה for רָעַמְדָּה where it replaces *Sh'wa* quiescent. This peculiarity likewise has its origin in the nature of these letters, which are scarcely more than aspirates of greater or less force, the compression of the organs by means of which they are produced being much slighter than in the case of the other

consonants; whence it arises that they cannot easily be made audible without an accompanying vowel. Should these letters, therefore, have no vowel of their own, i. e. be accompanied by Sh'wa simple, and have to be pronounced by the aid either of the preceding vowel, as יֶעֱמִיד, or of the following, as עֲמִיד (§ 18), the sound of the guttural would in either case be almost if not entirely lost. With the perfect letters it is otherwise: thus in the words קִטֵּל, יִקְטֹל, the sound of *q* is perfectly audible, although without a vowel of its own.

And hence we see, that the reason why the gutturals are accompanied by a compound Sh'wa, or extremely short vowel, in those cases where other letters receive the sign denoting the entire absence of a vowel sound, is that the voice involuntarily dwells a little upon them, in order to render them perfectly audible and prevent their being lost in pronunciation. Accordingly, gutturals which are so accompanied by no means constitute a syllable, but merely commence one, with the remaining part of which they are not as closely connected as a consonant taking Sh'wa simple, although not as far removed from it as one which has a complete vowel of its own.

Now as these compound Sh'was are with very few exceptions placed under the gutturals merely in order that their slight sound may not be entirely lost, it does not signify in a grammatical point of view which of them is taken in a given instance. When occurring in the middle of a word, this point is decided by the preceding vowel, which always prefers to be followed by that compound Sh'wa which is homogeneous to itself, e. g. יֶעֱמִיד, הֶעֱמִיד. And on the other hand, a compound Sh'wa in certain cases exerts an influence on the preceding vowel: for when according to analogy a guttural would be immediately preceded by short *i*, it usually takes a compound Sh'wa containing its homogeneous vowel *a*, or more frequently that modification of *a* which is nearest to *i*, namely *e* (see § 21); and in either case the preceding vowel is changed to correspond to that of the compound Sh'wa, e. g. הֶעֱמִיד for יֶעֱמִיד, יֶעֱמִיד for עֲמִיד. For the cases in which a guttural receives simple instead of compound Sh'wa, see § 20. n.

3. The third peculiarity arising from the nature of these consonants is that they are incapable of being reduplicated in pronunciation, and consequently can never receive Daghest forte (§ 29); a peculiarity which affects chiefly the preceding vowel: thus, should a guttural occur in a situation where another letter would take Daghest forte, and consequently be preceded by a short vowel (§ 31), such vowel will be changed into a long one; viz. (.) into its corresponding (.),

e. g. בָּרַךְ for בִּרַךְ ; הָעִיר for הִעִיר ; () into (), e. g. הָעָמֵד for הִעָמֵד ; בָּרַךְ for בִּרַךְ ; and () generally into (), e. g. בָּרַךְ for בִּרַךְ . The reason is, that the voice, being prevented from passing over to the following consonant to finish the syllable, remains longer with the preceding one; which has the effect of lengthening the quantity of its accompanying vowel.

§ 85. The above are the chief peculiarities affecting the gutturals, as a branch of the class of imperfect letters; but, as these are distinguished from the perfect letters by a weakness common to them all, so again each individual letter of the gutturals differs from the rest in weakness, and in the degree in which these peculiarities are manifested. We will therefore treat of them separately, beginning with the strongest.

1. ר , of all the gutturals, is the one affected with their common peculiarities to the least extent; since its sound, which is produced not by the throat alone, but also by the aid of the tongue, is a comparatively strong one. *a.* In the beginning of a word, it may be accompanied by any vowel, e. g. רִגְלִי , רִאשִׁית , רִאשׁוֹן , רֹאשׁ ; it may end a mixed syllable when preceded by any vowel without requiring its homogeneous *a* (see § 23), e. g. הָשְׁמִיר , שְׁמֹר ; and seldom, in its quality of guttural, changes the preceding vowel into *a*,—thus (), the shortest vowel and the most opposed in its nature to the gutturals, is retained in יִרְגֵּשׁ , יִרְעֵשׁ , מִרְחֵב , &c. *b.* It very often occurs with simple instead of compound Sh'wa, e. g. הִרְחִיב , תִּרְעֵץ , רֹחֵב . *c.* ר is also found occasionally with Daghes, and even when preceded by a long vowel, although the chief peculiarity to which as a guttural it is subjected, is the inability to receive the sign of reduplication, e. g. מִרְתָּ Prov. 14 : 10., $\text{כָּרַתְּ שְׁרָףְךָ}$ Ezek. 16 : 4., לִשְׂרָףְךָ Prov. 3 : 8., שְׂרָאשִׁי Cant. 5 : 2., הִרְעַמְתָּה 1 Sam. 1 : 6., הִרְאִיתָם 10 : 24. 17 : 25. 2 Kings 6 : 32. All of which tends to show that ר , although reckoned among the gutturals, holds in reality an intermediate rank between them and the dentals.

2. ח . This letter is a more genuine guttural than the preceding, being produced entirely by means of the throat, without the assistance of any other organ. At the same time, its sound is stronger than that of the remaining letters of its class; and consequently, *a.* Although it prefers with the rest when ending a mixed syllable to be preceded by the short vowel () of the same organ (§ 11), it may also immediately follow the short vowel (), which is less congenial to the nature of these letters, or the still shorter and more heterogeneous

vowel (), e. g. יַחֲזֹק, יַחֲזִיק, יַחֲזִיחַ. *b.* It often occurs with simple Sh'wa, as in the examples just given, where as a guttural it should take one of the compound forms. In such cases the short vowel remains without being accompanied by Methegh. *c.* The comparatively strong sound of this guttural allows a preceding short vowel to be retained; as it can rush on to the ה and be lost in it, although on account of the organs' remaining unclosed during its pronunciation its reduplication cannot be made audible, and consequently it never takes Daghesch forte (see § 29), e. g. פָּחִים, הַחֹדֶשׁ. When such preceding vowel is the second before the tone-syllable, it takes Methegh, e. g. הַחֲחִים, הַחֲחִיב.

3. *ע.* The letter ע is a weaker guttural than either of the preceding, although stronger in sound than ה or א. It is accordingly subjected to all the peculiarities of the gutturals, with but few exceptions. *a.* It prefers to be accompanied by *a*, which also is the only vowel in which it can rest; and this accordingly it takes for its own (§ 23), whenever preceded by a different one, e. g. שָׁמַע for שָׁמַע, הַשְׁמִיעַ for הַשְׁמִיעַ; and into this *a* the preceding vowel is occasionally merged, e. g. שָׁמַע for שָׁמַע, שָׁמַע for שָׁמַע. *b.* Its sole exemption from the guttural peculiarities consists in occasionally receiving simple instead of compound Sh'wa, which however is generally mobile, e. g. נָעַלְם Lev. 4: 13., בָּעָשָׂא 1 Kings 15: 16, 17.; except before the affirmatives in 5 gutt. verbs, e. g. שָׁמַעַתָּ, &c.

4. *ה.* This letter has a sound purely guttural, but weaker than either of the former; and hence it has all the peculiarities of its class in full force, except that it occasionally takes simple instead of compound Sh'wa. Indeed its peculiarities are more numerous than those by which any of the others are affected; for, the extreme weakness of its sound causes it to approach nearly the nature of the semi-vowels, with which it accords in many respects: thus, *a.* It rests like them in a long vowel (§ 14), and interchanges with them. It may also be immediately preceded by a heterogeneous vowel without requiring a Pattahh furtive, except when strengthened by the insertion of Mappik (§ 44); and it forms a paragogic termination which is not accounted an integral part of the word (§ 54. 3.). *b.* Although ה is capable of receiving any vowel of its own, either at the beginning or in the middle of a word, yet at the end it quiesces, in addition to its homogeneous *a*, only in the first modifications of that vowel, namely *e* and *o*, e. g. נָהָה, נָהָה. Of these two, however, the palatal vowel *e* is generally preferred, as being nearer the guttural *a* than is the labial *o* (§ 11); thus,

in the preterite of all the species of לָהּ verbs it takes *a*, and in the future *e*, e. g. נָלַח, נִלְחֶה ; יִנְלַח, יִנְלִיחַ.

5. א. The peculiarities of this weakest of the gutturals will be treated of among the semi-vowels.

SEMI-VOWELS.

§ 86. Those distinctive peculiarities of the letters א, ו, and י, which qualified them to serve as vowel-signs before the introduction of points into the orthography of the language (§ 9), continued to display themselves after that took place, in a tendency to be employed rather as vowels than as consonants ; and hence their occurrence in words, whether as radicals or serviles, gave rise to certain varieties both of formation and inflection. As a preliminary step to the explanation of these varieties, the chief peculiarities of the letters producing them may be briefly stated as follows. 1. They are inclined to lose entirely their consonantal power, and quiesce in their respective homogeneous vowels. 2. They are rejectible. 3. They are liable to be commuted the one for the other. Though the letters א ו י are all weak in comparison with the other consonants, and are all subjected to the three above-mentioned peculiarities ; yet, as this weakness is of different degrees, the extent to which they are individually affected with these peculiarities varies in proportion. It will therefore be requisite to speak of each letter separately.

Peculiarities of Aleph.

§ 87. א is the weakest of all the consonants, whence it was formerly employed in the representation of the simplest vowel *a*. Its influence on the vowels is exceedingly small, on account of the extreme slightness of its consonantal power, which does not prevent its being accompanied by, or resting in, any one of them, either at the beginning, middle, or end of a word.

§ 88. 1. In the beginning of a word, e. g. אָכַל, אָח, אָם, אָבֶן, אִי, אִמָּה, אִלָּם, אִנְיָה, אִמָּר, אִמָּרָה. It prefers however to be accompanied by a long vowel ; and accordingly, when its own Sh'wa must be changed into a vowel, in order to form a mixed syllable with a following vowelless consonant (§ 104. 4. *b.*), instead of the shortest vowel (.), usually

taken in such cases, it receives the longest among the short vowels, viz. (ִ), which is nearer to (ֵ), and hence more congenial to its nature; whence in the first pers. fut. sing. we find אֶקְטֹל instead of אִקְטֹל for אֶקְטֹל; except when followed as in the Niph. of פִּי verbs by the weak letter ׀ with Daghes, which, to render its reduplication audible, requires to be preceded by the shortest vowel of all, viz. (ִ), e. g. אֶיִשֵּׁב, not אִיִּשֵּׁב. The following instances in the same species and tense of other verbs may also have arisen from a desire to add intensity to the reduplication, e. g. אֶשְׁבַּע Gen. 21 : 24., אֶמְלֹט 1 Sam. 27 : 1.

2. When א at the beginning of a word is destitute of a vowel, as a guttural it takes compound Sh'wa, e. g. אָמַר for אֶמַר; and it retains, on account of its weakness, an accompanying long vowel when another letter would reject it, thus אָבִיר absol. and constr.

3. When א, preceded by a letter without a vowel, has one of its own, it has a tendency to give its vowel to such preceding letter, and rest in it, e. g. כָּאבִיר Is. 10 : 13. for כְּאֶבִיר, שָׁאֵת *passim* for שְׁאֵת; and in a few instances א is then rejected, e. g. מְלִשְׁנִי Job 35 : 11. for מְלִשְׁנִי, 2 Sam. 22 : 40. for רְחֵאֲזִנִי Is. 13 : 20. for רְחֵאֲזֵל, אֶבְדָּה Ezek. 28 : 16. for אֶאֱבְדָּה.

4. A vowelless consonant, on being placed before an א with compound Sh'wa, will generally take the long vowel corresponding to the compound Sh'wa, and in this א will rest; thus לָאֵמַר becomes לְאֵמַר for לְאֵמַר, לְאֵלִים with ל pref. becomes לְאֵלֵיהֶם for לְאֵלֵיהֶם.

5. At the beginning of a word, ה is sometimes taken for א. See § 73. 1.

§ 89. 1. In the middle of a word also, א may receive or rest in any vowel; but in the fut. Kal of some פִּי verbs it rests in the long vowel (ִ) in preference to the short (ֵ), e. g. יֶאֱכַל instead of יֵאֱכַל.

2. Sometimes on taking a vowel of its own, and being preceded by a letter without one, the vowel-change mentioned above (§ 88. 3.) occurs here also, e. g. חֲשָׂאֵת for חֲשָׂאֵת, חֲשָׂאֵת for חֲשָׂאֵת, חֲשָׂאֵת Ezek. 23 : 49. for חֲשָׂאֵת; and even when this will cause the rejection of the vowel preceding Sh'wa, thus קָרָאת, constr. קָרָאת, and with ל prefixed לְקָרָאת.

3. *a.* In a few instances א is rejected, e. g. מִזִּין Prov. 17 : 4. for מִזִּין, מִשְׁחָזֹן Job 41 : 17. for מִשְׁחָזֹן, מִרְשִׁית Deut. 11 : 12. for מִרְשִׁית, נִשְׁמָאֵת Ps. 22 : 22. for נִשְׁמָאֵת, נִשְׁמָאֵת Lev. 11 : 43. for נִשְׁמָאֵת. *b.* In the first pers. fut. sing. of פִּי verbs, where two Alephs come together, the radical is in general rejected, e. g. אֶאֱכַל for אֶכַל; and occasion-

ally in the other persons also, e. g. תִּמְרֵי 2 Sam. 19 : 14. for תִּמְרֵי, תִּמְרֵי Jer. 2 : 36. for תִּמְרֵי, תִּמְרֵי Deut. 33 : 21. for תִּמְרֵי, תִּמְרֵי 2 Sam. 6 : 1. for תִּמְרֵי; see Ps. 104 : 29. 139 : 20. 1 Sam. 28 : 24. c. So too in a few instances after the characteristic ה of the Hiph'il species, e. g. הִכִּיל Ezek. 21 : 33. for הִכִּיל, הִכִּיל Is. 21 : 14. Jer. 12 : 9. for הִכִּיל.

4. Although א may rest in any vowel whatever, it is still sometimes changed into the homogeneous *mater lectionis* of the vowel preceding it: viz. into ו when preceded by Hhirik, e. g. וְיִשְׁחָן Job 8 : 8. for וְיִשְׁחָן Job 18 : 3. for וְיִשְׁחָן; and into ו when preceded by Hholem, e. g. וְיִשְׁחָן Deut. 32 : 32. for וְיִשְׁחָן Ps. 2 : 3. for וְיִשְׁחָן.

§ 90. 1. At the end of a word, א generally lengthens the preceding vowel if short, and rests in it, e. g. מִצָּה for מִצָּה, מִצָּה for מִצָּה, מִצָּה for מִצָּה.

2. A final א is sometimes rejected, especially when immediately preceded by another semi-vowel, e. g. מִחְסֹוֹ Gen. 20 : 6. for מִחְסֹוֹ, כֶּסֶף Ex. 17 : 16. for כֶּסֶף.

3. Occasionally ה is substituted for א, e. g. רָפָה Ps. 60 : 4. for רָפָה, יִמְלֶה Job 8 : 21. for יִמְלֶה.

Peculiarities of Waw.

§ 91. The semi-vowel ו has a stronger sound than א, and partakes more of the nature of a consonant; it accordingly exhibits the three peculiarities common to the letters א ו י in a more frequent and decided manner. As the weakest of the labials, and hence bearing a near affinity to the cognate vowels of the same organ, o and u (§ 11), it always has a tendency to rest in one of those vowels, and strongly opposes the reception of any other by the consonant preceding it. This chief peculiarity of the letter ו gives rise to most of the following phenomena.

§ 92. 1. a. At the beginning of a word, ו is retained as a radical only in a few nouns, e. g. וַיְהִי a hook, once וַיְהִי Gen. 11 : 30. b. In all cases where it occurs as the first letter of a verbal root, it becomes changed into its cognate semi-vowel ו, on account of the accompanying heterogeneous (,), e. g. וַיְהִי for וַיְהִי, וַיְהִי for וַיְהִי.

2. ו occurring as a servile at the beginning of a word retains, contrary to its nature, its own consonantal power and an accompanying heterogeneous vowel, whenever such vowel is essential for the purpose of

contradistinction; as for instance the () of ך conversive, e. g. וַיֹּאמֶר *and he said*, which is thus distinguished from וַיֹּאמֶר *and he will say*.

3. ך also retains its consonantal power when as a simple conjunction it commences a word without a vowel, e. g. וַיֹּאמֶר; except before another labial, or a letter with (), when it takes its homogeneous vowel *u*, in which it rests, e. g. וַיִּבְרַח, וַיִּמְשְׁכֶן, וַיִּפְרָעָה, וַיִּלְלֵל.

4. *a.* ך conjunctive preceding ך changes its own () into (), in which ך then rests (§ 97. 2. *a.*), e. g. וַיִּהְיֶה for וַיְהִי. *b.* In the third pers. fut. of verbs, ך is changed into ך on account of the accompanying (), e. g. וַיִּקְטֹל for וַיִּקְטֹל.

§ 93. ך consonantal in the middle of a word is always a radical, and is changed or not, according to the vowels which it takes, and the letters by which it is preceded or followed.

1. When accompanied by its cognate vowel *o*, it loses entirely its consonantal power, and serves as a vowel to the preceding letter, e. g. קֹם inf. for קֹם (*kāwóm*), הָקֹם for הָקֹם (*hikāwóm*), קֹם for קֹם (*kāwóm*), וְקֹם for וְקֹם (*yikāwóm*); except in some instances when preceded by a guttural, e. g. עֵין (*hāwón*).

2. *a.* When accompanied by a heterogeneous vowel, and preceded by a letter with a vowel of its own, ך is retained against its nature only if preceded or followed by a guttural, whose sound is weaker than that of the consonantal ך, and gives to the latter a certain degree of prominence which it does not possess when placed in juxtaposition with the stronger consonants, e. g. אֶרֶץ (also אֶרֶץ), עֵינַי, אֶרֶץ, אֶרֶץ.*

b. When in such case it is not preceded or followed by a guttural, either ך is changed into ך through the influence of the accompanying vowel, e. g. קָם for קָם, קָם for קָם; or ך and its vowel are rejected together, e. g. קָם for קָם, קָם for קָם; or else ך is rejected, and its vowel given to the preceding letter, e. g. לָךְ for לָךְ, מֵת for מֵת.

c. ך preceded by the vowel () becomes changed into ך, in order to rest in it, e. g. הָרָא for הָרָא.

3. *a.* When ך with a heterogeneous vowel of its own is preceded by a vowelless guttural, it remains unchanged, by Rule 2. *a.*, e. g. אֶרֶץ, עֵינַי, אֶרֶץ. *b.* If the preceding vowelless letter be other than a guttural, either ך, on account of its prevalent tendency to rest in a vowel, gives its own vowel to the preceding consonant, and, if not

* Except מֵת, אֶרֶץ, but in constr. מֵת, אֶרֶץ.

† And in the following cases when the preceding letter is not a guttural, viz. קִיצוֹת Hos. 12: 12. for שְׁזִירִים, קִיצוֹת Cant. 5: 2, 11. for שְׁזִירִים.

capable of resting in it from its heterogeneousness, is rejected, e. g. כִּי for כְּיִי , יָמִים for יְמִים , הַקִּים for הִקִּים ; or else the peculiar nature of י prevails, and has the effect of changing the vowel into one homogeneous to itself, e. g. נָקִים for נִקְּוִים , נָעִיר for נִעְיָר .

4. י on account of its weakness avoids being doubled by Daghes, e. g. קָהָם for קִיָּהֶם . See § 30.

5. Occasionally we find י replaced by א , e. g. לֹא for לְיֵא Ezek. 47 : 11. for בְּצִוְיָהוּ .

§ 94. 1. י is found as the last letter of only two verbal roots, viz. שָׁחַר and שָׁלַח : to the first of these, שָׁחַר , in order to avoid the anomaly of a consonantal י at the end of a word, a ה is generally affixed, or else the final י quiesces in its homogeneous u , e. g. הַשְׁתַּחֲרֶה for הַשְׁתַּחֲרִי , $\text{יִשְׁתַּחֲוּ$ for יִשְׁתַּחֲוִי ; the second, שָׁלַח , is regularly inflected, e. g. שָׁלְחִי .

2. *a.* This letter is added as a servile at the end of verbs resting in u as the plural termination, e. g. קָטְלוּ , קָטְלוּהוּ , and in o as the objective suffix of the third pers. masc. sing., e. g. קָטְלוּהוּ . *b.* It is likewise affixed to sing. nouns with o , as the possessive pron. suffix of the same pers., e. g. קִדְּוִי , בִּירְוִי ; and to plur. nouns without a vowel, e. g. בְּנִי .

Peculiarities of Yodh.

§ 95. The weak palatal י is stronger than either of its fellow semi-vowels א and ו , and approaches more nearly to the nature of a perfect consonant; consequently it is subjected in an inferior degree to the peculiarities which are common to them all. Thus, it may be accompanied by any vowel, although it has the same tendency to lose its consonantal power, and rest in one of its homogeneous vowels; and when preceded by any other vowel, it neither quiesces nor undergoes a change, but forms with such vowel a mixed syllable or diphthong.

§ 96. 1. *a.* At the beginning of a word, י retains its consonantal power when accompanied by either of the vowels, e. g. יֵשֶׁב , יֵשֶׁב , יֵשֶׁב , יֵשֶׁב . *b.* And likewise when taking Sh'wa, e. g. יִקְטֹל , יִגְעִים .

2. A vowelless י is rejected in the infinitive construct and imperative of verbs פָּי , e. g. שָׁבַת for יִשְׁבֶּת , שָׁב for יִשְׁבֶּת ; and in some verbal nouns, e. g. דָּע for יִדְעֶת , בִּיל for יִבְלֶת . See § 76.

§ 97. 1. *a*. י may also receive any vowel when occurring in the middle of a word, e. g. דִּיךְ, אֵיבִיב, דִּיבִיב. *b*. It prefers, however, to rest in one of its homogeneous vowels *i* or *e*, rather than retain its consonantal power, and take a vowel of its own, e. g. בִּיבִי, בִּיבִי. *c*. And therefore, whenever it is accompanied by a homogeneous vowel, and is at the same time preceded by the vowel *a*, it has a tendency to contract the two into *e*, in which it may rest, e. g. לֵיל, בֵּיבִיב, מֵיבִיב, constr. בֵּיבִיב, לֵיל, מֵיבִיב.

2. *a*. A vowelless י in the middle of a word, preceded by either *i* or *e*, loses its consonantal power, and rests in such preceding vowel (1. *b*.); consequently it rejects in such case an accompanying Sh'wa, e. g. וִיבִיב = וִיבִיב for וִיבִיב (see § 102. 1. *a*.). *b*. When preceded by another vowel, it retains Sh'wa, and also its consonantal power, e. g. וִיבִיב, וִיבִיב.

3. *a* is occasionally substituted for י in the middle of a word, e. g. מְלִיבִיב for מְלִיבִיב, מְלִיבִיב for מְלִיבִיב, מְלִיבִיב for מְלִיבִיב.

§ 98. 1. At the end of a word, י not only rests in *i* or its modification *e*, but in order to do so, it causes the preceding letter, when a weak vowelless consonant, to take the vowel *i*, e. g. וִיבִיב for וִיבִיב.

2. A final י forms a diphthong with a preceding heterogeneous vowel, e. g. וִיבִיב, וִיבִיב, וִיבִיב.

CHAPTER VIII.

VOWEL CHANGES.

§ 99. We have already seen, in the chapter on Syllabication, that the changes in the forms of words, and in the situation of the accent, which take place during inflection, produce corresponding changes among the vowels. All vowels, however, are not so affected; and hence their division into *mutable* and *immutable*. We shall now proceed to show what vowels are immutable, and when and into what those which are mutable are to be changed; also what vowels are to be rejected, and on what occasions the addition of a new vowel takes place.

I. COMMUTATION.

Long Vowels.

§ 100. 1. The long vowels have each the same quantity, and this they retain unvaried, i. e. Kamets is equal in length to Tsere, Tsere to Hhirik Gadhol, &c. ; and again, Kamets is always long *a*, whether followed by a quiescent or not, and so of the rest. But by this latter circumstance of a following quiescent, the mutability of the long vowels is affected, although not their quantity ; for, as a general rule, no vowel in which its homogeneous semi-vowel rests is susceptible of rejection or mutation, either of which would necessitate the rejection of the quiescent letter also, e. g. the vowels אָ, יָ, וָ, in the words רָאשׁ, הַיִּבֵּל, שִׁיר, קוֹל, סוֹס. Of two of these vowels, viz. Hhirik Gadhol and Shurek, the quiescent forms an indispensable part ; consequently they are in all cases immutable.*

2. The remaining vowels, Kamets, Tsere, and Hholem, may and very often do appear without their respective quiescents ; and whenever this is the case, they may be changed or rejected as follows.

§ 101. 1. *a*. A mutable Kamets when changed is generally converted into its corresponding short vowel (), e. g. מִשְׁכֵּן, דְּבַר, יָד, constr. מִשְׁכֵּן, דְּבַר, יָד. *b*. Sometimes into the short vowel of its first modification *e*, viz. (), especially when followed by a guttural with (), in order to form a more distinctly separate syllable, either in the beginning of a word, e. g. אָחִיר for אַחִיר, אָחַת for אַחַת, אָחָר for אַחָר, אָחָר for אַחָר, אָחָר for אַחָר ; in the middle of a word, e. g. הַשְׁהִירָה Num. 8 : 7. for הַשְׁהִירָה ; הַשְׁהִירָה Ezek. 5 : 13. for הַשְׁהִירָה ; or in the first of two words connected by Makkeph or a conjunctive accent, e. g. מוֹדֵהֶךָ Ps. 89 : 38. for מוֹדֵהֶךָ, מוֹדֵהֶךָ Gen. 4 : 10. for מוֹדֵהֶךָ. Occasionally the first () remains, and the second is changed into (), e. g.

* A few exceptions require to be stated. As the occurrence of () for (י), e. g. גָּבֵל for גָּבֵל, זָבֵל for זָבֵל, קָבֵשׁ for קָבֵשׁ, which are to be regarded as mere orthographical variations ; for the () is here equivalent to, and supplies the place of (י). An exception to the immutability of י is found in the Hiph'il species of verbs, where the preterite rejects this vowel altogether, e. g. הִקְטִיל, הִקְטִילָה, &c. ; and the future and imperative change it into its equivalent (), e. g. יִקְטִיל for הִקְטִיל, יִקְטִיל for הִקְטִיל. Sometimes we find () irregularly written for י, e. g. תִּזְנִיחַ for תִּזְנִיחַ, תִּזְנִיחַ, and consequently it is to be considered long. And in the future of verbs עָזָר when taking *ו* conversive, the vowel (י) is shortened into (), e. g. יִקְצֶם (from the apoc. יָקַם) for יִקְצֶם.

וְעָדָה for וְעָדָה. Very seldom this change takes place when (ֶ) is not immediately followed either by a guttural or another (ֶ), e. g. אֶבְרָהָה Ex. 33 : 3. for אֶבְרָהָה, אֶבְרָהָה from אֶבְרָהָה; also in the construct of the following four nouns, אֶבְרָהָה, אֶבְרָהָה, אֶבְרָהָה, אֶבְרָהָה, constr. אֶבְרָהָה, אֶבְרָהָה, אֶבְרָהָה, אֶבְרָהָה; and likewise in fem. nouns receiving the affirmative הֵ, e. g. מִלְחָמָה, מִלְחָמָה, constr. מִלְחָמָה, מִלְחָמָה. c. Very rarely, and rather as an exception, (ֶ) is changed into (ֶ), e. g. הֵמָּכָה for הֵמָּכָה from הֵמָּכָה.

2. *a.* Tsere, the medium between *a* and *i*, is commonly shortened into its corresponding (ֶ), e. g. יֵשֶׁב, יֵשֶׁב; בֵּן, בֵּן; יֵשֶׁב, יֵשֶׁב; *b.* very often, however, into its modification (ֶ), especially when followed by Daghesth forte, e. g. אֵמִי, אֵמִי; לֵב, לֵב; עֵתִים, עֵתִים; or by a syllabic suffix which takes the accent, e. g. בֵּן, בֵּן; פֶּשֶׁשׁ, פֶּשֶׁשׁ; Is. 1 : 15.; *c.* and, occasionally, though seldom, into its other modification (ֶ), e. g. מְרִיבָה, מְרִיבָה; מְשַׁבֵּר, מְשַׁבֵּר, constr. מְרִיבָה, מְרִיבָה.

3. *a.* Hholem generally changes into its corresponding short *o* (ֶ), e. g. כָּל, כָּל; בָּקָר, בָּקָר; שָׁמֶר, שָׁמֶר; אָכַל, אָכַל; *b.* and often into its modification (ֶ), especially when followed by Daghesth forte, e. g. חָק, חָק; עָז, עָז.

Short Vowels.

§ 102. The short vowels (ֶ), (ֶ), (ֶ), (ֶ), and (ֶ), although agreeing in one respect, viz. in a strong tendency to form a mixed syllable, yet differ somewhat in quantity; and hence this tendency does not exist in all of them to an equal degree: some being so short as absolutely to require a following vowelless or dagheshed letter, while others approach nearer to the nature of a long vowel, and consequently have in some cases the power of forming a simple syllable.

1. *a.* The shortest vowel of all is (ֶ), and this, on account of the acuteness of its sound, must necessarily make a mixed syllable, e. g. נֶקֶטֶל, נֶקֶטֶל; and *vice versa*, a vowelless or dagheshed letter is preceded by this vowel in preference to any other; hence, when two Sh'was concur in the beginning of a word, the first is generally changed into (ֶ), as the shortest of the vowels, and therefore the nearest to Sh'wa, e. g. inf. לְשֹׁמֵר for לְשֹׁמֵר, imp. קֶטֶל for קֶטֶל, Niph. נֶקֶטֶל for נֶקֶטֶל.* *b.* Monosyllables, with (ֶ), which on receiv-

* Unless the second letter is a guttural, which cannot conclude a perfect mixed syllable (§ 84. 2.), when (ֶ) becomes changed into its longer modifica-

ing an assyllabic augment take Daghesth forte in the last letter of the root, change (.) into (.), in order that the Daghesth forte may be fully expressed, e. g. אָמַרְתָּ, אָמַרְתָּ; לָבִי, לָבִי; and sometimes (.) also is irregularly shortened into (.), e. g. בָּרַחְתָּ, בָּרַחְתָּ, צָדַרְתָּ, צָדַרְתָּ, חָתַרְתָּ, חָתַרְתָּ, הָלַחְתָּ, הָלַחְתָּ. c. On the other hand, (.) occurring in a situation where it is not followed either by a vowelless letter or by Daghesth forte, becomes lengthened into (.), e. g. הָקִים for הָקִים, הָעִמַּד for הָעִמַּד;* but (.) is not lengthened into ִי, as this would require the insertion of the letter י.†

2. a. The longest among the short vowels is the diphthongal (ֵי) (§ 10. 3.), which accordingly is the most capable of forming a simple syllable, and remains unchanged when followed by a quiescent ה or י, e. g. הִגְלִיחַ, הִגְלִיחַ, הִגְלִיחַ. b. When (ֵי) is to be lengthened, it is not in general changed into its corresponding (ֵי), but rather into its modification, the first and simplest long vowel (ֵי) e. g. אָרַץ for אָרַץ, מִלָּה for מִלָּה, מִלְכִּים for מִלְכִּים. c. Occasionally it is lengthened into (ֵי), e. g. שָׁדָה, constr. שָׁדָה; fut. יִגְלֶה, imp. גִּלֵּה. d. On the insertion of Daghesth forte in the following consonant, it is sometimes further shortened into (ֵי). e. g. אָמַתְהוּ, אָמַתְהוּ, כְּרַמְלֵי, כְּרַמְלֵי.

3. The three remaining short vowels are of intermediate length. a. The most usual change of (ֵי) is into its corresponding long vowel (ֵי), e. g. מִצָּה, מִצָּה, מִצָּה; plur. הָרִים. b. In a few cases it is shortened into (ֵי), e. g. מִשְׁבֵּר, constr. מִשְׁבֵּר, and thus also מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִפְתָּח, constr. מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִפְתָּח.

4. Kamets Hhatuph is for the most part lengthened into Hholem, though this is not of frequent occurrence, e. g. יָקַם, יָקַם; קָלַל, קָלַל.

5. a. Kibbutz is generally lengthened into Hholem, according to § 84. 3., e. g. בָּרַחְתָּ for בָּרַחְתָּ. b. The change into Shurek, which requires the insertion of the letter י, rarely takes place, e. g. הִסְבֵּב for הִסְבֵּב, מִסְבֵּב for מִסְבֵּב; הִקְנֵם for הִקְנֵם, מִקְנֵם for מִקְנֵם.

tion (ֵי), e. g. Niph. of verbs גָּטַר גָּטַר, Hiph. הִצְמִיר, or if the guttural has already compound Sh'wa, into its corresponding short vowel, e. g. inf. צָמַד, fut. יִצְמַד; אָכַל, אָכַל, also אָכַל, אָכַל.

* Except before א, where it sounds like long i, e. g. נָאֵץ for נָאֵץ; and before ח, where it still makes a mixed syllable (§ 85. 3.), e. g. נָחַם for נָחַם.

† We find, however, a few instances where, after the lengthening of (ֵי) into (ֵי), a י is inserted, as mater lectionis e. g. הִיִּצְמִיר Ex. 25 : 31., מִיִּאֲחִי Is. 44 : 24.

II. REJECTION.

§ 103. The same vowels which are subject to changes, from the causes above mentioned are also liable to be rejected when the laws of inflection require it. The only exception is formed by the short vowels preceding a letter with Sh'wa quiescent or Daghes, and consequently making a mixed syllable, e. g. **קָטַלְתָּ**, **מָזַמְר**, **אָתָה**; **גָּבוֹר**. Some of these vowels may be lengthened by means of a pause-accent, but never rejected; since they must always remain to express the following consonant.

Rejection takes place in the cases and in the modes as follows:

1. When a dissyllable whose penult is a simple syllable is increased at the end by a syllable taking the accent, the first vowel is rejected, in order that the accent may not be preceded by more than one vowel, according to § 64, e. g. **דָּבָר**, **דְּבָרִים**; **שָׁנָה**, **שָׁנִיתִי**, **שָׁנִיתְכֶם**.

2. *a.* When a dissyllable receives at the end an assyllabic augment, the second vowel, which is thereby deprived of its following consonant, is rejected, e. g. **קָטַלְתָּ**, **קָטַלְתָּה**; **קָטַלְתָּ**, **קָטַלְתָּה**; **קָטַלְתָּ**, **קָטַלְתָּה**; **קָטַלְתָּ**, **קָטַלְתָּה**. The reason of this rejection lies in the genius of the language, the antique simplicity of whose character is opposed to a too great softening of the pronunciation by means of medial vowels; whence the addition of a syllable, either at the beginning or end of a word, is compensated when practicable by the rejection of a vowel in its midst. *b.* To the same cause may be ascribed the formation of a mixed and simple syllable in preference to two successive simple syllables in the inflection of both nouns and verbs; so that when the first vowel of a dissyllable is rejected on the reception of a final augment, the second vowel is shifted back to the first consonant, and shortened, e. g. **מָלַךְ**, with suff. **מָלַכְתָּ** for **מָלַכְתָּ**; **קָטַלְתָּ**, with suff. **קָטַלְתָּה** for **קָטַלְתָּה**.

3. For a reason similar to the above, whenever a dissyllabic noun is connected in the construct state with that which follows, its first vowel, unless immutable, is rejected; for, as the union thus effected is so intimate that both words may be regarded as forming but one compound term, the voice hastens onwards, to arrive at its termination, in like manner as on the addition of a single syllable, e. g. **דָּבָר**, which in construction loses its first vowel, thus **דְּבַר אֱלֹהִים** = **דְּבַר אֱלֹהִים**.

4. *a.* This rejection of the penultimate vowel of dissyllables takes place not only when the consonant to which it is attached commences

the word, but likewise when it is preceded by another with Sh'wa mobile, as דְּבָרִים; so that after the rejection has taken place, there is a concurrence of two Sh'was at the beginning of a word, which, being in Hebrew utterly inadmissible (§ 15), gives rise to *the formation of a new syllable*, by changing the first () into either (), (), or (), e. g. דְּבָרִים, constr. דְּבָרִי for דְּבָרִי; מְלָכִים, constr. מְלָכִי for מְלָכִי; חֲלָקִים constr. חֲלָקִי for חֲלָקִי; in sing. fem. constr. also, e. g. צְדָקָה, constr. צְדָקָת for צְדָקָת; גְּעֵרָה, constr. גְּעֵרָה; עֲנָלָה, constr. עֲנָלָה.

III. ADDITION.

§ 104. 1. *a.* The formation of new initial syllables takes place not only in the construct state; but in all cases where two Sh'was concur in the beginning of a word, the first must be changed into a vowel, and generally into the shortest (), e. g. וְקָטַל, which then becomes וְקָטַל, and by § 92. 4. וְקָטַל; Niph. וְקָטַל becomes וְקָטַל; וְיָהִי with וְ conjunctive וְיָהִי for וְיָהִי; לָמַד with prep. לְ prefixed לָלַמַּד for לָלַמַּד; דְּבָרִי with כְּ pref. כְּדָבָר for כְּדָבָר.

b. A new syllable arises also upon a simple immediately preceding a compound Sh'wa, which are completely equal in this respect: the vowel chosen to precede the guttural being always that of the compound Sh'wa, e. g. וְיָעֲמִיד for וְיָעֲמִיד, וְיָעֲמִיד for וְיָעֲמִיד, לְחָלִי for לְחָלִי.

c. And also in the middle of a word, when a compound precedes a simple Sh'wa; for, as a compound Sh'wa is always mobile, there would otherwise be two concurrent Sh'was in the beginning of a syllable, which is against the rule § 15.; to avoid which, the Sh'wa of the compound is dropped, and its vowel alone retained, e. g. וְיָעֲמִיד for וְיָעֲמִיד, וְיָעֲמִיד for וְיָעֲמִיד.

2. *a.* The Hebrew language chiefly differs from the Chaldee, whose structure represents the older form of the Shemitish tongues, by a more perfect development and a greater degree of attention to the laws of euphony; one effect of which has been the insertion of additional vowels for the purpose of facilitating and softening the pronunciation of the language. For instance, the root of a trilateral verb, which in Chaldee has but a single vowel, thus וְקָטַל, is in Hebrew converted into a dissyllable by the addition of a vowel to the first radical, thus וְקָטַל. To the same cause is to be ascribed the fact that in the fut. Kal. and pret. Niph. of וְרָ and וְרָ verbs the pronominal preformatives take () instead of (), e. g. וְרָ, וְרָ; וְרָ, וְרָ.

b. In these verbs also when the regular mode of inflection would interfere with the euphonic rules of the language, a new syllable is added, to avoid such interference. Thus in ע"י verbs, to prevent the formation of a mixed syllable containing a long vowel in the middle of the word, we find the long vowels (י) and (י), the two modifications of (י), inserted, the one in the preterite and the other in the future, e. g. נְקַדְמָהּ for נְקַדְמָהּ, תְּקַדְמֶינָהּ for תְּקַדְמֶינָהּ. The same is the case in ע"ע verbs, where the last radical has Dagghesh forte with Sh'wa, and would consequently be joined to the pronominal affirmative in the same syllable, e. g. סַבְּתָהּ for סַבְּתָהּ, תְּסַבְּעֶינָהּ for תְּסַבְּעֶינָהּ.

Vowel Changes produced by the Pause-Accents.

§ 105. Another species of vowel change is that produced by the pause-accents, viz. the two Emperors Cilluk and 'Athnahh, and occasionally some of the other disjunctives, when employed in the same manner as these two. The influence of these accents on the syllabication is entirely different from that exerted by any of the rest; accordingly, in order to illustrate it, we have first to ascertain and state, in what respect they differ.

§ 106. All the disjunctive accents have the power of prolonging the quantity of the vowel on which they are placed; but the pause-accents far exceed the others in this respect. If then we say that the ordinary accents add the quantity of a short vowel to the one to which they are annexed, we may with propriety consider the pause-accents as each equivalent in length to one long or two short vowels. If this be granted, the following axioms will result.

1. A short vowel with a pause-accent is equivalent to a long vowel with another accent, or to *one* long vowel *and a half*; while a short vowel with another accent would be but equal to *one* long vowel without an accent.

2. A long vowel with a pause-accent is equivalent to *two* long vowels; and with another accent, to *one and a half*.

3. A Sh'wa, which has no quantity of itself, when accompanied by a pause-accent is of course equal to *one* long vowel.

§ 107. From the above statement it will be at once perceived that as these accents differ so essentially from the rest in quantity, their effect on the syllabication must also be very dissimilar. Thus, for instance, when one of them accompanies a short vowel, it does not merely extend the quantity of such vowel to that of a long one, and

thereby render it capable of forming a simple syllable (see § 55. 2.), but it effects something more ; and thence,

1. A pause-accent changes a short vowel into a long one, viz. (_) into (,). e. g. מִים for מִים, בֵּית for בֵּית, קָטַל for קָטַל, אָכַל for אָכַל, יָחַד for יָחַד ; and (_) generally into (,), of which it is the modification, instead of its corresponding (_), e. g. אֶרֶץ for אֶרֶץ, מֶלֶךְ for מֶלֶךְ, דָּרָה for דָּרָה.

2. When accompanying a letter with Sh'wa which has taken the place of a long vowel in consequence of an added final syllable (§ 103. 2.), the pause-accent causes the rejected vowel to be restored, e. g. קָטַל for קָטַל, מֶלֶךְ for מֶלֶךְ, יָקַטַל for יָקַטַל. The same restoration takes place even when the accent is a postpositive, and not placed upon the tone-syllable, e. g. תִּשְׁמְרוּ Lev. 19 : 19.

3. When a pause-accent is annexed to a Sh'wa which has not arisen from a rejected vowel, the letter bearing it takes, in contradistinction to such cases as the preceding, the longest of the short vowels, (,). both in the middle of words, e. g. בֵּיתָהּ for בֵּיתָהּ, אֹתָהּ for אֹתָהּ, וְיָהּ for וְיָהּ ; and at the beginning, e. g. כָּלִי for כָּלִי, מָרִי for מָרִי, שָׁכֶם for שָׁכֶם.

4. A pause-accent accompanying a letter with compound Sh'wa causes it to take the corresponding long vowel, e. g. אָנִי for אָנִי, חָצִי for חָצִי, 1 Kings 10 : 7. עָנִי for עָנִי, חָצִי for חָצִי.

§ 108. The above are the changes produced by a pause-accent annexed to a short vowel or Sh'wa. That which it effects when joined to a long vowel making a mixed syllable, would appear at first sight to be regulated on an entirely different principle ; for instead of further lengthening such vowel, it changes it into a short one, viz. (_) into (_), e. g. הָשֵׁב Is. 42 : 22. for הָשֵׁב, Gen. 17 : 14. for הָשֵׁב, הָתַז Is. 18 : 5. for הָתַז ; and (,) the longest of the short vowels is further shortened into (_), e. g. וְיָהּ Job 27 : 21. for וְיָהּ, Judg. 19 : 20. for וְיָהּ, Job 40 : 32. for וְיָהּ. But inexplicable as this phenomenon has hitherto been considered, it may still be referred to the power possessed by these accents, of adding the quantity of a long vowel to the one to which they are annexed. For we have seen (§ 106. 1.) that a pause-accent added to a short vowel makes it equivalent to *one* long vowel *and a half*, or to a long vowel accompanied by an ordinary accent, and thus enables it to form a mixed syllable ; while a pause-accent extends the quantity of one long vowel to that of *two*, and leaves it as incapable of forming a mixed syllable as it was before ; for long vowels require by nature to *end* a syllable, and not

be lost in a following vowelless consonant (§ 16. a.). Now, may we not draw hence the conclusion, that a long vowel accompanied by a pause-accent is changed into a short one in consequence of its making a mixed syllable? If so, we see the reason why the long vowel (ֹ) is changed in the examples above given into the short simple vowel (ֻ), of which it is the modification.

§ 109. 1. Another peculiarity of the pause-accents consists in their position. Although the accents in general, as we have shown (§ 55. 4.), prefer to be placed on the ultimate, the pause-accents always when practicable accompany the penult; in order that the elevation in tone of the syllable on which they are situated may be made more evident by means of the contrast with a following unaccented syllable. And thus, not only does the tone-syllable of a word regularly accented *Mil'hel* retain its position on receiving a pause-accent, but also one usually on the ultimate is often shifted to the penult, e. g. אֲנִכִּי for אָנִכִּי, אֶתֶּר for אֶתֶר, עֶתֶר for עֵתֶר.

2. A pause-accent prefers to be preceded as well as followed by a vowel; and hence a preceding (ֶ) is sometimes replaced by a vowel which had been rejected (see § 107. 2.), e. g. הַזִּבְחָהּ Lev. 19 : 5. for הַזִּבְחָהּ, so הַשִּׁמְעִין Deut. 1 : 17. 18 : 15., יִעֲרֶרְךָ Is. 7 : 25.

Synopsis of Vowel Changes.

Long Vowels.

Immutable, ֹ and ִ.

<i>Mutable</i> ,	ā	shortened into	ä generally.	Ex.	אֶ — אֶ
			ē often.		אֶ — אֶ
			ī rarely.		אֶ — אֶ
	ē	into	ē generally.		אֶ — אֶ
			ī often.		אֶ — אֶ
			ā rarely.		אֶ — אֶ
	ō	into	ō generally.		אֶ — אֶ
			ū often.		אֶ — אֶ

Short Vowels.

Immutable, all forming a mixed syllable, without a pause-accent.

<i>Mutable</i> ,	ā	{	lengthened into	a generally.	Ex.	אֶ — אֶ
			shortened into	ī seldom.		אֶ — אֶ
	ē	{	lengthened into	a generally.		אֶ — אֶ
				ē seldom.		אֶ — אֶ
	ī	"	into	ē generally.		אֶ — אֶ
	ō	"	into	ō seldom.		אֶ — אֶ
	ū	{	into	ō generally.		אֶ — אֶ
				u seldom.		אֶ — אֶ

BOOK SECOND.

ETYMOLOGY.

CHAPTER I.

FORMATION OF WORDS.

§ 110. ALL language consists of *articulate sounds*, produced by the action of the organs of speech; these are formed into combinations of different lengths called *words*, each expressing an idea either of existence or action, or some relation of these ideas to one another; and words, again, are combined into *sentences*, containing one or more propositions. Of the elements of speech, as regards the Hebrew language, we have already spoken in the first book. We have now to investigate the laws which regulate their formation into words.

§ 111. The materials of which every language is constructed, are comprised in a certain number of primitive words, each of which expresses some simple idea; and from these are derived, in a variety of ways, all the terms denoting the different modifications and combinations of such ideas, viz. by changing one or more of their consonants or vowels, or by making additions to them either at the beginning or end. These primary words are technically called *roots*, as constituting the sources from which all the rest may be said to spring.

§ 112. As applied to the Hebrew language, the term *root*, or primary word, may be considered as bearing two different acceptations. 1st. It is used to designate all words originally formed to express simple ideas, and from which other words are derived, to denote the several modifications of these ideas. 2dly. It is applied to the letters which express the fundamental idea of a word, in contradistinction to those added in the course of grammatical inflection and formation. And in

this sense a word or combination of letters may be called a *root*, which in the former point of view is a derivative. The ascertaining of the former kind of root is more especially the business of the lexicographer, while the grammarian's chief concern is with the latter.

§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number: in which respect they differ essentially from those of the Shemitish family, whose roots, for the most part verbs, consist as a general rule of three consonants, originally formed into a monosyllable by the aid of the simplest vowel *a*, which, to facilitate the pronunciation, was given to the second letter; and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both beginning and ending with a vowelless consonant, e. g. קָטַל *to kill*, מָלַךְ *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and in consequence a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus קָטַל, מָלַךְ (see § 104). We may remark in passing, that the more polished Arabic went further still, in giving a vowel also to the final consonant, e. g. مَلَكَ, قَتَلَ; while in the rougher Aramaic dialects the original pronunciation was retained, e. g. Chald. קָטַל, מָלַךְ, Syr. ^{ܩܬܠܐ} ^{ܡܠܟܐ}.

§ 114. Another distinguishing trait of the Hebrew, as well as of the whole family of languages to which it belongs, is the constant endeavour to preserve the original length of words, even in the formation of derivatives. This formation is accomplished for the most part by merely changing the accompanying vowels, e. g. קָטַל *to kill*, קָטַל *killing*, קָטַל *killer*, קָטַל *slaughter*; מָלַךְ *to reign*; מְלִיךָ *reigning*, מֶלֶךְ *regent*, מֶלֶךְ *king*. In the European languages, on the contrary, the same purpose is effected by means of external additions to the length of words, e. g. μαθέω (*μαρθάνω*), μάθησις, μαθών, μαθητής, μαθητός, μαθητεία, μαθητρία, μαθητεύω, μαθητιάω, μάθημα, μαθήματα, μαθηματικός; do, dare, dator, datio, dativus, datarius, deditio, donum, donatio, donabilis, donarium, donativum; love, loving, lover, beloved, loveable, lovely, loveliness. And hence, the vowels play a much more important part in Oriental than in Occidental etymology.

§ 115. The majority of Hebrew primitives, as we have stated above, consist of three consonants. Besides these there are a considerable number composed of only two, but which were afterwards formed into trilaterals according to the analogy of the language, by the reduplication of one of the existing radicals, or the insertion or addition of a new one. Such roots as far as regards their fundamental meaning, which is fully expressed by the two original letters, are *biliteral*; while in a grammatical point of view they are *trilateral* (§ 112). Thus the several cognate ideas *to bind*, *press together*, *heap up*, *restrain*, *guard* (*besiege*), are expressed by the verbs **צָרַר**, **צָרַר**, **אַצַּר**, **עָצַר**, **רָצַר**, **נָצַר**; **אָסַר**, **רָסַר**, **סָרַר**; but the simple idea of *compression*, which runs through them all, is denoted by the two constant radicals **צָר** = **סָר**; the modifications of this idea being distinguished from one another by the different modes adopted in forming the original biliteral into trilateral words, viz. by repeating the last letter, inserting the semi-vowel **ו**,* or prefixing one of the semi-vowels **אֵי** or the liquid **נ**. In like manner are formed the two closely related classes of verbs **דָּחַח**, **דָּחַח**, **דָּחַח**, **דָּחַח** *to push down*, and **דָּבַדַּב**, **דָּבַדַּב**, **דָּבַדַּב** *to beat down*, from the cognate biliterals **דָּח** and **דָּב**. A remarkable example of this formation of trilaterals is found in the proper noun **בָּבֶל** *Babel* and the verb **בָּלַל** *to confound*, whose connection (see Gen. 11 : 9.) cannot easily be accounted for on any other principle, than their derivation from a common biliteral root **בָּל**, of which the first letter is reduplicated in the noun, and the second in the verb.

Again, we not unfrequently meet with a number of secondary roots, having the same or very nearly the same signification, and consisting of three perfect letters, two of which are either the same, or of the same organs, in all of them: thus from the root **קָץ** = **חָץ** = **גָּז** = **גָּז** expressing the idea *to cut*, we have the variously formed trilaterals **קָצַץ**, **קָצָה**, **קָצַע**, **קָצַר**, **קָצַב**; **חָצַץ**, **חָצָה**, **חָצַב**, **חָצַז**, **חָצַז**, **חָצַז**; **גָּזַז**, **גָּזָה**, **גָּזַז**, **גָּזַז**, **גָּזַז**, **גָּזַז**, all denoting modifications of the same simple idea. Examples of this kind are to be found in abundance in the "Lexicon Manuale" of Professor Gesenius, and in the Author's "Hebrew and Chaldee Concordance."

§ 116. In addition to the primitive biliterals, which are formed in the different modes above described into secondary trilateral roots, both in order to keep up the analogy of the language, and to express with con-

* There are also some instances in which the insertion of the liquid **ל** is equivalent to that of **ו**, e. g. **אָלַץ** = **אָלַץ** *to press*, **עָלַה** = **עָלַה** *to be darkened*.

ciseness the several modifications of the same idea, there are some which have retained their original length, as for instance the following titles of relationship, אב *father*, אמ* *mother*, בן *son*, אח *brother*.

§ 117. The reason why such and such sounds have been employed to express certain ideas, it is not always easy to determine, except in the case of onomatopoees. To this class belong evidently the Hebrew biliteral roots קק = גק = קד = גד given above, and which are found to exist in a more or less modified form throughout the European as well as the Oriental tongues. Besides biliteral onomatopoees, we meet also with trilaterals diffused to an equal extent; thus in a great number of languages we find the three hard consonants BRK with their cognates expressing the idea to *break*, and which form a palpable imitation of the sound attending the fracture of any solid substance. The

* These two words were held by Simonis, with the lexicographers who preceded him, to be derivatives from the verb אָבָה and the factitious root אָמָה; an opinion originating doubtless in the forms which they assume in the course of inflection. These etymologies have however been very properly rejected by Gesenius, who considers the words for whose origin they are intended to account, as mere imitations of the first articulate sounds produced by a young child in calling to the objects of its affections, and which sounds, from the yet imperfect state of its organs of speech, are of necessity *labials*. In order to prove the truth of this theory, we have only to make the comparison between these and the corresponding words in other languages. And no one, we think, can fail of being convinced, that the striking uniformity found to prevail in this particular, through not only the Shemitish languages, but also those of the Indo-European family, can be produced only by some cause existing in nature. The chief distinction between these two classes of languages in respect to the words under consideration, will be found to consist in the fact, that in the former they are produced by closing the lips, thus *ab* (*ap*), *am*; and in the latter by opening them, thus *pa* (*ba*, *fa*), *ma*. These simple sounds we find employed either in their nude form or with a variable termination. Thus in Sanscrit we have the roots *pā*, *father*, *mā*, *mother*, or with the addition of the suffix *tri* = Gr. *τηρ*, Lat. *tor*, *pītri*, nom. *pita*; and *mātri*, nom. *mata*.* In Bengalee, *bā*, *mā*, the reduplication *baba* (or *bapa*), and with the suffix, omitting the *r*, as in the Sanscr. nominatives *bīta* and *mata*. In Russian also the *r* is dropped, thus *batya*, *mat'* (also *baba*, *an old woman*, the same onomatopoe differently applied. Comp. Eng. *baby*, Fr. *poupée*). In Persian, Greek, and Latin with its descendants, the full form of the suffix is retained; thus, Pers. پدر *padar*, مادر *mādar*; Gr. πατήρ, μήτηρ; Lat. *pater*, *mater*; Span. and Ital. *padre*, *madre*; Fr. (in which

* We by no means agree to the opinion of Prof. Bopp, who maintains that these nouns are derived from the roots *PA*, to preserve, and *NIRMA*, to make, form (Krit. Gram. d. Sanskr. Sprache, note to p. 64.); for we consider the true state of the case to be the direct reverse, viz. that the nouns are onomatopoees, and that from these the verbs are derived.

following examples may suffice : Heb. פָּרַח, פָּרַח, פָּרַח, פָּרַח (§ 73. e.) ; Arab. فَرَحَ, فَرَحَ, فَرَحَ, فَرَحَ ; Syr. فَزَفَ, فَزَفَ ; Sanscr. *pra*, *baraha* ; Gr. βράχω, βράσσω ; Lat. *fra(n)go* (*fregi*, *fractum*), Icel. *braken*, Goth. *brickan*, Germ. *brechen*, Fr. *briser* (*brèche*), Eng. *break*.

§ 118. 1. The retention of the trilateral form of words, although a prevailing feature of the Hebrew, was still not exclusively observed. For we find, notwithstanding, some nouns which are derived from verbal roots by the addition of one or more letters : thus from אָכַל *to eat*, besides אָכַל *eating*, אָכַל *eater*, &c., we have מֵאֲכִילָה *food*, מֵאֲכִילָה *fuel*, מֵאֲכִילָה *a knife* ; so too from פָּתַח *to open*, besides פָּתַח *a door*, פָּתַח *insight*, we have מִפְתִּיחָה *a drawn sword*, מִפְתִּיחָה *an opening*, מִפְתִּיחָה *a key*.

2. Again, there are words of four letters formed by the reduplication of a biliteral, e. g. כֶּדֶד *ruby*, קֶדֶד *crown of the head*, קָלָקָל *mean* (victuals) : and words of five letters formed by repeating the last two

the lingual is dropped) *père, mère*. The Portuguese approaches nearer the simple form, thus *pay, may*. In the Teutonic languages the *b* is exchanged for the softer labials *f* and *v*, e. g. Germ. *vater, mutter* ; Sax. *fæder, modor* ; Eng. *father, mother*.

The Shemitish languages express both labials by means of a preceding vowel, e. g. Heb. and Chald. אָב, אִם (אִמָּה *maid-servant*) ; Syr. اَبُو, اُمُو *amo* ; Eth. ኃብ *eb*, ኃዋ *am* ; Arab. أَب, أُم *ab, omm* ; comp. Hung. *apa*, Lat. *avus*.

For the sake of perspicuity, we will give the whole at one view.

Shemitish.	{	Heb.	abh	em		
		Chald.	id.	id.		
		Syr.	abo	amo		
		Eth.	eb	am		
		Arab.	ab	omm		
Indo-European.	{	Sanscr.	pa	pitri	ma	matri
		Beng.	ba	bita	ma	mata
		Russ.		batya		mat'
		Pers.		padar		madar
		Gr.		pater		mater
		Lat.		id.		id.
		Span.		padre		madre
		Port.	pay		may	
		Fr.		père		mère
		Germ.		vater		mutter
		Sax.		fæder		modor
		Eng.	pa	father	ma	mother

of a trilateral root, e. g. פָּחַלְתָּ, הִפְכֵּךְ *crooked*; שְׁחָרָחַר *blackish*; by inserting or affixing a liquid, e. g. זָלַעַתָּה = זָעַתָּה *to be angry*, שְׁרָבִיט = שֵׁבֶט *sceptre*; נָרַץ *an axe*, from נָרַץ *to split*; כְּרָמָל *garden*, from כָּרַם *vineyard*.

3. A few words are to be met with formed of two others, each retaining its own meaning in the compound, e. g. הַצִּרְמוֹת *court of death*, צֶלְמֶת *shadow of death*; and others in which the two meanings are as it were fused together to form a new one, e. g. צְפַרְדֵּי *frog*, from צָפַר *to leap*, and רִדֵּי *marsh*; שְׁלֵהָבָה *flame*, from אֵשׁ *fire*, and לִהָבָה *flame*.

GRAMMATICAL STRUCTURE.

§ 119. By the term Grammatical Structure is intended the mode of exhibiting the relations which words denoting actions or existences bear to one another, according to the genius of each particular language. This is in general effected either by means of separate words called *particles*; or by *external* changes in the original words themselves, i. e. the addition of certain letters to the beginning or end; or by *internal* changes in the vowels or consonants of these words. In the Hebrew, these different methods are all alternately employed. 1st. Relations are denoted by means of particles, constituting separate words, and derived mostly from nominal or verbal roots, as אֵל, בֵּן, אֶל, &c. 2dly. By means of additions to the beginning, consisting of a mere preformative letter or syllable, e. g. הַהִתְקַטֵּל, הִתְקַטֵּל, נִקְטַל, קָטַל : or of a fragment of a verb, noun, or pronoun; as for instance, the article and interrogative ה, ו conjunctive and conversive, &c.; the inseparable prepositions ב, כ, ל, &c.; the pronominal prefixes of verbs, e. g. יִקְטַל, תִּקְטַל, &c. 3dly. By additions to the end, viz. the fragments of the personal pronouns affixed to verbs or nouns, e. g. קָטַלְתִּי, קָטַלְתָּ, קָטַלְתָּ; בִּירוֹחַ, בִּירוֹחִי; or the plural terminations of nouns, e. g. נְרוֹת, נֵר; דְּבָרִים, דְּבָר. 4thly. By internal changes, generally of the vowels, e. g. קָטַל, קָטַל, קָטַל, קָטַל. All these we shall now discuss at length, beginning with the Personal Pronouns.

CHAPTER II.

PERSONAL PRONOUNS.

§ 120. In Hebrew, as in other languages, there is a class of words employed to designate existences by their relative position with regard to the discourse ; and these words may be used instead of the specific names of the objects alluded to, whenever such objects are present or have been previously mentioned by their appropriate appellations, so that no ambiguity can arise. On this account they have been called *pronouns* (Lat. *pronomina*, *for-names*) : and as grammarians looked upon the persons or things mentioned in discourse as playing different parts or characters, according to their position as respects the act of speaking, they applied to the class of words especially intended to mark such relation, the epithet of *personal* (from Lat. *persona*, *a character, part*).

§ 121. Of these parts or persons there are three : the first is used to represent the speaker ; the second, the party addressed ; and the third, an object which is in neither one nor the other of these predicaments.* In Hebrew there are not only separate pronouns for the first, second, and third persons, both singular and plural ; but, while the first person of either number is used indiscriminately to denote both genders, the second and third persons, singular and plural, have separate terms for masculine and feminine, making thus five in each number.

§ 122. The Hebrew *Personal Pronouns* (בְּנֵי יְהוּדָה), when used as independent words, consist originally of at least three letters each, according to the general analogy of the language. Of these letters, however, there is one principal one, which designates the person intended ; while the remainder are mere euphonic additions for the purpose of making up a word, and are dropped whenever the pronoun is connected either with a verb or noun, as being no longer required. Those which form an entire word of themselves are called *Separable Pronouns* (בְּנֵי נִפְרָד), from their being used only when standing alone. The fragmentary pronouns, or suffixes, are called *Inseparable Pronouns* (בְּנֵי נִסְמָךְ), as they never appear unless in connection with a verb, noun, or participle.

* See Harris's *Hermes*, b. 5. c. 1.

§ 123. The *Separable Pronouns* are as follows.

Singular.

First pers. com. אֲנִי or אֲנִי. One or the other of these full forms of the first pers. is used indifferently whenever the pronoun constitutes a word by itself. Of the letters composing them, א is the principal consonant, and י the principal vowel, which are all that is retained of the pronoun of this person when affixed in the accusative to a verb, e. g. קָטַל he killed, קָטַלְנִי he killed me. When added in the genitive case to a noun, י alone is preserved, e. g. קוֹל a voice, קוֹלִי the voice of me, or my voice.

Sec. pers. masc. אַתָּה. The principal element of the second pers. is ת; and this letter—*th* or *t*—is the radical consonant of the sec. pers. sing. in most languages, though accompanied by different vowels, e. g. Gr. σὺ (Dor. τύ), Lat. *tu*, Eng. *thou*, Welsh *ti*, &c. The א in the beginning and ה at the end, are to be considered as mere serviles, whose use is to aid in forming a full word. When, therefore, the pron. of the sec. pers. m. sing. is to be affixed to a verb, the letter ת alone is employed; thus קָטַלְתָּ, which, however, does not mean *he has killed thee* (m.), but *thou* (m.) *hast killed*. Consequently for the accusative of this pronoun it was necessary to employ some other suffix, and the one chosen is ה; thus קָטַלְתָּהּ *he has killed thee* (m.); the same is made use of for the genitive case of the pron. attached to nouns, e. g. קוֹלְתָּהּ *the voice of thee* (m.), or *thy voice*. See § 73. 2. c.

Sec. pers. fem. אַתְּ or אַתְּ. As the letter ת denotes the second person, it is employed to represent the fem. as well as the masc. The only distinction between the forms for the two genders is, that while the masc. is accompanied by (ה), the fem. is either altogether destitute of a vowel, or the semi-vowel ו, as the characteristic of the fem. (see

under the pron. of the third pers. fem. sing.) is affixed to the end of the word for the third letter, which originally must have been pronounced with a preceding (.), thus אָתָּה; and although this characteristic vowel came in after-times to be generally rejected as superfluous, the Daghesh inserted as in the masculine אָתָּה by § 33. 1. is still retained. To express, therefore, the sec. pers. fem., הָּ is added to the verbal root, e. g. קָטַלְתְּ *thou (f.) hast killed*: for the accusative, תְּ is subjoined, thus קָטַלְתְּ *he killed thee (f.)*; and also for the genitive, e. g. קוֹלְךָ *the voice of thee (f.), or thy voice*.

Third pers. masc. הוּא. Here the principal letter is ה, the prefixed וּ and final א being serviles: and hence ה alone affixed to verbs represents the accusative of this pronoun, thus קָטַלְהוּ *he killed him*; and to nouns, the genitive, e. g. קוֹלְהוּ *the voice of him, or his voice*.

Third pers. fem. הִיא or הִיא. As ה is the principal letter of the third person, it is employed in both genders; the distinction between which, as in the second person, is made by the vowels: thus in the masc., הּ is accompanied by the vowel homogeneous to ה, viz. *u*; while in the fem. it takes the characteristic of the fem. gender, *i* (see § 127). So that in the word הִיא, ה denotes the third person, and the vowel (.) the fem. of that person. This form is used in the Pentateuch almost exclusively; but as ה is here preceded by the vowel (.), which is heterogeneous to it, and in which therefore it cannot rest (§ 93. 2. c.), it is generally changed in the later portions of the Sacred Writings into its cognate י, which is homogeneous to (.); whence arises the form הִיא. As י has been taken as the suffix of the third pers. sing. masc., the preceding ה, which letter also forms the fem. termination in nouns and the preterite of verbs (e. g. אִישׁ *a man*, אָנֹכִי *a woman*; קָטַל *he killed*, קָטְלָהּ *she killed*),

is used, with the insertion of a Mappik for the sake of contradistinction from the fem. term., to represent the accusative of the fem. when attached to verbs, e. g. קָטְלָהּ *he killed her*, and the genitive when added to nouns, e. g. קוֹלָהּ *the voice of her, or her voice*.

Plural.

First pers. com. (אֲנִי)* אֲנִיחָנוּ, אֲנִיחָנוּ. In all these forms we perceive that א is the principal letter of the first person plural as well as singular; with this difference, that in the plural it takes the vowel Shurek, and is sometimes reduplicated with an inserted guttural. The final syllable נוּ is the principal part of the first person plural, and is all that is retained when this pron. is affixed to a verb, either as its subject, e. g. קָטְלָנוּ *we have killed*, or, preceded by (,), as its object, e. g. קָטְלָנוּ *he has killed us*; and the same syllable is employed with the vowel of union (_) as the genitive of the pron. when affixed to nouns, e. g. קוֹלָנוּ *the voice of us, or our voice*.

Sec. pers. masc. אַתָּם. The masc. plur. of this person is regularly formed from the singular by the addition of the plur. term. -ים, thus אַתָּה, which by the rejection of ה becomes אַתָּם (§§ 100. note, 101. 2. a.). The principal letters of the sec. pers. plur. are תם, of which ת denotes the person, and ם the number; and hence these are added to a verb to express its subject, e. g. קָטַלְתֶּם *you (m.) have killed*; while, as in the sing., the letter ת is for contradistinction's sake replaced by כ, when this pron. is affixed in the accusative to a verb, e. g. קָטַלְכֶם *he killed you (m.)*; or in the genitive to a noun, e. g. קוֹלְכֶם *the voice of you (m.), or your voice*.

* אֲנִי appears only Jer. 42 : 6., where the K'ri has אֲנִיחָנוּ.

† Found in only six places of the Bible, viz. Gen. 42 : 11. Ex. 16 : 7, 8. Num. 12 : 32. 2 Sam. 17 : 12. Lam. 3 : 42.

Sec. pers. fem. אַתָּן or אַתָּנָה. The distinction of gender is here made by changing the plur. term. ם into its cognate liquid ן. Accordingly the syllable אַתָּן added to a verb denotes the sec. pers. plur. fem., e. g. אַתָּן קָטַלְתָּן *you (f.) have killed*: while כָּן (see masc. form above) is employed to represent the accusative case when joined to verbs, e. g. קָטַלְכָּן *he killed you (f.)*; and the genitive when affixed to nouns, e. g. קוֹלְכָּן *the voice of you, or your (f.) voice*. To this pers. is often added a paragogic ה, which rests in the vowel (ֹ) taken by ן, thus אַתָּנָה.

Third pers. masc. הֵם or הֵמָּה. This person likewise consists of its singular with the addition of the plural term. ם. As the word has undergone some changes in other respects, this is not quite obvious at first sight: the form, however, which it assumes may be thus accounted for. On receiving the plural termination, this would be הֵמָּה; but when ך in the middle of a word is preceded by a consonant without a vowel, it gives its own vowel to such preceding consonant, and is then rejected (§§ 77. 3., 93. 3. b.): so that we now have the form הֵמָּה, which, on being still further contracted as in the sec. pers. by the rejection of ך, becomes הֵם. The form of this pronoun, when attached to the verb as its subject, would according to analogy (see the third pers. m. sing. and sec. pers. m. plur.) be הֵם; and this, transposing the two letters, is the form actually employed in poetry for the accusative, e. g. קָטַלְמֵם *he killed them (m.)*. But as ם is used as the suffix of this person in the accusative, e. g. קָטַלְתֶּם *they killed them (m.)*, to avoid ambiguity it is generally changed into its cognate ן: this letter in the future generally, and in the preterite almost always, is rejected as superfluous, and ך alone is retained, which, to distinguish it from the accusative singular, is pointed with Shurek, e. g. קָטַלְךָ *they (m.) killed*. When

affixed in the genitive to nouns, the form ם־ is employed, e. g. קוֹלָם *the voice of them*, or *their* (m.) *voice*. When this pron. receives a parag. ה, as the ה is employed in enunciating the (,) by which this parag. letter is regularly preceded, a Daghes is inserted in ה, in order that the original mixed syllable may be preserved; and hence the alternate form הֶמָּה .

Third pers. fem. הֵנָּה or הֵן . Here, as in the sec. pers., ם is changed into ן , to distinguish the gender. In the verbs the suffix of this pers. and numb. is common, קָטְלוּ meaning also *they* (f.) *have killed*; the accusative is represented by הֶם , thus קָטְלוּם *he killed them* (f.); and also the genitive, e. g. קוֹלָן *the voice of them*, or *their* (f.) *voice*. Sometimes with ה parag., thus הֶנָּה .

Table of Separable Personal Pronouns.

PLUR.	SING.		
אֲנֵהֶם נִהְיָנוּ (אֲנִי)	אֲנִי אַתָּה	C.	1.
אַתָּם	אַתָּה אַתָּה	M.	} 2.
אֲתָן אֲתָנָה (אַתָּן)	אַתָּה אַתָּה	F.	
הֵם הֵמָּה	הִוא	M.	} 3.
הֵן הֶנָּה	הִוא הִוא	F.	

REMARKS ON THE PERSONAL PRONOUNS.

§ 124. For the sake of corroborating the statements we have made concerning the formation of the Personal Pronouns, by showing the extent to which the principles there set forth prevail, we will now enter briefly into a comparison of this part of speech as it appears in the Shemitish and in the principal Indo-European languages. At the same time the connection existing between the two families of languages the most interesting and important to us in every point of view, is proved by means of these primitive and indigenous words (and still more clearly by the personal terminations of verbs, which are composed of the same elements in the main) to be much closer than has hitherto generally been supposed.

First Person Singular.

§ 125. That *ḥ* is the principal consonant of the pronoun of the first person singular, is evident from the constancy with which it is retained in so many and such widely different languages: thus, in those of the Shemitish family we have Heb. *אֲנִי*, or with an inserted palatal *אֲנִי* (Copt. *ἀποκ*. Comp. Gr. *ἐγώ*, Germ. *ich*, &c.), Chald. *אַנִּי*, Syr. *أَنَا*, Arab. *أَنَا*, Eth. *አኔ*. In the oblique cases, and occasionally in the nominative, *n* or its cognate *m* maintains its place also in the Indo-European languages, e. g. Sanscr. nom. *aham* (Zend *azem*, Eol. *ἐγών*, Dor. *ἐγώνη*), accus. *ma*, Beng. *ame* or *mui*, Pers. *من*, Russ. *menya*, Gr. *μέ*, Lat. Sp. Fr. *me*, Goth. *mik*, Germ. *mich*, Sax. and Eng. *me* (Erse *me*, Welsh *mî*); and likewise in the personal endings of verbs, to exhibit which we will take the verb *to be*, as one of the most highly inflected, e. g. Sanscr. *asmi*, Pers. *ام*, Russ. *yest'*, Gr. *εἰμί*, Lat. *sum*, Goth. *im*, Germ. *bin*, Sax. *com*, Eng. *am*, Welsh *wy* (see § 73. 1. c.).

The principal vowel, as we have already observed, is *ḥ*, *i* or *y*, which occurs in the Indo-European languages either without a palatal, e. g. Russ. *ya*, Span. *yo*, Fr. *je*, Eng. *I* (comp. Copt. suff. *ἰ*); or with one, e. g. Gr. *ἐγώ*, Lat. *ego*, Dan. *yeg*, Goth. and Sax. *ik*, Germ. *ich*.

Second Person Singular.

§ 126. The principal element of the pronoun of the second person is *n*, *th* or *t*; and this is retained with great uniformity in both families of languages. *Shemitish*: as separable pronoun, Heb. m. *אַתָּה* f. *אַתְּ*, Chald. m. *אַתָּה* f. *אַתְּ*, Syr. m. *أَنْتَ* f. *أَنْتِ*, Arab. m. *أَنْتَ* f. *أَنْتِ*, Eth. m. *አት* f. *አት* (comp. Copt. m. *ἄποκ* f. *ἄπο*); as personal termination, e. g. Heb. m. *אַתָּה* f. *אַתְּ*, Chald. *אַתָּה*, Syr. m. *أَنْتَ* f. *أَنْتِ*, Arab. m. *أَنْتَ* f. *أَنْتِ*, Eth. m. *አት* f. *አት* (see § 73. 2. c.; comp. also Copt. suff. m. *κ* f. *τ*). *Indo-European*: Sanscr. *twa(m)*, Beng. *tui*, Pers. *تو*, Russ. *tú*, Gr. *σύ* (Dor. *τύ*), Lat. and its descendants *tu*, Germ., Dutch, Dan. *du*, Goth. and Sax. *thu*, Eng. *thou* (Erse *tu*, Welsh *tî*); and as a personal ending, where it is frequently replaced by, and sometimes used in conjunction with, its cognate *s*, Sanscr. *asi*, Russ. *yest*, Gr. *εἰς*, Lat. *es* (*amavisti*), Sp. *eres*, Fr. *es*, Goth. *is*, Germ. *bist*, Sax. *eart* (*lufast*), Eng. *art* (*lovest*), Welsh *wyf*.

Third Person Singular.

§ 127. The principal part of the third person is *ı* preceded by an aspirate, which *ı* remains constant in the masculine through the whole Shemitish family, e. g. Heb. *הוּא*, Chald. *הוּ*, Syr. *ܐܘܬܐ*, Arab. *هُوَ*, Eth. *ወኃኑ* (also Zend *ho*, Pers. *او*, Gr. *ὁ*. Comp. Copt. *ⲙⲉⲟⲩⲥ*, suff. *ⲩ*, see § 73. 1. c.). In the feminine, however, this is changed by the influence of the fem. vowel *i* (§ 93. 2. c.) into *ı*, e. g. Heb. *היא*, Chald. *הי*, Syr. *ܐܝܬܐ*, Arab. *هي*, Eth. *የኃኑ*. That *i* is the appropriate vowel of the fem. is evident from its use as the characteristic of this gender of the sec. pers. sing. in the Shemitish languages. In Sanscrit and Bengalee also it is regularly employed in forming feminine from masculine nouns, e. g. Sanscr. *deva* god, *devi* goddess; *nara* man, *nari* woman; *ragan* king, *ragni* queen; and also adjectives, e. g. *suntara* pulcher, *suntari* pulchra: Beng. *putra* son, *puttri*, daughter. Again, we have Lith. m. *essant* (Lat. *ens*) f. *essanti*; Gr. f. *ἡ*, Germ. *die*, *sie*: and for the pronoun of the third person in the Celtic dialects, Erse m. *se*, f. *si* or *i* (*ı*); Welsh m. *ev* (*הוּא*) or *o* (*ı*), f. *hi* (*היא*). As the third pers. sing. of the preterite is considered as the primary part of the Shemitish verb (see § 153), it receives no affirmative except the fem. char. *ı*.

In the Indo-European languages, the sibilant appears to have been regarded as the essential part of the pronoun of this person, and this is either retained in the simple and original form *s*, or hardened into the lingual *t* or *th* (see § 73. 2. b.), or exchanged for its related aspirate *h* (§ 73. 2. d.), e. g. Sanscr. *sah*, *sā*, *tad* (comp. the reflexives, Russ. *sy*, Lat. Fr. *se*, Dan. *sig*, Germ. *sich*), Goth. *sa*, *so*, *thata*, Germ. *er*, *sie*, *es*; Zend. *ho*, *ha*, *tat*, Gr. *ὁ*, *ἡ*, *τό*, Sax. *he*, *heo*, *hit*, Eng. *he*, *she*, *it*. This obtains with greater regularity in the personal terminations of verbs, e. g. Sanscr. *asti*, Pers. *است*, Russ. *jest'*, Gr. *ἐστί*, Lat. Fr. *est*, Goth. Germ. *ist*, Sax. Eng. *is*; Welsh *yw*, also *sydd* or *sy*.

First Person Plural.

§ 128. The characteristic *ı* of the first person retains its place also in the plural, which is distinguished from the singular by the reduplication of this letter, and the insertion of a guttural, equivalent (see § 73. 2. a.) to that of the palatal in the singular, e. g. Heb. *אֲנִי־הֵנָּה*, Chald. *אֲנִי־הֵנָּה*, Syr.

مَنْ, Arab. نَحْنُ, Eth. ንን (Copt. ἀποη, suff. η or εη). In the personal endings of verbs *ן* is retained, e. g. Heb. קָטַלְתָּ, Chald. קָטַלְתָּ, Syr. مَلِك, Arab. قَتَلْنَا, Eth. ገበረ. In the Indo-European languages the distinction between the numbers is made by taking a different vowel in the plural, or by changing *n* into *m*, or *vice versa*, e. g. Sanscr. (acc.) *nas*, Zend. *no*, Pers. ما, Russ. *mū* (gen. *nas*), Gr. ἡμεῖς, Lat. *nos*, Ital. *no*, Sp. *nosotros*, Fr. *nous* (Erse *sinn* or *inn*, Welsh *ni* or *nyni*). In these languages also the fragmentary pronoun regularly appears in the verb, e. g. Sanscr. *smas*, Pers. ايم, Russ. *yesmū*, Gr. ἐσμεν, Lat. *sumus*, Sp. *somos*, Fr. *sommes*, Goth. *siyum*, Welsh *ym*.

Second Person Plural.

§ 129. The plural of this person is formed in the Shemitish languages by adding to the singular form the plural term. ך or ך, thus Heb. m. הם f. הן, Chald. m. אנחנו f. אנחנו, Syr. m. ܐܢܬܡ f. ܐܢܬܡ, Arab. m. أَنْتُمْ f. أَنْتُمْ, Eth. m. አንተ f. አንተ (Copt. ἡσώτεη, suff. τέη). Comp. Pers. تان. The chief part of the pronoun, viz. הם or הן, is regularly retained as the termination of this person in verbs, e. g. Heb. m. קָטַלְתָּ f. קָטַלְתָּ, Chald. m. קָטַלְתָּ f. קָטַלְתָּ, Syr. m. مَلِك f. مَلِك, Arab. m. قَتَلْتُمْ f. قَتَلْتُمْ, Eth. m. ገበረ f. ገበረ. In the Indo-European languages the pronominal *t*, or its cognate *s*, or both together, appear as the personal ending of verbs in the plural as well as the singular, e. g. Sanscr. *stha*, Pers. ايد, Russ. *yeste*, Gr. ἐστέ, Lat. *estis*, Sp. *sois*, Fr. *êtes*, Goth. *siyuh*, Germ. *seyd*. (Welsh *chwi*, vos, *yeh*, *estis*; comp. Heb. suff. sing. ך, plur. כם.)

Third Person Plural.

§ 130. The plural of this person is formed in the same manner as the preceding, viz. by the addition of ך or ך to the singular, e. g. Heb. m. הם f. הן, Chald. m. הוּן f. הוּן, Syr. m. ܬܬܝܢ f. ܬܬܝܢ, Arab. m. هُمْ f. هُمْ, Eth. m. አንተ f. አንተ. Comp. Pers. شان. As the personal terminations are retained with greater regularity in the future than in the preterite of Shemitish verbs, we will adopt that tense for their exhibition. Thus we have Heb. m. יִקְטְלוּ f. יִקְטְלוּ, (תִּקְטְלוּ), Chald. m. יִקְטְלוּ f. יִקְטְלוּ, Syr. m. ܬܬܝܢ f. ܬܬܝܢ,

Arab. m. يَقْتُلُونَ f. يَقْتُلْنَ. In Indo-European verbs, the plural *n* is generally retained in the termination of the third person, e. g. Sanscr. *santi*, Pers. *ان*, Gr. *εἰσιν*, Lat. *sunt*, Sp. *son*, Fr. *sont*, Goth. Germ. *sind*, Sax. *synd* (*syndon*), Welsh *ynt*.

CHAPTER III.

THE VERBS.

§ 131. A *Verb* (Heb. *מַעֲלָל* *action*) is a word which designates a state either of *action*, *passion*, or *being*. Now as we can conceive of no object which is not in one or the other of these states, and as we never make mention of an object without at the same time expressing this state, or rather as we mention it only *for the purpose* of intimating its state of action, passion, or being, the verb is an indispensable element in every proposition, of which it is as it were the animating principle. It is therefore in every language the most important part of speech; which is very appropriately intimated by its Latin name *verbum*, or *word* (*par excellence*).*

§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew: since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words, i. e. as words whose original or primary use is to signify a state of action or of being, either without any accessory idea, as *קָטַל* *to kill*, *שָׁבַר* *to break*, *מָלַךְ* *to reign*, &c., or with some modification of the simple meaning, e. g. *רָצַח* *to murder*, *רָעַד* *to shiver*

* Chinese grammarians divide the characters in their language which represent notional words into two classes, viz. nouns and verbs; the former they call *dead*, the latter *living* characters.

(in pieces), *הִמְלִיךָ* to *cause to reign*. A few verbs, as was said before, are held to be derived from nouns, e. g. *זָרַע* to *sow* (Lat. SEMIN-are), from *זֶרַע* seed; *הִתְחַזַּק* to *become green, to flourish*, from *חֵזָק* grass; but in the great majority of cases, nouns are indubitably derivatives from the verbs of the same radical letters, e. g. *מֶלֶךְ* a king, from *מָלַךְ* to reign; *שֹׁבֵר* a breach, from *שָׁבַר* to break; *מִפְתָּח* a key, from *פָּתַח* to open, &c. The same is the case with the particles, e. g. *עַל* upon, *עָלָה* to ascend; *מֵן* from, from *מָנָה* to divide.

§ 133. As the verb is the primitive part of speech, from which the others are derived, it is exhibited in the simplest form, which appropriately designates the simplest meaning, it consisting of only three letters. These letters, which are all consonants, cannot be enunciated without the assistance of a vowel; and it is but natural to conclude that the primary and most simple significations of the verb should take the simplest vowel. And accordingly, as the denoting of a state of action is the peculiar and natural office of this part of speech, whilst to signify a state of being is comparatively a secondary one, and as *a* is the simplest of all the vowel sounds (§ 10. 1.), we find that active verbs take *a* for their second and principal vowel (see § 113), e. g. *קָטַל* to kill; and neuter verbs, one of its modifications *e* or *o* (§ 10. 3.), e. g. *רָשָׁן* to sleep, *זָקֵן* to be old; *קָטַן* to be small, *יָכַל* to be able.*

§ 134. To these original letters of the verb are added others, for the purpose of indicating its modifications; and thus a verb of which the radical meaning is denoted by only three letters, appears in its modified acceptations with four or five, of which the original three express the idea of the verb, and the additional ones the modifications of that idea. As it is frequently necessary for grammatical purposes to make a distinction between these two classes of letters, the first kind, as constituting the stem or root of the verb, are termed *radicals*; while the second, from their subordinate use in modifying the simple meaning, have received the name of *serviles* (see § 8).

* The same difference in the vowels of the second radical of active and neuter verbs is found in Arabic: thus, active verbs take the vowel (*َ*), e. g. *قَتَلَ* to kill: and neuter verbs either (*ِ*) or (*ُ*); those which take the former vowel denoting a temporary state of being, e. g. *حَزِنَ* to be sorrowful; *فَرِحَ* to be merry; and those receiving the latter, a permanent one, e. g. *فَسَدَ* to be bad, *حَسَنَ* to be handsome.

SPECIES.

§ 135. We now come to the Species (Heb. *בנינים structures*) of the Hebrew verb, and the manner of their formation. The original or nude form of the verb, accompanied by the simplest vowel *a*, expresses, as above stated, its *simple* meaning actively, as *קָטַל* *to kill*; the passive of which is designated by the prefixed augment *נ*, thus *נִקְטַל* *to be killed*. *Intensity* of this primary signification, whether active or passive, is denoted by a reduplication of one of the radical letters, generally the second, made by inserting *Daghesh forte*, as *קָטַל* *to kill with violence, to murder*, *קָטַל* *to be murdered*. A *causative* signification is superadded to the meaning of the root active and passive by prefixing the letter *ה*, thus *הִקְטִיל* *to cause to kill*, *הִקְטַל* *to be caused to kill*. And to give a *reflexive* force, the syllable *הִת* is prefixed, as *הִתְקַטַּל* *to kill one's self, commit suicide*.

Thus we have the following seven forms or species in which a verb may appear :*

- I. Simple active, as *קָטַל* *to kill*.
- II. " passive, *נִקְטַל* *to be killed*.
- III. Intensive active, *קָטַל* *to murder*.
- IV. " passive, *קָטַל* *to be murdered*.
- V. Causative active, *הִקְטִיל* *to cause to kill*.
- VI. " passive, *הִקְטַל* *to be caused to kill*.
- VII. Reflexive, *הִתְקַטַּל* *to kill one's self*.

§ 136. The technical names given to these species by grammarians are as follows :

The First	is called the	<i>Kal</i>	species.
Second	"	<i>Nip'h'al</i>	"
Third	"	<i>Pi'he'l</i>	"
Fourth	"	<i>Pu'hal</i>	"
Fifth	"	<i>Hip'h'il</i>	"
Sixth	"	<i>Hoph'hal</i>	"
Seventh	"	<i>Hithpa'he'l</i>	"

* We say "may appear;" for though most verbs are found in more than one of these species, yet the number of those whose signification admits of their being used in all is exceedingly limited.

The origin of these terms is this. The first investigators of the language, who were Jews, wrote in Hebrew, and accordingly employed Hebrew expressions for the designation of grammatical phenomena. To denote the first or simple species, they used the word קַל (*Kal*) *light, simple*; a term which modern grammarians have found it convenient to retain. And to represent the remaining species, they took the modifications of the verb פָּעַל *to do, to make*, which itself supplies the name for this part of speech: thus, instead of a term derived from the signification of that form of the verb which receives the prefix נִ, such as the word *passive*, they employed, as a sort of grammatical formula, the corresponding modification of the verb פָּעַל, which is נִפְעַל (*Niph'hál*); and so on of the rest. Thus the third form is called פִּיעַל* (*Pi'hél*), the fourth פֻּעַל (*Pu'hál*), the fifth הִפְעִיל (*Hiph'híl*), the sixth הִפְעַל (*Hoph'hál*), and the seventh הִתְפַּעַל (*Hühpa'hél*).

§ 137. From this use of the verb פָּעַל have arisen likewise the technical expressions, “verbs פִּעַל, עָר, לָה, עָע,” &c., which the learner will frequently meet with: for as the early grammarians took that verb as a model for the inflection of all other verbs whatsoever, so they also named the component parts of every verb from the corresponding elements of the verb פָּעַל. Thus the expression “verbs פִּעַל,” signifies those verbs in which the letter answering to the פ of פָּעַל, i. e. the first radical, is א; “verbs עָר,” those whose second radical is ר, and so on. We must, however, except the term “verbs עָע,” which means, not that the second radical letter is ע, but that the third radical is like the second; as resembling the factitious form פִּעַע.

FORMATION AND SIGNIFICATION OF THE SPECIES.

I. *Formation of Kal.*

§ 138. Every verb which has no peculiarity in its consonants to affect the vowels by which it is accompanied, receives in this species a Kamets under the first radical letter, and a Pattahh under the second,

* There are two peculiarities in the letters constituting the verb פָּעַל, which render it extremely improper to be used as a standard for the inflection of other verbs: viz. the first radical is a בִּגְדָשָׁה letter, and consequently requires in certain cases (§ 38. et seqq.) the insertion of a Dagheshe lene; and the second is a guttural, and therefore cannot admit the Dagheshe forte which according to § 129. it should receive. We have accordingly followed the example of most of the

if its signification is transitive; if intransitive, the second radical takes either Tsere or Hholem (§ 133). These are the ordinary forms, which however are differently modified to suit the peculiarities of various letters. Thus, in those verbs among whose radicals are found one or more weak letters, which cannot be accompanied by every vowel, or end a mixed syllable, some change takes place in the formation, by which the difficulty is obviated.

1. If the first radical is *ר*, whenever, as in this species, it should commence the word accompanied by the vowel *a*, it is changed into its comparatively strong cognate letter *י*, e. g. *יָלַד* instead of *רָלַד* (§ 92. 1. *b.*).

2. When the second letter of the root is *ר*, in case it would be accompanied by *a*, it is rejected together with its heterogeneous vowel, e. g. *קָם* for *קָרם*; if it would be accompanied by *e*, it is rejected, and the *e* placed for distinction's sake under the first radical, e. g. *מֵרַת* for *מֶרַת*; and if by its homogeneous vowel *o*, *ר* remains and rests in it, e. g. *אָרַר* for *אֹרַר* (§ 93. 1. 2. *b.*).

3. If the second and third radical letters are alike, they will be contracted into one, e. g. *סָב* for *סָבב* (§ 77. 1. *a.*).

4. If the third radical is either *א* or *ה*, as these letters rest in the vowel *a*, they will cause the preceding Pattahh to be lengthened into Kamets, e. g. *בָּרַא* for *בָּרֵא*, *נָלַה* for *נָלֵה* (§ 102. 3. *a.*).

The verb then in its simple state may appear, according to the letters of which it is composed, in all the following different ways: *קָטַל*, *קָטַן*, *קָטַן*, *יָלַד* (for *רָלַד*), *קָם* (for *קָרם*), *מָת* (for *מֶרַת*), *אָרַר* (for *אֹרַר*), *סָב* (for *סָבב*), *בָּרַא*, *נָלַה*.

Signification of Kal.

§ 139. The signification of the Kal species is, as we have already stated, the simple idea of the verb without any modification whatever.*

later grammarians in taking as a model of inflection the verb *קָטַל*, which, as there is nothing in its radical letters to cause a change in the pointing, and as its signification admits of its being varied through all the species, is for this purpose entirely unexceptionable.

* We say without any modification whatever, because in this preliminary account of the species, we shall omit all consideration of modes, tenses, &c., and speak only of the third pers. masc. sing. of the preterite. See § 160.

II. *Formation of Niph'hal.*

§ 140. The characteristic of this species is the letter נ invariably prefixed to the verb in its simple state, e. g. original form of Kal קָטַל (§ 113), Niph. נִקְטַל; but as two Sh'was cannot concur at the beginning of a word, the first of them is changed into the shortest vowel *i* (see § 104. 4. *b.*), whence we have נִקְטַל. These vowels are retained as long as there is nothing in the nature of the radical letters which is opposed to them; but when this is not the case, various changes are made in the vowels, to accommodate them to the consonants. They are as follows:

1. If the first radical is a guttural, which cannot readily be made audible at the end of a syllable, especially after the very short vowel *i*, (§§ 84. 2. 102. 1. *a.*), the *i* under נ is changed into the longest among the short vowels *e* (§ 84. 2.), and the guttural takes the corresponding compound Sh'wa (ְ), e. g. נִעְמַד for נִעְמַד.

2. When the first radical letter is the liquid ל, it is assimilated to the following radical, and then rejected (§ 77. 2.), e. g. נִגְשׁ for נִלְגֵּשׁ.

3. When the first radical is ר, which in Kal is changed into ר (§ 138. 1.), it is restored in Niph'hal, and rests in its homogeneous vowel Hholem, e. g. נִרְלַד for נִרְלַד.

4. When the second radical is ר, instead of the usual Pattahh, it takes its homogeneous vowel Hholem, in which it rests. As the first radical has now a vowel of its own, it becomes necessary that the prefix נ should take a long vowel, in order to form a simple syllable; and the one adopted is in general the simplest, viz. *a*, e. g. נִקְרוֹם for נִקְרוֹם; though occasionally *e* is chosen, e. g. נִעְרוֹר for נִעְרוֹר. See § 93. 3. *b.*

5. When the third radical letter is like the second, in which case they are both contracted into one, and the first takes the vowel of the second, the preformative נ necessarily, as in the preceding instance, takes a long vowel, which is always *a*, e. g. נִסְבַּב for נִסְבַּב.

6. If the third radical is either א or ה, both of which rest in a preceding vowel, as in Kal so in this species, the short vowel (ְ) is lengthened into its corresponding (ַ), e. g. נִמְצָא for נִמְצָא, נִגְלָה for נִגְלָה.

And thus we have the following forms of Niph'hal: נִקְטַל, נִעְמַד, נִגְשׁ (for נִלְגֵּשׁ), נִרְלַד (for נִרְלַד), נִקְרוֹם (for נִקְרוֹם), נִעְרוֹר (for נִעְרוֹר), נִסְבַּב (for נִסְבַּב), נִמְצָא, נִגְלָה.

Signification of *Niph'al*.

§ 141. This species in its original signification denotes a directing of the action upon the subject : whence it is employed,

1. As the passive of Kal, e. g. *קָטַל* to kill, *נִקְטַל* to be killed ; *כָּתַב* to write, *נִכְתָּב* to be written.

2. *a.* 'To express an action performed by the subject upon himself, or reflexive, e. g. *נִחְבֵּר* to hide one's self, *נִשְׁכֵּר* to hire one's self out.*

* Grammarians are not agreed as to which should be considered the primary signification of the *Niph'al* species. The older writers, and with them Gesenius, hold that this was originally the passive of the simple form Kal, and that hence its use as a reflexive was derived ; while others, as Ewald and his followers, maintain that the reflexive was the primary force of this species, and the passive the derived one. That the former is the correct opinion will, we think, sufficiently appear from the following considerations.

1. If, for the sake of illustration, we suppose the original meaning of *Niph'al* to have been passive, that is, expressing the *receiving*, in opposition to Kal, which denotes the *performing* of an action, the use of this species as a *reflexive* will naturally follow ; for a reflexive likewise signifies the suffering or receiving of an action, with the accessory idea that the subject of the verb is agent as well as patient. Hence any reflexive verb may be rendered passively, if the attention be directed more upon the action than upon the agent : thus, *he loves himself* is equivalent to *he is loved*, scil. *by himself*. And herein lies the distinction between *Niph'al* when it may be translated reflexively and *Hithpa'el* (q. v. infra), which latter is specially devoted to that modification of the radical meaning. Thus in Gen. 3 : 8, where the *actors* are the most prominent in the narration, and the intention is to relate not so much *what was done* as *what they did*, the *Hithpa'el* species is employed : *וַיִּחְבֹּא אָדָם וְחַוְּוָה* and *Adam hid himself, and also his wife*. Again, in the tenth verse, God said to Adam, "Where art thou?" to which the latter answered, "I was afraid . . . *וַיִּחְבֹּא* and I hid myself." Here no information is required respecting the subject of the verb, which the Lord himself states to be Adam ; and he accordingly replies by a verb in which the action predominates over the agent : *וַיִּחְבֹּא*, literally *I was hidden*, scil. *by myself*. If, on the other hand, we consider, with Ewald and those of his school, that the primary signification of *Niph'al* is *reflexive*, we shall find much more difficulty in deriving from it the secondary or *passive* meaning ; for although all reflexive verbs may be rendered by passives, which is merely omitting to indicate the agent, there are a multitude of passive verbs which do not admit of being construed reflexively, as it is frequently impossible that the agent and patient of the verb should coincide, e. g. *שָׁמַע* to hear, *נִשְׁמָע* it (a voice) was heard, *כָּתַב* to write, *נִכְתָּב* it was written ; but never, *it hears* or *writes itself*.

b. To designate a compound or reciprocal action, viz. one in which two or more subjects mutually act upon each other, e. g. לָחָם *to fight*, נִלָּחֵם *to contend, combat*; יָצַע *to advise*, יִצְעוּ *to take counsel together*; שָׁפַט *to judge*, יִשְׁפְּטוּ *to go to law together, to litigate*.

3. To represent a state or action as the consequence of a suffering or the receiving of an action; and hence it is that verbs bearing this import generally appear in the Niph'hal species alone (see above, sig. 1.), e. g. נָאָחַז *to sigh*, נִשְׁעָן *to lean* (i. e. *be supported*). Or, if they are employed also in other species, the only point in which the significations of Kal and Niph'hal differ, is that while the former

2. Another consideration may be brought forward in support of the conclusion at which we have arrived; and this is, that if we take Niph'hal for the passive of Kal, each active species, both primitive and derivative, will then have its corresponding passive, since Hithpa'hel includes both active and passive in itself. But if we consider the primary meaning of this species to be reflexive, we shall then not only have two reflexive forms, Niph'hal and Hithpa'hel, but while the other active species, Pi'hel and Hiph'hil, are each provided with a passive, the primary form Kal will be left destitute of one.

3. A comparison of the Hebrew Niph'hal with the corresponding species in the cognate dialects, affords additional proof of the correctness of these views. Thus in Arabic, the primary meaning of the seventh species, which is likewise marked by a prefixed Nun, is *passive*, e. g. I. قَتَلَ *to kill*, VII. اُنْقَتَلَ *to be killed*. In Chaldee and Syriac there is no form especially devoted to the reflexive, which when required is expressed by the passive, e. g. אֲחִיקַי, אֲחִיקַי *he was killed* (scil. *by another or by himself*). In Latin also a reflexive signification, for which there is no separate form of the verb, is sometimes denoted by the passive, thus *versari*, *to be turned, or to turn or employ one's self*. The Greek has a particular form or voice for the reflexive, viz. the *middle*, which likewise is formed from the passive (but never the passive from the middle); and from this it differs only in the future and aorist, the other tenses of the reflexive being expressed by the pure passive, e. g. λούω τινά *I bathe one*, λούμαι *I bathe myself*, lit. *I am bathed*, scil. *by myself*; στέλλειν *to send*, στέλλεσθαι *to travel, send one's self* = Heb. שָׁלַח.

These facts and arguments are of so convincing a nature, that we feel entirely at a loss to account for the pertinacity and vehemence with which a writer of the well known ability of M. Ewald attempts to support the opposite side of the question. He exclaims, "How can נָקַם *to revenge one's self* derive its meaning from a passive signification?" (Krit. Gram. d. Hebr. Sprache, § 103.) We would merely ask in turn, What is the difference between *I will revenge myself*, and *I will be revenged*, excepting merely that in the former phrase the agent is indicated (viz. as being identical with the subject of the verb), while in the latter it is not?

states the action absolutely, the latter has regard to the time before the action took place or was completed, e. g. *חָלָה* to be sick, *נִחְלָה* to fall sick; so also the substantive verb *הָיָה* to be, *נִהְיָה* to become. When Kal is not in use, Niph'hal expresses the passive of Pi'hel or Hiph'hil, e. g. *חָלַל* to profane, *נִחַל* to be profaned; *הוֹשִׁיעַ* to save, *נִוֶּשַׁע* to be saved. The Niph'hal participle not unfrequently has a signification corresponding to that of the Latin fut. pass. part. in *ndus*, e. g. *נִחְמָד* to be desired, desirable; *נִרָא* to be feared, terrible; *נִוָּלַד* to be born, about to be born.

III. Formation of Pi'hel.

§ 142. This species, which is appropriately termed the *intensive*, is formed by reduplicating one of the letters of the root, on the principle that, as the repetition of a sentence or of a word imparts a greater degree of energy to discourse, so the reduplication of even part of a word may be employed with like effect. The letter selected for reduplication is generally the second radical, whereby the greatest degree of force is obtained; since this letter can thus be made audible in both syllables, which is not the case with either of the others. This reduplication is denoted by Daghesh forte, thus *קָטַל* = *קָטַטַל* (§ 27). And hence the characteristic of the Pi'hel form is a Daghesh inserted in the second radical; the first being accompanied by the shortest vowel (.), by means of which the reduplication of the letter following can be the most forcibly expressed (§ 102. 1. b.); and the second taking its cognate long vowel (..).

§ 143. The above is the regular manner of forming the Pi'hel species whenever all the three radicals of the verb are *perfect* letters (§ 7), as is the case with the root *קָטַל*. But should the second radical be a letter which from its nature does not admit of reduplication, as for instance a guttural (§ 29); or should it be one which is not easily doubled, as the letter *ר* (§ 93. 4.); or should it be already repeated, as in verbs *עָצַע*; recourse must then be had to some other expedient, which will serve instead, and at the same time show that the second radical would have been reduplicated, had this not been forbidden by its nature. These objects are effected, according to the letter constituting the second radical, in three separate ways:

1. The first consists in lengthening the first vowel, which is generally done when the second radical is a guttural, since the dwelling

longer upon a syllable, by lengthening it, confers an emphasis equivalent to the forcible expulsion of the voice in reduplicating a consonant, e. g. בָּאָר for בָּאֵר, בָּרָךְ for בָּרֵךְ.

2. When the second radical is ר, on account of the weakness of this letter the third is doubled in its stead, and ר rests in its homogeneous vowel o (§ 30), e. g. קָרַם for קָרָם; and occasionally, though seldom, this reduplication of the third radical takes place when the second is a guttural, e. g. שָׂאָן for שָׂאֵן, רָעֵן for רָעֵן.

3. When the second letter is repeated in the root (§ 115), the first is reduplicated in the intensive form, e. g. Kal סָבַב, Pi. סָסַב, which by transposition (§ 74. 3) becomes סָבִסַב. Sometimes the Pi'hel of these verbs is formed by lengthening the first vowel, and then it appears like that of verbs עָרַ, e. g. Kal סָבַב, Pi. סוֹבֵב.

The following are the different forms which this species assumes: קָטַל, בָּרָךְ, קוֹרַם (for קָרַם), סָבִסַב, סוֹבֵב (for סָסַב).

Signification of Pi'hel.

§ 144. The significations of Pi'hel are as follows:

1. Verbs which are transitive in Kal have in this species the additional idea of intensity, e. g. קָטַל to kill, קָטַל to kill with violence, to murder; שָׁבַר to break, שָׁבַר to dash in pieces (to shiver): or of repetition, e. g. זָבַח to sacrifice, זָבַח to sacrifice frequently; סָפַר to tell, סָפַר to narrate.

2. Intransitive verbs in like manner acquire intensity, as הָלַךְ to go, הָלַךְ to pass away, Eccl. 8:10. Hab. 3:11; צָמַח to grow, צָמַח to grow luxuriantly.

3. Intransitive verbs become transitive, as גָּדַל to be or become great, גָּדַל to cause to become great, to make grow; לָמַד to learn, לָמַד to teach; מָלֵא to be full, מָלֵא to fill; טָמֵא to be unclean, טָמֵא to be exceedingly unclean, and hence to defile another, or merely to pronounce unclean.

4. By the intensive force of Pi'hel some nouns are as it were animated into verbs, which designate an action performed with that noun, e. g. שָׂרַשׁ a root, שָׂרַשׁ to root up; רָשָׁן ashes, רָשָׁן to cleanse from ashes; עָצֶם a bone, עָצֶם to break the bones; עָפָר dust, עָפָר to cast dust.

IV. Formation of Pu'hal.

§ 145. The Pu'hal species is the passive of Pi'hel, and accordingly expresses the idea of the root with intensity in the passive voice. Its

characteristic is also Daghesth forte inscribed in the second radical letter; the first being accompanied by the vowel *û*, and the second by *ā*, in verbs consisting of three perfect consonants; thus קָטַל.

1. If however the second radical is a guttural, which cannot receive Daghesth, *û* is lengthened into *ō* (§ 102. 5. a.), e. g. בָּרַךְ.

2. If the second radical letter is *ṛ*, which does not readily admit Daghesth (§ 93. 4.), the intensity is denoted, as in Pi'hel, by a reduplication of the third; the first radical here also taking the homogeneous vowel of the second, e. g. קִיָּמָם.

3. If the second and third radicals are the same, either the first, as in Pi'hel, is doubled and transposed with the usual vowels of the species, e. g. סָבַסַב; or the first takes the vowel *ō*, and the second *ā*, e. g. סִבֵּב.

Hence we have the following forms of Pu'hal: קָטַל, בָּרַךְ, קִיָּמָם (for קָיָם), סָבַסַב, סִבֵּב (for סָבַב).

Signification of Pu'hal.

§ 146. The signification of this species, as above stated, is usually the passive of Pi'hel.

V. Formation of Hiph'hil.

§ 147. The fifth species is *Hiph'hil*, by which a causative meaning is added to the idea expressed by the root; the subject in this species denoting not the immediate *performer*, but the primary cause or *originator* of the action. Its characteristic is *ḥ* prefixed to the root, accompanied by the vowel *i*, the second radical receiving *i*, thus הִקְטִיל *to cause to kill*. These are the vowels of this species when the root consists of none but perfect letters; but,

1. When the first radical is a letter incapable of ending a mixed syllable, as in Niph'hal, the preformative instead of *i* takes its comparatively long cognate vowel *ē* (§ 84. 2.), e. g. הִאָּמַיר for הִאֲמִיר; so הִחַיִּיר, הִחַיִּיר.

2. If the first radical is *ṇ*, it is assimilated as in Niph'hal to the following letter, and then rejected (§ 77. 2.), e. g. הִנְגִּישׁ for הִנְגִּישׁ.

3. If in Kal the first radical letter is *ṛ*, the original *ṛ* will be restored in this species, and quiesce in its homogeneous vowel *ō*, e. g. Kal רָשַׁב, Hiph. הִרְשִׁיב.

4. When the second radical is γ , it is rejected in this species by § 93. 3. *b.*, and its vowel given to the first; and as this has now a vowel of its own, it cannot without the insertion of Dagghesh forte end a mixed syllable: consequently the \bar{i} of the preformative is lengthened into \bar{e} (§ 102. 1. *c.*), e. g. הָקִים for הִקְרִים. The form is the same where the second and third radicals are alike, with the exception that the first radical also takes \bar{e} , e. g. הָסֵב = הִסֵּב for הִסְבִּיב.

The following then are the forms in which Hiph'hil appears: הִקְטִיל, הִקְטִיב, הִקְטִיב (for הִקְטִיב), הִקְטִיב (for הִקְטִיב), הִקְטִיב (for הִקְטִיב).

Signification of Hiph'hil.

§ 148. This species denotes the *causing* or *permitting* of the action signified by the primitive Kal. Its force may be said to be twofold, which however does not arise from any diversity in the accessory meaning imparted in Hiph'hil to the root, but depends on the transitive or intransitive nature of the verb itself.

1. If the verb in Kal is transitive, or one in which the action passes over from its subject to an object, the Hiph'hil will denote the causing by its own subject of the performance of the action by another subject on an object expressed or understood; so that to the Hiph'hil of every such verb there will be two accusatives, of which the first is both object and subject, e. g. הִקְטִיל to *cause* or *allow one to kill* another; לָבַשׁ to *put on* (scil. a dress), הִלְבִּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ *he caused him to put on a linen robe*, Gen. 41:42.; תָּשַׁטׁ to *take off*, וַיִּפְשְׁטֵהוּ אֶת־יָדָיוֹסָה *and they made Joseph take off his coat*, Gen. 37:23. In some verbs of which the Kal species is not in use, the force of Hiph'hil is still the same, e. g. הִשְׁקִינֵנִי מִעֵטְמִים *pray, give or permit me to drink a little water*, Gen. 24:43., הִשְׁקִינִי being derived from the obsolete root שָׁקַח = שָׁתָה to *drink*.

2. When Kal is neuter or intransitive, i. e. indicating merely a state of being, or an action which as it does not pass over to an object may be said to reside in the subject, the Hiph'hil species signifies the causing or permitting of such state or action, and is consequently transitive, e. g. רַבָּה to *be many*, הִרְבָּה to *make many, to multiply*; קָדַשׁ to *be holy*, הִקְדִּישׁ to *sanctify*; נָפַל to *fall*, הִפִּיל to *fell*; בָּיָא to *come*, הִבְיָא to *bring*; יָדַע to *know*, הוֹדִיעַ to *cause to know, to inform*; כָּבֵד to *be heavy, hard*, הִכְבִּיד to *permit or suffer to be hardened*.* In many

* It can scarcely be necessary to suggest to the merest tyro in philology, that although this species is often to be rendered by a verb differing totally in appear-

verbs of this kind also the Kal form is not to be found in the Bible, as *הִשְׁחִיתָ* *to destroy*.

3. As Hiph'hil has the power of converting a state of being into one of action, the verbs of this species which are derived from nouns have also an active signification, e. g. *אָזַן* *ear*, *הָאָזִין* *to give ear, to hear*; *שָׁרַשׁ* *root*, *הִשְׁרִישׁ* *to take root*; *רָעַם* *thunder*, *הִרְעִים* *to thunder*; *מָטַר* *rain*, *הִמְטִיר* *to cause to rain*.

VI. Formation of Hoph'hal.

§ 149. The characteristic of this species, the passive of the preceding, is likewise a prefixed *ה*, which here generally takes the vowel *ō*, and occasionally *ū*; the second radical being accompanied by *ā*, e. g. *הִשְׁלַךְ*, *הִקְטִיל*. The varieties of formation occasioned by the occurrence of imperfect letters in the root, are as follows:

1. If the first radical letter is a guttural, it takes (*u*) by § 22, e. g. *הִעֲמִיד*.

2. In verbs *פָּחַ*, the original *ḡ* is in this species invariably restored, and rests in its homogeneous vowel *ū*, e. g. *הִרְשֵׁב*.

3. In verbs *פָּחַ*, the first radical is assimilated to the second, which then receives Dagghesh, the preformative *ה* taking the vowel *ū* (§ 101. 3. a.), e. g. *הִנָּשׂ*.

4. In verbs *עָרַ*, where *ḡ* is rejected, and its vowel placed under the first radical, the (*u*) of the characteristic *ה* is lengthened into (*u*) to make a simple syllable, e. g. *הִרְקַם* = *הִקַּם* for *הִקָּם* (see § 102. 5. b.). The same obtains in verbs *עָרַ*, e. g. *הִרְסַב* = *הִרְסַב* for *הִרְסָב*; though sometimes by inserting Dagghesh in the first radical, the original *ō* of the preformative is retained, e. g. *הִרְסַם* for *הִרְסָם*.

The varieties of Hoph'hal are accordingly *הִקְטִיל*, *הִשְׁלַךְ*, *הִעֲמִיד*, *הִנָּשׂ* (for *הִנָּשׂ*), *הִרְשֵׁב*, *הִרְקַם* (for *הִקָּם*), *הִרְסַב* (for *הִרְסָב*), *הִרְסַם* (for *הִרְסָם*).

ance from that answering to Kal. yet this does not arise from any variation in the value of the Hebrew form, but is merely a consequence of the different structure of the English language, which does indeed contain some few causals, formed, as in the Teutonic dialects generally, by a change of vowel from neuter and active intransitive verbs, such as *sit, set; rise, raise, &c.*; though in by far the greater number of instances causality is indicated by a verb derived from an entirely separate source, as *to come, to bring; to see, to show; to know, to inform*. So that on looking narrowly at the signification and force of its equivalents, it will be perceived that Hiph'hil uniformly retains its causative power.

Signification of Hoph'hal.

§ 150. The signification of this species is always the passive of its corresponding Hiph'hil, which therefore we have only to consult in order to ascertain the different shades of meaning borne by Hoph'hal.

VII. *Formation of Hithpa'hel.*

§ 151. This species is reflexive, that is, its subject and object are identical. Its characteristic is the syllable הָת prefixed to the infinitive constr. of Pi'hel, e. g. inf. Pi. קָטַל, Hithp. הִתְקַטַּל; הִתְבַּרַּךְ, בָּרַךְ; הִתְקִימָם, קִימָם; הִתְגַּלְּל, גַּלְּל. Hithpa'hel has also some peculiarities of its own, which are caused by the nature of the first radical letter. They are as follows:

1. When the first radical is one of the sibilants שׁ or ס, the lingual ת of the preformative is placed after instead of before it, e. g. הִשְׁתַּמֵּר for הִשְׁמַר, הִסְתַּכֵּל for הִסְכֵּל (§ 74. 2. a.).

2. If the first radical is the softest sibilant ז or the hardest צ, the ת is transposed, and changed in conjunction with ז into the softer lingual ד, e. g. הִזְדַּמֵּן for הִזְדַּמֵּן; and with צ, into the harder ט, e. g. הִצְטַדַּק for הִצְטַדַּק (§ 74. 2. b.).

3. If the first radical is a lingual, its cognate ת of the preformative is in general assimilated to it, e. g. הִדְבַּר for הִדְבַּר, הִשְׁמַא for הִשְׁמַא (§ 77. 1. b. c.). This is sometimes the case when the first radical is כ, which is equivalent to ת (§ 73. 2. c.), or the liquid נ, e. g. הִנְחִיךְ for הִנְחִיךְ, הִנְבֵּא for הִנְבֵּא, which latter likewise occurs.

The principal forms assumed by Hithpa'hel are therefore as follows: הִתְקַטַּל, הִתְבַּרַּךְ, הִתְקִימָם, הִתְגַּלְּל, הִשְׁתַּמֵּר, הִזְדַּמֵּן, הִצְטַדַּק, הִדְבַּר.

Signification of Hithpa'hel.

§ 152. The primary signification as above stated is *reflexive*, and this may be considered as of three kinds; according as, 1. The subject makes himself the object of his own action, thus הִתְקַטַּל to *kill one's self*. 2. He makes himself the object of another's action, e. g. גַּלְּחָהּ to *shave*, הִתְגַּלְּלָהּ to *get shaved*, i. e. to *cause one's self to be shaved* by another; רָפָא to *heal*, הִתְרַפְּאָהּ to *cause one's self to be healed*; חָשַׁק to *seek*, הִתְחַשְּׁקָהּ to *hide one's self*, lit. to *cause one's self to be sought*. 3. He performs an action on his own account; as in the phrase הִתְחַלְקִי אֶתְּךָ to *divide it for yourselves*, Josh. 18 : 5.; so הִתְאַוְּהָהּ to *desire for one's self*.

§ 153. 1. As this species of the verb denotes the performing of an action not only *by* but also *upon* the subject, which action is in such case of more than ordinary interest to its agent, it is hence very appropriately formed from the intensive species Pi'hel, whose meaning it always includes. The only difference in signification between the two is, that in Pi'hel the action is directed with intensity upon another than the subject, while in Hithpa'hel it returns upon the subject himself, e. g. *גָּלָה* to uncover, *הִתְגַּלָּה* to uncover one's self; *הִנְחִיךְ* to encourage, *הִתְנַחֵךְ* to encourage one's self, take courage; *בֵּרַךְ* to bless, *הִתְבָּרַךְ* to bless one's self, to esteem one's self blessed.

2. In treating of the Niph'al species, we stated that it also has occasionally a reflexive signification; though even then there is a difference between its force and that of Hithpa'hel, which is very perceptible in all those verbs of which both species are in use. The difference is this: in Niph'al the *action* is uppermost in the speaker's or writer's mind, whereas in Hithpa'hel his attention is directed chiefly to the *agent*. See note to § 141. 2.

§ 154. In neuter and intransitive verbs Hithpa'hel denotes the subject's causing himself to appear that which is intimated by the primitive Kal, e. g. *אַנָּה* to be angry, *הִתְאַנָּה* to show one's self angry; *עָבַר* to surpass, to transgress, *הִתְעַבֵּר* to make one's self appear out of or beside one's self with anger (i. e. to transgress the limits of one's natural disposition). It also indicates a feigning of the state denoted by the Kal species when it does not in reality exist, e. g. *עָשָׂר* to be rich, *הִתְעַשֵּׂר* to pretend to be rich; *רָעַשׁ* to be poor, *הִתְרַעֲשׂ* to pretend to be poor. And lastly, it is employed to signify the causing of another to become that towards one's self which is expressed by the Kal species, e. g. *חָנַן* to be merciful, *הִתְחַנֵּן* to cause another to be merciful to one (scil. by entreaty), hence to supplicate.

MODES OF VERBS.

Indicative.

§ 155. The *Indicative* (הַחֲלָטָה) has but two tenses, a *preterite* and a *future*. Each of these contains the three radical letters, and differs from the other in its vowels, and in its manner of taking the fragments of the personal pronouns, by means of which are denoted the several accidents of person, number, and gender. This choice of tenses in the Hebrew, as well as the paucity of their number, are additional

proofs of the venerable antiquity of the language. For every action must of necessity be predicated as taking place either at the period in which we speak, or at some time antecedent or subsequent to that period; and if we consider these different points of time, or *tenses* as they are termed, in the relation which they bear to the actual concerns of life, and with a view to their respective importance as regards the purposes of speech, we cannot fail of perceiving that the so-called *present* is of all others the least indispensable, and the most difficult of conception. The chief use to which men in a state of nature put the faculty of speech, is the intercommunication of facts or occurrences which have come under their observation; and hence doubtless it is, that the root or simplest form of the verb in Hebrew is in the past tense or *preterite*. The next in simplicity of conception and frequency of employment is the *future*, whose extent is as unlimited on one side of the point of time in which we find ourselves at any given moment, as is that of the preterite on the other. Moreover, the exceeding utility, or rather unavoidable necessity, of possessing an inflection of the verb especially devoted to this division of time is indisputable; for as the past tense is that whose chief use is to impart information, so the future is the one principally employed in its acquisition. The present has a claim on the score of usefulness, as serving for the expression of the feelings of the moment, and for the statement of universal propositions; but in this respect it is subordinate to both the other tenses, and especially to the preterite. Its conception, moreover, requires from its evanescent nature a much greater power of abstraction in the mind; for even during the act of speaking, events which lay hid in the uncertainty of the future are adding to the records of the past.

These two tenses of the indicative, the Preterite and Future, are used throughout all the species of the verb.

Infinitive.

§ 156. The *Infinitive* (הַמְקִיר) in Hebrew is a noun of action, expressing the abstract idea of the verb, without reference to any of the accidents of tense, person, number, or gender. This, like all other nouns, can be placed either by itself absolutely, or in regimen with the noun following; whence arise the two forms of the infinitive, called *absolute* and *construct*, which are employed in almost all the species.



Imperative.

§ 157. The *Imperative* (הַצִּיּוּרִי) is used, and very properly, in the second person only ; for it would involve an absurdity, to command either one's self or a third person who is not present to be commanded. This mode is wanting in Pu'hal and Hoph'al, which are mere passives.

PARTICIPLES.

§ 158. The Hebrew *Participle* (הַבְּרִינְדִי) is likewise construed as a noun. But there is this difference between it and the infinitive: the latter indicates the *action* itself, while the participle is a noun of agency denoting the *performer* of the action. In Kal there are two participles, an *active* and a *passive* ; the derivative species have only one each.

PERSON, NUMBER, AND GENDER.

§ 159. In Hebrew, as in other languages, the verb has three *persons* (גִּזְרִים), first, second, and third. It has also two *numbers* (מִסְפָּרִים),* singular and plural ; and two *genders* (מִינִים), masculine and feminine. The genders are distinguished in the second and third persons of the verb, while the first of both numbers is common. These persons, numbers, and genders, are expressed by adding the principal letters of the corresponding personal pronouns to the root, either at the beginning or end, or else at both beginning and end, in the manner following :

Inflection of the Verb קָמַל through all the Species.

KAL.

Preterite.

§ 160. In the *Preterite* (עָבַר), the fragmentary pronouns which designate person, number, and gender, are added at the end of the root, which without any addition represents the third pers. masc. sing. of this tense ; and this person is accordingly placed first in the paradigms of Hebrew verbs. The reason of this peculiarity would appear to

* There are a few nouns in Heb., mostly double members of the body, which have a dual form ; but with these the verb agrees in the plural.

be as follows. It is highly probable that in the origin of language no distinction of person, number, or gender, was made in the verb; and this we find at the present day to be universally the language of very young children, or of uneducated persons learning to speak a foreign tongue. Thus a child, on one of its playthings being fractured, runs to his mother, and exhibits the toy, exclaiming *broke! broke!* The event which has taken place, the injury sustained, is uppermost in his mind, and this alone he strives to express, to the exclusion of all accessory ideas. Again, as the chief aim of language is to communicate the emotions of the mind, which is particularly the office of the verb, so the principal modification of the verb itself is that used to express those emotions by which we are the most ordinarily and the most sensibly affected, viz. which are caused by some action from without. Accordingly, when in time greater precision of speech came to be considered necessary, the simple form of the verb was restricted to its principal use, that of denoting an action performed by a third person; while its secondary offices, such as the representing of an action performed by the person addressed, by the speaker himself, by more than one person, &c. were pointed out by various additions made to the original form.

SINGULAR.

- קָטַל 3 m. The *a* of the first radical is long, because it terminates a simple syllable; that of the second, which has to form a mixed one, is short (§ 16. *a*).
- קָטְלָהּ 3 f. Here ה, which in Hebrew is the characteristic of the fem. gender, is affixed to the root; and as this letter when final must be preceded, according to the rules of orthoëpy, by a vowel in which it rests, the last radical letter ל takes (ַ), and the vowel of the second is rejected as superfluous (§ 104. 2.).
- קָטַלְתָּ 2 m. Consisting of the root, with the addition of ת, the principal letter and vowel of the pron. אַתָּה, affixed.
- קָטַלְתְּ 2 f. The root with the affixed ת of the pron. אַתָּה.
- קָטַלְתִּי 1 c. The preceding with the addition of the vowel (ִי of אֲנִי (see § 225).

PLURAL.

- קָטְלוּ 3 c. The termination of the plural in Heb. is ׁ, which is affixed to verbs by means of the semi-vowel ׁ: but, in

order to make the necessary distinction between the termination of the third pers. plural and the affixed pronoun of that person in the accusative, the ׁ of the former was changed into its cognate ך; which, although ultimately rejected as superfluous, is still in a few places to be met with (§ 226).

- קטלתה 2 m. Here ת affixed to the root represents the second person, and ׁ the plural. As the word is thus increased in length by an accented syllable, the vowel of the first radical is rejected (§ 104. 1.).
- קטלתך 2 f. The letter ת, as in the preceding, designates the person, and ך for distinction's sake the number.
- קטלני 1 c. Composed of the verbal root and the principal letters (ני) of the pronoun of this person.

Infinitive.

§ 161. The Infinitive, or *nomen actionis*, is formed from the root in the manner following :

- קטול *absol.* When unconnected with a following noun, or absolute, the infinitive merely changes the second *a* of the root into its first modification *ō*, of which ך is the bearer.
- קטל *const.* When placed in construction with another noun the vowel of the first radical is rejected; for the word is considered as increased in length by that which follows, and with which it is in close connection. See § 104. 3. The same form is taken on receiving a preposition.

Future.

§ 162. The *Future* (עתיד) or secondary tense of every species is formed from the infinitive construct either by prefixing, or by both prefixing and affixing, the principal parts of the personal pronouns, to denote person, number, and gender.*

* This difference between the preterite and future tenses in the manner of receiving the fragmentary pronouns, may possibly arise from the fact that in the preterite the performed *action* is uppermost in the speaker's mind, and on that account is placed first in the narration; while in the future, on the contrary, the action has as yet no existence, and accordingly is placed after the *person* of whom it is predicated that he is about to perform it.

SINGULAR.

- יִקְטֹל 3 *m.* Here י, the principal letter of הִיָּא (§ 123), is originally prefixed with Sh'wa, thus יִקְטֹל; but by § 104. 1. *a.* this Sh'wa is changed into the vowel (.), thus יִקְטֹל, which by § 92. 4. becomes יִקְטֹל.
- תִּקְטֹל 3 *f.* The ת characteristic feminine, which is prefixed to the word, is hardened into its cognate ט (§ 73. 2. *d.*).
- תִּקְטֹל 2 *m.* The ט here prefixed is from the pron. אֲתָהּ.
- תִּקְטֹלִי 2 *f.* The prefixed ט is from the pronoun אֲתָהּ; and the affirmative is the characteristic vowel (יִ-) of the feminine (§ 127). The vowel of the second radical is rejected in this tense also when the third receives one (§ 103. 2. *a.*).
- אִקְטֹל 1 *c.* א from אֲנִי is prefixed to denote the first person. The preference is here given to the servile א as the representative of אֲנִי; because if י were taken, this person of the verb would be liable to be confounded with the third pers. sing.; and if נ, with the first pers. plur. As א is one of the weakest of the consonants, it takes instead of (.) the longer cognate vowel (.) (§ 88. 1.).

PLURAL.

- יִקְטֹלוּ 3 *m.* To the third pers. masc. sing. is added the plural termination וּ (§ 123), the ו of which is in general rejected. So that the person is designated by the י of the third person prefixed to the root, and the number by the plur. term. וּ or וּ.
- תִּקְטֹלוּ 3 *f.* To the sing. form is affixed the syllable נוּ from הִנָּהּ, to denote plurality.
- תִּקְטֹלוּ 2 *m.* Here again, as in the third pers., the plur. termination וּ or וּ is appended to the singular form.
- תִּקְטֹלוּ 2 *f.* In this case the affixed syllable נוּ is from the pron. אֲתָנָהּ, and denotes both gender and number; consequently the י of the sing. is rejected as superfluous. And hence it happens that the fem. plurals of the sec. and third persons appear alike, although they are substantially different, the term. of the former being derived from the pron. אֲתָנָהּ, while that of the latter is a fragment of הִנָּהּ.
- נִקְטֹל 1 *c.* The prefixed נ is from אֲנִי.

This manner of designating person, number, and gender, obtains throughout the future of all the species of all verbs whatsoever.

Imperative.

§ 163. In Hebrew the Imperative is used only in the second person of both genders and numbers. And as this mode always designates an action which is yet to take place, it is very properly formed from the future of the indicative, by the omission of the personal prefix, which is readily understood, while by this means the requisite brevity of expression is obtained. Thus,

	<i>Imp.</i>		<i>Fut.</i>	
		SING.		
	קַטֵּל		תִּקְטֹל	2 m.
	קַטְּלִי		תִּקְטְלִי	2 f.
		PLUR.		
	קַטְּלוּ		תִּקְטְלוּ	2 m.
	קַטְּלֶנָּה		תִּקְטְלֶנָּה	2 f.

In both these cases, where two Sh'was concur at the commencement of a word, the first of them is changed into short i. See §§ 102. 1. a., 104. 1. a.

Participles.

§ 164. The Active Participle, or *nomen agentis*, is formed in the Kal species by changing the *a* of each syllable of the root into the two modifications of that vowel, *o* and *e* (§ 10. 3.); thus קָטַל *he killed*, קָטֵל *one killing, a killer*. The form of the Passive Participle, or *nomen patientis*, is קָטוּל *one killed*. These are varied to express the accidents of gender, number, and regimen, like other attributives.

§ 165. The formation of the infinitive from the preterite, the future from the infinitive, and the imperative from the future, holds throughout all the species. And it is extremely natural that this should be the case: for the preterite designates an action which has been performed; and the infinitive, the abstraction of such action from its concomitants of person, number, &c. And as an action which has once been performed may be performed again, by prefixing the personal pronouns to this abstract noun (see § 162), the future tense is formed; and from this latter, for the purpose of intimating that such action *must* be performed again, is as we have seen derived the imperative.

We will now give the whole of the simple species at one view.

§ 166. *Paradigm of the First or KAL Species of קטל.**Preterite.*

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קָטְלוּ		קָטְלָהּ		קָטַל	3
קָטְלֶינָהּ		קָטְלֵהֶם	קָטְלָהָ		קָטְלָהָ	2
קָטְלֵנָהּ			קָטְלָהִי			1

Infinitive.

קָטַל	Const.	קָטֹל	Abs.
-------	--------	-------	------

Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטְלֶינָהּ		יִקְטְלוּ	תִּקְטַל		יִקְטַל	3
תִּקְטְלֶנָהּ		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטַל	2
	נִקְטַל			אִקְטַל		1

Imperative.

קָטְלֶנָהּ	קָטְלוּ	קָטְלִי	קָטַל	2
------------	---------	---------	-------	---

Participles.

קָטְלוֹת	קָטְלִים	קָטְלָהּ	קָטַל	A.
קָטְלוֹתָ	קָטְלוֹתָ	קָטְלָהָ	קָטַלָּהּ	P.

NIPH'HAL.

§ 167. *Preterite.* This species consists of the original form of Kal, viz. קָטַל (§ 113), with the letter נ prefixed, thus נִקְטַל; which by changing the first (,) into (.), according to § 104. 1. a., becomes נִקְטַל. The persons, numbers, and genders, are denoted by the same pronominal augments as in Kal.

§ 168. *Infinitive.* The infinitive absolute changes the vowel *a* of the preterite into its modification *o*, thus נִקְטֹל. Or else its characteristic נ receives ה prosthetic, thus הִנִּקְטֹל (§ 80); when נ becomes assimilated to the first radical, which is signified by an inserted Daghes; and that this may be expressed with the utmost distinctness, it takes the simple

open vowel *a*, whence we have הִקְטֵל. The construct form of the infinitive takes, in contradistinction to the absolute, its other modification *e* (§ 10. 3.) for the ultimate vowel, thus הִקְטֵל.

§ 169. *Future.* This tense is formed from the infinitive construct by means of the same prefixes and affixes as in Kal, e. g. inf. const. הִקְטֵל, fut. יִהְיֶה, which according to § 77. 3. becomes יִקְטֵל; and so on of the other persons and numbers.

§ 170. *Imperative.* The imperative of Niph'hal is likewise formed from the second person of the future by rejecting the prefixed ה, in consequence of which the ה prosthetic is restored, e. g. fut. תִּקְטֵל for תִּהְיֶה, whence imp. הִקְטֵל, &c.

§ 171. *Participle.* The Niph'hal participle—for from the nature of this species it can have but one—is formed from the third pers. masc. preterite by changing its ultimate () into (), thus נִקְטֵל; for a participle is in reality a verbal noun, and all nouns, except a certain class called Cegholates, have a long vowel in the final syllable.

§ 172. *Paradigm of the Second or NIPH'HAL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	נִקְטְלוּ		נִקְטְלוּ		נִקְטֵל 3
נִקְטְלוּ		נִקְטְלוּ	נִקְטְלוּ		נִקְטְלוּ 2
	נִקְטְלוּ		נִקְטְלוּ		נִקְטְלוּ 1

Infinitive.

הִקְטֵל	Const.	הִקְטֵל	Abs.
---------	--------	---------	------

Future.

יִקְטֵל	יִקְטֵל	יִקְטֵל	יִקְטֵל 3
יִקְטֵל	יִקְטֵל	יִקְטֵל	יִקְטֵל 2
יִקְטֵל		יִקְטֵל	יִקְטֵל 1

Imperative.

הִקְטֵל	הִקְטֵל	הִקְטֵל	הִקְטֵל 2
---------	---------	---------	-----------

Participle.

נִקְטֵל	נִקְטֵל	נִקְטֵל	נִקְטֵל
---------	---------	---------	---------

PI'HEL.

§ 173. *Preterite.* The characteristic of the intensive species, viz. Dag'hesh forte in the second radical, is expressed in the most distinct manner possible by means of the preceding (.), which is the shortest of all the vowels, thus קָטַל; and this consequently is retained throughout the whole tense, which is inflected in the same manner as the preterite of Kal and Niph'al.

§ 174. *Infinitive.* The infinitive absolute takes *ā* instead of *i* for the first vowel, and *o* for the second as in Kal, thus קָטַל. The construct retains the ultimate *e* of the preterite, thus קָטַל.

§ 175. *Future.* This tense is formed from the infinitive construct in the same manner as in the preceding species, with the exception that, as the first radical has here a vowel of its own (.), the original Sh'wa of the prefixed pronouns is retained, e. g. inf. constr. קָטַל fut. יִקְטַל, &c.

§ 176. *Imperative.* Formed from the sec. pers. fut. by rejecting the prefix, thus קָטַל, &c.

§ 177. *Participle.* The Participle of the Pi'hel species is formed from the infinitive construct by prefixing the letter מ, e. g. מִקְטַל. This prefix, by means of which the participles of all the subsequent species likewise are formed, is the chief letter of the pronoun מִי *who*; hence מִקְטַל *one who murders, a murderer*.

§ 178. *Paradigm of the Third or PI'HEL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְוּ		קָטַלְהָ		קָטַל 3
קָטַלְתֶּן		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְוּ		קָטַלְתִּי		קָטַל 1

Infinitive.

קָטַל	Const.	קָטַל	Abs.
-------	--------	-------	------

Future.

יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַל 3
יִקְטַלְתֶּן	יִקְטַלְתֶּם	יִקְטַלְתִּי	יִקְטַלְתָּ 2
	יִקְטַלְוּ	יִקְטַלְתִּי	יִקְטַל 1

Imperative.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
קִטְּלוּ	קִטְּלוּ	קִטְּלִי	קִטְּל 2

Participle.

מִקְטָלוֹת	מִקְטָלִים	מִקְטָלָה	מִקְטָל
------------	------------	-----------	---------

PU'HAL

§ 179. *Preterite.* This species, the passive of the preceding, has also the characteristic Daghesh. Its first vowel is *ū*, and its second *ā*, thus קִטְּל. Person, number, &c. are signified by the addition of the same fragments of the personal pronouns as before.

§ 180. *Infinitive.* The absolute form changes the vowel *a* of the second radical of the preterite into *o*, thus קִטְּל. In the construct the original vowel is restored, thus קִטְּל.

§ 181. *Future.* The future is formed, as in the active voice, by prefixing the personal pronouns with Sh'wa, thus יִקְטָל.

§ 182. *Imperative.* The imperative is wanting. The Pu'hal species is used only as a passive, in which the action does not originate with the subject of the verb; and hence the Orientals did not conceive it logical to address such subject imperatively. The Niph'hal indeed possesses this mode; but that species, it will be recollected, is used with a reflexive as well as passive signification, and it is in the former of these meanings alone that the imperative can ever be employed, as הִשְׁמַר take heed to thyself.

§ 183. *Participle.* Formed as in Pi'hal by prefixing מ to the infinitive construct, and lengthening (-) into (·), as in Niph'hal, thus מִקְטָל.

§ 184. *Paradigm of the Fourth or PU'HAL Species of קִטְּל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קִטְּלוּ		קִטְּלָה		קִטְּל 3
קִטְּלוּהָ		קִטְּלוּהֶם	קִטְּלָהּ		קִטְּלָהּ 2
	קִטְּלוּהָ		קִטְּלָהּ		קִטְּלָהּ 1

Infinitive.

קטל Const. קטל Abs.

Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תִּקְטְלֶנָּה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל 3
תִּקְטְלֶנָּה		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל 2
	נִקְטְל			אִקְטֹל	1

Imperative.

(wanting)

Participle.

בִּיקְטָלוּ 2 בִּיקְטָלָה בִּיקְטָלִים בִּיקְטָלוֹת

HIPH'IL.

§ 185. *Preterite.* הִקְטִיל. The persons, numbers, and genders of the preterite of the causative species are formed, as in the preceding, by affixing the chief parts of the personal pronouns. The second vowel (ִ) is rejected, and its place supplied by the appropriate vowel (ֵ) of the preterite, in those persons where the third radical takes Sh'wa; and thus is prevented the occurrence of a long mixed syllable in the middle of a word, which is inadmissible: consequently (ִ) is retained only in the third person singular and plural of this tense.

§ 186. *Infinitive.* In the absolute form הִ characteristic takes the vowel *ā* instead of *i*; and the second radical changes *i* into *e*, thus הִקְטֵל. The construct restores *i* to the second syllable, thus הִקְטִיל.

§ 187. *Future.* Formed as usual from the infinitive construct by prefixing the pronouns with Sh'wa, thus יִהִקְטֵל, which by § 77. 3. becomes יִקְטֹל. As in the preterite, *i* is retained in those persons only in which the third radical ends the word, or has a vowel of its own; in the others it is changed into its cognate *e*, thus תִּקְטֹלָה.

§ 188. *Imperative.* When the pronominal הִ is rejected, ה characteristic is restored, e. g. fut. תִּקְטֹל for תִּהִקְטֵל, imp. הִקְטֵל. In the masc. sing. only, (ִ) is changed for the sake of brevity into (ֵ),

thus **הַקָּטֵל**; in the rest of the mode the form of the future is retained, thus **הַקָּטִילִי**, &c.

§ 189. *Participle*. Formed from the infinitive construct by prefixing **מ**, and consequently rejecting **ה**, whose vowel it takes (§ 77. 3.), thus **מִקָּטֵל** for **מִהַקָּטֵל**.

§ 190. *Paradigm of the Fifth or Hiph'hil Species of קָטַל*.

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִילָהּ 3
הִקְטִילֹתָן		הִקְטִילֹתָם	הִקְטִילָהּ		הִקְטִילָהּ 2
	הִקְטִילוּ			הִקְטִילָהּ	1

Infinitive.

הַקָּטִיל	Const.	הַקָּטִיל	Abs.
------------------	--------	------------------	------

Future.

תִּקְטִלְנָהּ	יִקְטִילוּ	תִּקְטִיל	יִקְטִיל 3
תִּקְטִילְנָהּ	תִּקְטִילוּ	תִּקְטִילִי	תִּקְטִיל 2
	נִקְטִיל		אִקְטִיל 1

Imperative.

הִקְטִילִי	הִקְטִילוּ	הִקְטִילִי	הִקְטִיל 2
-------------------	-------------------	-------------------	-------------------

Participle.

מִקְטִילֹתָן	מִקְטִילֹתָם	מִקְטִילָהּ	מִקְטִיל
---------------------	---------------------	--------------------	-----------------

HOPH'HAL.

§ 191. *Preterite*. The passive of Hiph'hil, which also has **ה** for its characteristic, takes *o* or *u* for the first vowel, and *a* for the second, thus **הִשָּׁלַח**, **הִשָּׁלַח**.

§ 192. *Infinitive*. In the absolute the vowel *a* of the second radical changes into *e*, thus **הַשָּׁלֵךְ**. In the construct it remains unaltered, thus **הַשָּׁלֵךְ**, **הַשָּׁלֵךְ**.

§ 193. *Future*. Formed as usual by prefixing the personal pronouns to the infinitive construct, e. g. יִרְשָׁלָהּ , יִהְיֶה , which by § 77. 3. are contracted into יִרְשָׁל and יִהְיֶה .

§ 194. *Imperative*. The imperative of this species is wanting, for the same reason as in Pu'hal.

§ 195. *Participle*. Formed by prefixing מ to the infinitive construct, and changing (-) into (ר), thus מִהְיֶה , מִהְיֶה , contracted by § 77. 3. into מִהְיֶה , מִהְיֶה .

§ 196. *Paradigm of the Sixth or HOPH'HAL Species of קָטַל*.

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִיל	3
הִקְטִילְתֶּיךָ		הִקְטִילְתֶּם	הִקְטִילְתָּ		הִקְטִילְתָּ	2
	הִקְטִילְנָהּ		הִקְטִילְתָּ			1

Infinitive.

הִקְטִיל	Const.	הִקְטִיל	Abs.
-------------------	--------	-------------------	------

Future.

תִּקְטֹלְנָהּ		תִּקְטֹלְתָּ	תִּקְטֹל	3
תִּקְטֹלְתֶּיךָ		תִּקְטֹלְתֶּם	תִּקְטֹלְתָּ	2
	נִקְטֹל		אִקְטֹל	1

Imperative.

(wanting)

Participle.

מִקְטִילֹת	מִקְטִילִים	מִקְטִילָהּ	מִקְטִיל
---------------------	----------------------	----------------------	-------------------

HITHPA'HEL.

§ 197. *Preterite*. This species is formed by prefixing the syllable הִתְ to the infinitive construct of Pi'hel, adding the usual pronominal terminations to denote person, number, and gender, thus הִתְקַטֵּל , הִתְקַטְּלָהּ , &c.

§ 198. *Infinitive.* The infinitive absolute is wanting; the construct retains the form of the preterite unchanged.

§ 199. *Future.* Formed from the infinitive by prefixing the personal pronouns, e. g. יהִתְקַטֵּל, contracted by § 77. 3. into יתְקַטֵּל.

§ 200. *Imperative.* Formed from the future by rejecting the pronominal prefix of the second person, and restoring ה, e. g. fut. תִּתְקַטֵּל for תִּתְהַקֵּט, imp. תִּתְקַטֵּל.

§ 201. *Participle.* Formed from the infinitive by prefixing מ; when by § 77. 3. the preformative ה is rejected, and its vowel given to מ, e. g. מִתְקַטֵּל for מִתְהַקֵּט.

§ 202. *Paradigm of the Seventh or HITHPA'HEL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
		הִתְקַטְּלוּ		הִתְקַטְּלָה	הִתְקַטְּלָה 3
הִתְקַטְּלֹתֶיךָ	הִתְקַטְּלֹתֵם	הִתְקַטְּלוּ	הִתְקַטְּלִי	הִתְקַטְּלִי	הִתְקַטְּלִי 2
	הִתְקַטְּלוּ			הִתְקַטְּלִי	הִתְקַטְּלִי 1

Infinitive.

הִתְקַטֵּל	Const.	(wanting)	Abs.
------------	--------	-----------	------

Future.

הִתְקַטְּלֶנָּה	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	יִתְקַטְּלֶנָּה 3
הִתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלֶנָּה 2
	נִתְקַטְּלֶנָּה		נִתְקַטְּלֶנָּה 1

Imperative.

הִתְקַטְּלֶנָּה	הִתְקַטְּלוּ	הִתְקַטְּלִי	הִתְקַטְּלִי 2
-----------------	--------------	--------------	----------------

Participle.

מִתְקַטְּלוֹת	מִתְקַטְּלִים	מִתְקַטְּלָה	מִתְקַטְּלִי
---------------	---------------	--------------	--------------

Paradigm of Perfect Verbs.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הֻקְטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הֻקְטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הֻקְטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הֻקְטַלְתִּי	הִתְקַטַּלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הֻקְטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הֻקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הֻקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הֻקְטַלְנוּ	הִתְקַטַּלְנוּ

INFINITIVE.

<i>Absol.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	
<i>Constr.</i>	קָטַל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל

FUTURE.

<i>Sing.</i> 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּתְקַטְּלנה
2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

IMPERATIVE.

<i>Sing.</i> 2 m.	קָטַל	הִקְטַל	קָטַל	הִקְטַל		הִתְקַטַּל
2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	הִקְטְלִי		הִתְקַטְּלִי
<i>Plur.</i> 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	הִקְטְלוּ		הִתְקַטְּלוּ
2 f.	קָטְלנה	הִקְטְלנה	קָטְלנה	הִקְטְלנה		הִתְקַטְּלנה

PARTICIPLES.

<i>Active.</i>	קָטַל	מִקְטַל	מִקְטִיל	מִקְטַל
<i>Passive.</i>	קָטוּל	נִקְטָל	מִקְטָל	מִקְטָל

92 Kal. 141 פי 159 לנה. 194.
 2. 20 146 17 167 Kal. with Suffixes?
 3 50 151 150 199
 3 154 160

§ 203. The preceding table exhibits the entire perfect verb as inflected through all the species. In order to insure a correct pronunciation, whenever the tone-syllable, which is usually on the ultimate, occurs on the penult, it is marked by an accent ([˘]) placed on that syllable.

OPTATIVE AND POTENTIAL MODES.

Future Paragogic.

§ 204. The Hebrew Future not only declares that an action is about to happen at some period of time not yet arrived, but is also employed to intimate in addition a *desire* towards the performance of such action existing in the mind of the speaker or writer: thus אֶקְטֹל *I will or shall kill*, אֶקְטֹלָה *I wish to kill*, or *oh, that I may kill!* The latter mode shows that the action originates in the mind of the speaker, on the part of whom it expresses either strong desire for its accomplishment (and thence its use as an exclamation), or a feeling of confidence that it will be performed.

§ 205. This mode, called the Optative, is formed by adding to the future of the indicative the syllable ה־ with its directing power, by means of which the desire of the subject is more forcibly expressed as directed towards the action, e. g. אֶזְמִר *I will sing*, אֶזְמִרָה *heartily will I sing!* Ps. 9 : 3. ; וְנִשְׁלִיכָהּ נִתְקַהּ *let us break and let us cast away!* Ps. 2 : 3. Sometimes it is used to express *determination* on the part of the speaker, e. g. אֶשִׁירָה *now will I sing*, Is. 5 : 1., אֶחְלֶקָה *I will surely divide*, Ps. 60 : 8., אֶל־אֲבוֹשָׁה *I will surely not be ashamed*, Ps. 25 : 2. 31 : 2., אֶל אֶפְלָה *I will by no means fall*, 2 Sam. 24 : 14. ; see Job 9 : 27, 35. 10 : 1. It is also employed simultaneously with the imperative, for the purpose of *exhortation*, e. g. לָבוֹי רִנְּנוּהָ *come, let us sing*, Ps. 95 : 1., בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה *come, let us worship and bow down*, v. 6.

§ 206. The peculiar force of this form of the future renders it capable of being employed in those cases only where the speaker is himself the performer or one of the performers of the action, viz. in the first person singular and plural. In a very few instances its use is extended to the third person, e. g. יִהְיֶשָׁה *oh, that he may hasten*, Is. 5 : 19. ; and as a simple assertion, וַתִּעַנְּבָה *and she doted*, Ezek. 23 : 20. Occasionally we find ה־ for הָ, e. g. וַאֲקַרְאָהּ 1 Sam. 28 : 15., יִדְשָׁנָה Ps. 20 : 4.

§207. 1. The paragogic ה is sometimes also affixed to the imperative, for the purpose of softening the *command* into a warm and anxious request, its force answering in such case to the English *I pray*, e. g. עיר *awake*, עירה *awake, I pray thee*, Ps. 59 : 5., הִקְיָצָה *id.* v. 6. ; so שָׁמְעָה *hear, I pray*, הִקְשִׁיבָה *id.* Ps. 61 : 2., קוּמָה *oh, arise!* Ps. 3 : 8.

2. When ה paragogic is affixed to the future, it occasions the rejection of the preceding vowel, if it be a mutable one, by § 103. 2. *a.*, thus אֶזְמַרְהָ, אֶזְמַרְהָ. When affixed to the imperative Kal of perfect verbs, if the second radical has *ō*, this vowel is shortened and shifted back to the first (§ 103. 2. *b.*), e. g. שָׁמַרְהָ, שָׁמַרְהָ 1 Chron. 29 : 18. ; those which have *ā* reject it, and then, on the concurrence of two Sh'was, the first is changed into *ī* (§ 104. 1. *a.*), e. g. שָׁכַבְהָ, שָׁכַבְהָ Gen. 39 : 7, 12. for שָׁכַבְהָ.

Future Apocopate.

§ 208. When the Future expresses a *wish* or *command*, or is connected with the succeeding word by Makkeph, it is enounced with greater brevity than usual: in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation (§ 163); and in the latter, in consequence of its close connection with the following word, which causes it to lose the accent that enabled the ultimate long vowel to form a mixed syllable (§ 70).

§ 209. This contraction of the regular form of the verb from the first of the above causes, appears in the following ways, according to the nature of the several classes of verbs.

1. In the perfect verb it occurs only in the Hiph'il species, whose ultimate vowel *ī* is changed into its modification *ē*, e. g.

Hiph. fut. יִקְטִיל, apoc. יִקְטֵל; fut. יִבְרִיחַ, apoc. יִבְרֵחַ.

2. In verbs ע"י this contraction takes place in both Kal and Hiph'il; in the former *ū* is changed into *ō*, e. g.

Kal fut. יִקָּם, apoc. יִקֵּם; fut. יָמוּת, apoc. יָמוֹת.

In Hiph'il of these as of the perfect verbs, *ī* is changed into *ē*, e. g.

Hiph. fut. יִקָּם, apoc. יִקֵּם; fut. יָמוּת, apoc. יָמוֹת.

3. In verbs ל"ה every species is subjected to a change. In Kal this consists in eliding the ultimate radical ה, and shifting back the vowel

of the second radical to the first, when this latter is destitute of one, e. g.

Kal fut. יִגְלֶה, apoc. יָגַל; fut. יִרְאֶה, apoc. יָרָא.

In Pi'hel ה rad. is rejected together with the preceding vowel, e. g.

Pi'hel fut. יִגְלֶה, apoc. יָגַל; fut. יִכְלֶה, apoc. יָכַל.

In Hiph'hil ה is rejected, and (ו) given also to the preformative, e. g.

Hiph. fut. יִגְלֶה, apoc. יָגַל; fut. יִרְמֶה, apoc. יָרַם.

§ 210. According to the peculiar signification of the future apocope, its use is restricted mostly to the third person, to intimate a *wish* for the performance of an action by such person, e. g. יְהִי אֹר *may light exist, may there be light*, Gen. 1 : 3., יְהוָה בֵּינִי וּבֵינָהּ *the Lord watch between me and thee*, 31 : 49. It is also frequently employed with the negative particle אַל to express *dissuasion*, e. g. אַל יִשָּׁט *may it not wander*, Prov. 7 : 25.; and likewise in the second person, e. g. אַל תְּהִי *do not be*, 3 : 7., אַל תֵּרָץ *let not go*, 4 : 13.; seldom with לא, e. g. לֹא תִסָּק *it shall not continue*, Gen. 4 : 12.; once in the first person, as a direct negation, viz. לֹא אִסָּק *I will not continue*, Deut. 18 : 16.*

* The Arabic, which of all the Shemitish dialects is distinguished by the greatest fullness of inflection, and consequent definiteness of expression, exhibits the above with other varieties in the meaning of the verb in a much more marked and uniform manner. In that language, as in Hebrew, the verb has but two tenses, a preterite and a future; this latter, however, is inflected in three different ways besides the primary form, for the purpose of indicating those modifications of the simple idea, and those relations which actions bear to one another, which in the Indo-European languages are signified by the different modes. They are as follows :

1. The *Conjunctive* is formed by changing the final (ة) of the indicative into (َ), and eliding the affirmative ن, e. g. ind. يَقْتُلُ, conj. يَقْتُلْ; ind. يَقْتُلِينَ, conj. يَقْتُلِي. It is used in general to represent an action as the *purpose* or *design* of another action.

2. The *Conditional* is formed from the preceding by rejecting the final (َ), e. g. conj. يَقْتُلْ, cond. يَقْتُل. It is most frequently employed in hypothetical sentences, to express an action as the *condition* or *consequence* of the performance of another action.

3. The *Emphatic* is formed by adding to the simple future a double or single ن, e. g. ind. يَقْتُلْ, emph. يَقْتُلُنْ or يَقْتُلُن. It is employed chiefly in *wishing, requesting, or forbidding*.

§ 211. The same shortening of the ultimate vowel and elision of ה final are caused by a following Makkeph, e. g. יִקְרָא לְךָ Is. 6 : 8., יִקְרָא לְאֹרִי Job 3 : 9. And, as ׀ conversive when prefixed to the future has the effect of drawing the accent further back towards the commencement of the word, the reception of this particle generally results in a similar contraction of the final vowel (§§ 215, 216), e. g. יִיבְדֵּל, יִבְדֵּל; יִכְבֵּל, יִכְבֵּל. When the penult of the apocopated form is a simple syllable, in which case it has the preference in taking the accent (§ 57. 4.), the ultimate is frequently still further shortened, e. g. fut. יוֹסֵף, apoc. יוֹסֵף, conv. יוֹסֵף; apoc. יֵשׁ, conv. יֵשׁ; apoc. יָקָם, conv. יָקָם; apoc. יָרָא, conv. יָרָא.

WAV CONVERSIVE FUTURE.

§ 212. In addition to the two absolute tenses, Preterite and Future, which the Hebrew verb exhibits, there is also a relative past, or Imperfect tense, which is very appropriately framed by prefixing to the future the principal letter ׀ of the verb of existence הָיָה = הָיָה; thus יִקְטֹל *he will kill*, יִקְטֹל *and he was killing, he killed*; and as this particle in a manner *converts* the future into a preterite, it has received the name of *Wav Conversive* (וַיְהִי־הוּא).

§ 213. Although this mode of forming a new tense may appear at first sight arbitrary in the extreme, a consideration of its precise force will show us that its construction is both natural and highly ingenious. The imperfect or historical tense differs from the preterite, inasmuch as by the latter an event is merely stated *to have taken place* at some previous point of time; but when using the former, the speaker goes back in imagination to that period in which the action designated *was being performed*, and expresses himself accordingly, even though intending to convey the idea that it has already been brought to a close: thus in the phrase, *I saw a man who was writing a letter*, nothing is said about the completion of the act of writing, although that may have taken place long before; it is asserted only that at a period antecedent to that in which the statement is made, the act *was* in the course of performance. Accordingly the Hebrew imperfect is very properly compounded of a fragment of the verb הָיָה *he or it was, there was*, by means of which the mind of the auditor is transported into the past, and the future of the verb denoting the action, which future, as shown in the Syntax (§ 964. 2.), is frequently employed as

3. The same is the case in the future of the Niph'al species, where also the ultimate vowel is long, e. g. **יִצְאָה, יִצְאָה**; and in future P'hel when the second radical is a letter incapable of receiving Dagghesh, and the preceding syllable is consequently simple, e. g. **יִבְרָךְ, יִבְרָךְ**.

4. But if the penult is a mixed or the ultimate a simple syllable, the accent remains on this latter, whose vowel accordingly retains its length, e. g. **יִשְׁפֹּת, יִשְׁפֹּת**; **יִתֵּן, יִתֵּן**; **יִקְבֹּץ, יִקְבֹּץ**; **יִצֵּא, יִצֵּא**; **יִבְרָךְ, יִבְרָךְ**; **יִצְאָה, יִצְאָה**; **יִבְרָךְ, יִבְרָךְ**; **יִבְרָךְ, יִבְרָךְ**; **יִבְרָךְ, יִבְרָךְ**.
 § 216. In future Hiph'hil, although the accent remains with the ultimate on receiving ׀ conversive, the vowel (ִ) of this syllable is changed into (ֵ), e. g. **יִבְרֹךְ, יִבְרֹךְ**; **יִבְרֹךְ, יִבְרֹךְ**; **יִבְרֹךְ, יִבְרֹךְ**; **יִבְרֹךְ, יִבְרֹךְ**.

§ 217. 1. If the third radical is ה, which in the future always rests in (ִ) (see § 438. 3.), on taking ׀ conversive, this short vowel is rejected, and likewise the final ה, which by the rejection of the preceding vowel is rendered entirely inaudible, e. g. **יִצְוֶה, יִצְוֶה**; **יִבְרֹךְ, יִבְרֹךְ**. Or else the ה is rejected and (ִ) shifted to the first radical, e. g. **יִבְרֹךְ, יִבְרֹךְ**; in the verbs **יִחַד** and **יִחַד**, the (ִ) on being thus shifted back is changed into (ֵ) the homogeneous vowel of the following ׀, and the euphonic vowel given to the preformative (§ 162) is rejected as being now superfluous, thus **יִחַד, יִחַד**; **יִחַד, יִחַד**.

2. In the sec. and third pers. fem. plur. also the ה of the affirmative נָה is elided on the reception of ׀ conversive, e. g. **תִּשְׁקֹנֶה, תִּשְׁקֹנֶה** Gen. 19: 33, 35., **תִּחַרְרֶנּוּ** v. 36., **תִּחַרְרֶנּוּ** Ex. 1: 17., **תִּחַרְרֶנּוּ** ib. If, however, the penult is a mixed syllable, ה generally remains, e. g. **תִּחַרְרֶנּוּ, תִּחַרְרֶנּוּ** Gen. 24: 61.; in a very few instances it is omitted, e. g. **תִּחַרְרֶנּוּ** Ex. 1: 19.

WAY CONVERSIVE PRETERITE.

§ 218. As the Future tense becomes a Preterite by means of a prefixed ׀ accompanied by the vowel (ִ), the Preterite is converted into a relative Future on receiving the same letter without a vowel, which is distinguished from simple ׀ conjunctive by its power of removing the accent of the preterite of perfect verbs from the penult syllable to the ultimate, e. g. **קָטַלְתָּ** *thou hast killed*, **וְקָטַלְתָּ** *and thou shalt kill*.*

* We may suggest that the reason why the accent is transferred to the last syllable instead of being carried back as in the future, or even allowed to retain its original position on the penult, is that it may give greater prominence to the affixed pronoun denoting the subject of the verb, and thus produce a degree of resemblance to the future proper. See § 162, note.

§ 219. 1. The chief and indeed the only force of γ conversive preterite may be affirmed to consist in its quality of *conjunction*; since it seldom occurs unless preceded in the same phrase by a future proper or an imperative, in which case its sole office appears to be to connect the simple meaning of the verb, which is expressed by the preterite (see § 160), with what precedes, showing that the accessory idea of *futurity* or *command* is to be attributed also to the verb thus connected:

a. with a future, e. g. *אֲלֶיךָ אֵת וְנָתַן לְךָ אֵת* when a prophet shall arise in the midst of thee, and (shall) give thee a sign, Deut. 13 : 2.; or a participle with a future signification, e. g. *הִנְנִי מְעִירָם* behold I (am) about to raise them out of the place whither ye have sold them, and (will) return your deed upon your own head, Joel 4 : 7.; and, *b.* with an imperative, e. g. *וְאָמַרְתָּ לֵךְ* go thou and say, Is. 6 : 9., *וְהָאָזְנוּ* tremble and hear, 8 : 9.; or an infinitive used as an imperative, e. g. *וְאָמַרְתָּ הֵלֵךְ* go and say, Jer. 39 : 16., and thus very frequently.

2. It is also prefixed to a preterite signifying *command*, where the expression *לֵךְ* or *הֵלֵךְ*, indicating command or entreaty to do that intimated by the ensuing verb, is omitted, and left to be supplied by the reader, e. g. *וְהָיִיתָ לְאִישׁ וְהִזְקַתָּ* and be strong and show thyself a man, 1 Kings 2 : 2, 3.

§ 220. The only change produced by the procession of the accent in this form is, that when the second radical has Hholem (§ 133), which can now no longer form a mixed syllable, it is changed into its corresponding short vowel Kamets Hhatuph, e. g. *וְיָבֹלֶת, וְיָבֹלֶת*.

REMARKS ON THE PERFECT VERBS.

KAL.

Preterite.

§ 221. *Third pers. masc. sing.* 1. The second radical letter retains its \bar{a} in all those persons of the preterite in which the third is destitute of a vowel, except in a few instances, where \bar{i} or \bar{e} is taken instead, e. g. *יִרְשָׁתָם* Deut. 4 : 1, 22. 11 : 8, 23. 19 : 1. 30 : 5. Josh. 1 : 15., *יִלְךְתִּיה* Num. 11 : 12. Jer. 2 : 27. 15 : 10. Ps. 2 : 7., *שָׁאֲלִיתִי* Judg. 13 : 6. 1 Sam. 1 : 20.; *שָׁאֲלָתָם* 1 Sam. 12 : 13. Job 21 : 29.

2. *a.* Neuter verbs whose second radical has \bar{e} (see § 134) change this vowel into \bar{a} in the other persons (191. 2. c.), e. g. *זָכַרְתִּי* 1 Sam. 12 : 2.,

דַּחַץ, דַּחַץ Deut. 21 : 14. *b.* Those which have *o* retain it throughout, thus קָטַח, קָטַח Gen. 32 : 11., רָחַל, רָחַל Gen. 30 : 8. Judg. 8 : 3. Ps. 40 : 13.; except that when the accent is removed to the affirmative on account of a prefixed *ו* conversive, or of a pronominal suffix, it is shortened into *o* (§ 220), e.g. רָחַל, רָחַל Ex. 18 : 23., רָחַל Ps. 13 : 5.

§ 222. *Third pers. fem.* The ה of this person is occasionally hardened into ח (§ 73. 2. *d.*), e.g. אָזַח Deut. 32 : 36. for אָזַח.

§ 223. *Sec. pers. masc.* Sometimes the complete termination of אָחַ is affixed to the root, e.g. בִּינְחָה Ps. 8 : 4., הִעֲמִיחָה 30 : 8., הִרְעִיחָה 60 : 4., נָחָה Deut. 14 : 25., בְּנָחָה Mal. 2 : 14., נִפְלָחָה 2 Kings. 14 : 10. Once the whole pronoun is placed before the verb, יָגֵר אָחָה Jer. 22 : 25. for יָגֵר אָחָה = יָגֵר אָחָה.

§ 224. *Sec. pers. fem.* Here in like manner the full termination of the separable pron. אָחִי is sometimes added, e.g. דְּבִרְתִּי Jer. 3 : 5., לְפִדְתִּי 13 : 21. Ruth 3 : 3, 4. In Syriac the א is regularly written, thus מִלְכָּא; in Arabic the affirmative تَتَلِّ takes the vowel (), thus تَتَلِّ.

§ 225. *First pers. com.* According to the analogy of the other persons, the first should be formed by affixing the principal consonant or vowel of the pronoun of the first person to the root of the verb; but this would give either קָטַח or קָטַח, meaning *he killed me* or *my killing*. Hence, to avoid ambiguity, the ה of the preceding person is here retained, to which is added the characteristic vowel of the first person, thus קָטַח. And this we find to be the case not only in Hebrew, but likewise in all the other Shemitish tongues, e.g. Chald. 2 pers. קָטַח 1 pers. קָטַח, Syr. מִלְכָּא מִלְכָּא, Arab. تَتَلِّ تَتَلِّ, Eth. ገጠጠጠ. There are however still to be discovered some indications of the purely analogical mode of formation, as אָחַ Job 9 : 27. for אָחַ and perhaps אָחַ for אָחַ Job 34 : 36., which form is most frequently used in Rabbinic Hebrew. The verb in the infinitive followed by the entire pronoun likewise occurs, viz. שָׁבַח אָחִי Eccl. 4 : 2. for שָׁבַח אָחִי.

§ 226. *Third pers. plur.* The full form of this person would be קָטַח (see p. 89.); but as the same letter is used as the suffix of the accusative third pers. plur., ח is changed for the purpose of contradistinction into ך, e.g. אָכַח Is. 26 : 16., רָדַח Deut. 8 : 16. As however this ך is not necessary to perspicuity, it is almost always rejected; so that for the characteristic of the third pers. plur. we have in general ך alone, thus קָטַח. In a few instances an otiant א is added to the plur. term., e.g. הִלְכִּיא Josh. 10 : 24., אָבַח Is. 28 : 12., רָשָׁח Jer. 10 : 5.;

which is always the case in Arabic, thus **قَتَلُوا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **ה**, like the *see pers. masc. sing.*, e. g. **הַשִּׁלְחָנָה** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite: thus in active verbs, whose second vowel in the preterite is **a**, the future takes its modification **o**; and in neuter verbs, whose principal vowel is **e** or **o**, the future takes their intermediate **a**, e. g. **יִגְדֵל**, **יִגְדַל**, **יִזְקֵן**, **יִזְקַן**; **יִקְטֵל**, **יִקְטַל**.

2. We meet also with some active verbs which retain **a** in the future, e. g. **יִלְבֹּשׁ** Lev. 6 : 3., **יִדְבֹּק** Jer. 13 : 11. Others have alternately **o** and **a**, e. g. **יִחַשְׁבֹּחַ** Ex. 23 : 12. Lev. 26 : 35., **יִחַשְׁבֹּחַ** v. 34.; **יִחַשְׁבֹּחַ** Job 40 : 17., **יִחַשְׁבֹּחַ** Ps. 37 : 23. 147 : 10.; **יִבְגֹּד** Mal. 2 : 15., **יִבְגֹּד** v. 10. And in a few instances **ū** occurs, viz. **יִשְׁפֹּטוּ** Ex. 18 : 26., **יִחַשְׁבֹּחַ** Ruth 2 : 8., **יִחַשְׁבֹּחַ** Prov. 34 : 1., like the Syriac **ܝܡܠܝܢ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5 : 29. for **יִשְׁאַג**; so **יִחַשְׁבֹּחַ** Ezek. 44 : 24., **יִחַשְׁבֹּחַ** Prov. 2 : 7.; the same is the case in Pi'hel, e. g. **יִחַשְׁבֹּחַ** Ezek. 43 : 26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִחַשְׁבֹּחַי** Ruth 2 : 8, 21. 3 : 4, 18., **יִחַשְׁבֹּחַי** 1 Sam. 1 : 14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **נָה** to the third pers. masc. sing., e. g. **יִחַשְׁבֹּחַנָה** Gen. 30 : 38., **יִחַשְׁבֹּחַנָה** 1 Sam. 6 : 12., **יִחַשְׁבֹּחַנָה** Dan. 8 : 22.; and once the term. of the third pers. m. plur. is retained, e. g. **יִחַשְׁבֹּחַנָה** Ezek. 37 : 7. for **יִחַשְׁבֹּחַנָה**.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hho-lem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **יָהּ**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into **o**, e. g. **לְיִחַשְׁבֹּחַ** Gen. 1 : 30., **לְיִחַשְׁבֹּחַ** Ex. 29 : 29., **לְיִחַשְׁבֹּחַ** 30 : 18., **לְיִחַשְׁבֹּחַ** Lev. 15 : 32.; sometimes into **ū**, e. g. **לְיִחַשְׁבֹּחַ** Ezek. 16 : 5.; and occasionally into **i**, e. g. **לְיִחַשְׁבֹּחַ** Deut. 1 : 27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ה (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. הִקְטֹל, imp. קְטֹל; fut. תִּלְבַּשׁ, imp. לְבַשׁ; fut. תִּשְׁכַּב, imp. שְׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *o* on the sec. radical take *o* on the first, e. g. שְׁמֹר, שְׁמָרָה, Ps. 25 : 20.; and those which had *a* on the second take *i* on the first, e. g. שְׁכַב, שְׁכָבָה, Gen. 39 : 12., שְׁלַח, שְׁלַחָה 43 : 8. And sometimes, though seldom, the contrary, e. g. מְכַר, מְכָרָה, Gen. 25 : 31., קָרַב, קָרְבָה, Ps. 69 : 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שְׁמַעַן, שְׁמַעְנָה, Gen. 4 : 23. for קְרָאֵן, קְרָאֵנָה Ex. 2 : 20. for קְרָאֵנָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. תּוֹמִיךָ Ps. 16 : 5., יוֹסֵף Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָקַן, זָקֵל both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding ה, frequently takes instead its harder cognate ה with (ַ), e. g. קֹטֶלֶת.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. אֶחָזֵץ *grasping, holding*, Cant. 3 : 8., בִּטְחוּ *trusting*, Ps. 112 : 7.

NIPH'HAL.

Future.

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (ַ) for (ֶ), e. g. תִּרְמַסְנָה Is. 28 : 3., תִּשְׁגְּלָנָה Zech. 14 : 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (ֶ), which without the accent

cannot form a mixed syllable, is shortened into its corresponding (), e. g. יִכְשֹׁל בָּהּ Ezek. 33 : 12., יִנְחֹן לָהּ Esth. 5 : 6. *b*. Sometimes, though but rarely, () is changed into (), e. g. הִעֲזֹב אֶרֶץ Job 18 : 4.; and this also takes place when the verb has *ṣ* conversive, and the pause-accent is on the ultimate (see § 108), e. g. וַיִּנְמָל Gen. 21 : 8., וַיִּנְפֹּשׂ Ex. 31 : 17., וַיִּנְאֹשׁ 2 Sam. 12 : 15.

3. The *ā* of the first pers. future has sometimes *ī*, in order by means of this shortest vowel to express the dagheshed letter with greater distinctness, thus אֶשְׁבֵּעַ Gen. 21 : 24., אֶמְלֹט 1 Sam. 27 : 1. 20 : 29. Is. 1 : 24.; and regularly in verbs פִּי, where it is most required (see § 68).

Infinitive and Imperative.

§ 236. The infinitive absolute appears for the most part with ה prosthetic, e. g. הִנָּחַן Jer. 32 : 4., הֶאֱכַל Lev. 7 : 18. And this form occurs instead of the construct, e. g. הִנָּדָה Ps. 68 : 3. for הִנְדָּה. Once in the inf. constr. *ā* is found in place of the preformative ה, viz. אֶדְרֹשׁ Ezek. 14 : 3. In the infinitive and imperative as well as the future, the accent is retracted to the penultimate syllable on being immediately followed by another accent (§ 60); and in consequence the ultimate vowel is shortened, e. g. inf. הִסְתָּר שָׁם Job 34 : 22., הִנָּחַן דָּת Esth. 8 : 13.; imp. הִלָּחֵם Judg. 9 : 38.

Participle.

§ 237. The second radical is sometimes found with long *o*, especially when the first is a guttural causing the preformative to take *a*, e. g. נִהְיוּ Esth. 8 : 8., נִהְיוּהוּ 9 : 1.

PIHEL.

Preterite.

§ 238. In a few instances *ā* is taken for the vowel of the second radical instead of *e*, e. g. לָמַד Eccl. 12 : 9., אָבַד 2 Kings 21 : 3. Lam. 2 : 9., נָדַל Josh. 4 : 14. Esth. 3 : 1. Ps. 22 : 25.; and sometimes *e*, e. g. כָּבַס Lev. 13 : 6. (which is found only twice with *e*, viz. Gen. 49 : 11. and 2 Sam. 19 : 25.); דָּבַר Gen. 35 : 13. Ex. 24 : 3, 7. Deut. 12 : 20.; once נָשָׂה Gen. 41 : 51. for נִשְׂאָה, probably to correspond with its derivative מְנַשֶּׂה. In the verb צָמַח we once find the last syllable repeated for emphasis' sake, thus צָמַחְתִּינִי Ps. 68 : 17. for צָמַחְתִּינִי.

Infinitive.

§ 239. The form of the infin. absol. is קָטַל, though not of frequent occurrence; the following examples may be cited: יָסַר Ps. 118: 18., רָפָא Ex. 21: 19., קָנָא 1 Kings 19: 14. In the constr. the first rad. has sometimes though seldom *i* for *a*, e. g. חָלַץ Lev. 14: 43. (which however may be taken as the preterite, with אָשַׁר understood), נָאץ 2 Sam. 12: 14., דָּבַר Hos. 1: 2.

Infinitive, Future, and Imperative.

§ 240. All these when followed by Makkeph, or connected to the succeeding word by an accent, shorten the final *e*. *Inf.* דָּבַר Is. 36: 11. Jer. 9: 4., קָדַשׁ Ex. 13: 2. *Imp.* Once the imperative takes *ā* instead, viz. פָּלַג Ps. 55: 10. *Fut.* יִדְבָּר Ps. 145: 21.; the fut. of הָחַל is formed like that of שָׁ gutt., e. g. יִהְיֶה Jer. 9: 4.

PU'HAL.

Preterite.

§ 241. In some instances the first rad. takes *δ* for *ū*, e. g. כָּלַי Ps. 72: 20. for כָּלַי, כָּסַר Ps. 80: 11., כָּרַת Ezek. 16: 4., שָׁדָד Nah. 3: 7. The cases in which *ū* is found, as יִחַד Judg. 13: 8. 18: 29. Job 5: 7., זִנָּה Ezek. 16: 34., הִחַל Ps. 78: 63., are to be looked upon as mere orthographical variations, as is shown by the retained Dagghesh; (י) being written for (י), as, on the contrary, (י) is found occasionally for (י). See note to § 100. 1.

Participle.

§ 242. Here, as in the preterite, *δ* is sometimes used for *ū*, e. g. מִאָּדָם Nah. 2: 4. Ex. 23: 5. The characteristic מ is occasionally omitted, e. g. לָקַח for מִלְּקַח 2 Kings 2: 10. Is. 54: 11. Ezek. 26: 17. Hos. 1: 6., מִיִּקְשִׁים for מִיִּקְשִׁים Eccl. 9: 12. (some of which however may be considered as the third pers. pret. with an ellipsis of the rel. pron. אֲשֶׁר). And once the third radical is doubled instead of the second, viz. אָמַל Ps. 6: 3. for אָמַל; though this likewise may be construed as a preterite with the omission of אֲשֶׁר.

HIPH'HIL.

Preterite.

§ 243. The characteristic prefix ה of this species has in some instances *z* instead of its appropriate vowel *i*, e. g. הַכְלַמְנִי 1 Sam. 25 : 7. ; this obtains mostly in verbs לָה, e. g. הִגְלָה Jer. 29 : 1. Esth. 2 : 6. The vowel *i* is retained under the second radical in the first pers. with a suffix, e. g. הִשְׁאַלְתִּיהוּ 1 Sam. 1 : 28., and thus also in Kal, שְׁאַלְתִּיהוּ Judg. 13 : 6. In some few cases א is irregularly taken for the char. ה (as *vice versâ* ה for א in the Aph'el species in Chaldee), e. g. אֶנְאַלְתִּי Is. 63 : 3. for הֶנְאַלְתִּי ; and so in Hithpa'el, e. g. אֶתְחַבֵּר 2 Chr. 20 : 35. for הֶתְחַבֵּר. In the verb זָנַח both letters are taken, e. g. הֶאֱזַנְתִּיהוּ Is. 19 : 6. Once ה is hardened into ת, viz. תִּהְיֶה Hos. 11 : 3.

Infinitive.

§ 244. The infinitive absolute takes for its second vowel either (ְ) or (ִ), e. g. הִשְׁכַּם Jer. 7 : 13., הִשְׁכַּל Prov. 1 : 3. 21 : 16., הִשְׁמַד Is. 14 : 23. ; הִשְׁכִּים Jer. 44 : 4. In a few cases א is prefixed for ה, as אֶבְרָךְ Gen. 41 : 43. On receiving a preposition, ה may be retained, e. g. בְּהַקְחִיל Num. 10 : 7., לְהַשְׁלִיךְ Eccl. 3 : 5. ; or omitted (§ 77. 3.), e. g. לְחַלֵּק Jer. 37 : 12. for לְהַחְלִיק, לְהִאָחֵם Deut. 1 : 33. for לְהִרְאָחֵם. We occasionally find the construct also with (ְ), e. g. הִתְחַלֵּל Deut. 32 : 8. In a few instances ה characteristic retains the *i* of the preterite, e. g. הִשְׁמִדָה Deut. 7 : 24., הִקְצִית Lev. 14 : 43.

Future.

§ 245. In the apocopated form the ultimate vowel (ִ) is changed into (ְ) (§ 209. 2.), e. g. יִחְזֹק Is. 27 : 5., יִשְׁרֹשׁ v. 6. The same contraction takes place on the reception of ו conversive (§ 216), e. g. וַיִּשְׁכַּם Gen 22 : 3., וַיִּתְּשֵׁלָה 21 : 15. 2 Kings 4 : 41. ; and when this is followed by Makkeph, (ְ) is still further shortened into (ֶ), thus וַיִּשְׁלַח־שֵׁם 2 Kings 2 : 21., וַיִּתְּחַקֵּבֵי 4 : 8. In the third pers. plur. the vowel of the second radical is sometimes rejected altogether, e. g. יִרְדְּכוּ Jer. 9 : 2., יִרְבְּקוּ 1 Sam. 14 : 22. 31 : 2.

Imperative.

§ 246. When the third radical has no vowel of its own, the (ִ) of the second is changed into (ְ), e. g. וַיִּשְׁקֹט Is. 7 : 4., וַיִּנְחַם v. 11.,

הַחֹזֵק Ps. 35 : 2.; and this again into *z* when connected with the following word by Makkeph, e. g. הַעֲבֹר 2 Sam. 24 : 10., הַזִּקְךָ Job 22 : 21.

Participle.

§ 247. The participle sometimes takes (..) for (י-), e. g. מִסְתַּחֵר Is. 53 : 3., מוֹצֵא Ps. 135 : 7.; and occasionally in the plural (י-) is rejected, and the second radical takes Sh'wa, e. g. מְחַלְמִים for מְחַלְמִים Jer. 29 : 8., so מְחַלְלִים Zech. 3 : 7., מְעַזְרִים 2 Chron. 28 : 23.

HOPH'HAL.

Imperative.

§ 248. Twice we find the imperative in Hoph'hal, viz. הִשְׁכַּח Ezek. 32 : 19., הִסָּח Jer. 49 : 8.

Participle.

§ 249. Once ה is retained after the participial prefix מ, viz. מְחַקְעוֹת for מְחַקְעוֹת Ezek. 46 : 22.

HITHPA'HEL.

§ 250. In the verb פָּקַד the first radical takes (י) for (א), and consequently Daghdesh is omitted in the second, e. g. הִתְפַּקְדִּי Judg. 20 : 15, 17.; in this verb also the ה of the preformative takes the vowel *o* as in Hoph., to give to this species a passive signification, e. g. הִתְפַּקְדִּי Num. 1 : 47. 2 : 33. 26 : 62.; and in some other verbs it takes *u*, the ה being assimilated to the following letter, which is signified by an inscribed Daghdesh (§ 151. 3.), e. g. הִכְבֵּס Lev. 13 : 55, 56. for הִתְכַּבֵּס, so הִשְׁמָאָה Deut. 24 : 4., הִדְשֵׁנָה Is. 34 : 6. The second radical has occasionally *i* for *a*, e. g. הִתְגַּדְּלִיתִי Ezek. 38 : 23. for הִתְגַּדְּלִיתִי, הִתְקַדְּשִׁיתִי, so הִתְקַדְּשִׁיתֶם Lev. 11 : 44.; and often in preterite, future, and imperative, *a* for *e*, e. g. הִתְאַפַּח Deut. 1 : 37., הִתְקַדַּשׁ Josh. 3 : 5., הִתְחַזַּק 2 Chron. 13 : 7. 15 : 8., הִתְחַכַּם Eccl. 7 : 16., יִתְיַצַּב and יִתְיַצֵּב Prov. 22 : 29.; and in pause *a*, e. g. הִתְאַזַּר Ps. 93 : 1., יִתְאַבֵּל Ezek. 7 : 12, 12.

CHAPTER IV.

IMPERFECT VERBS.

§ 251. ACCORDING to the paradigm of **שָׁפַח** are conjugated nearly all Hebrew verbs whose three radicals are perfect letters (§ 7), and which we have therefore termed *perfect* verbs. But there are also a number of verbs which exhibit certain peculiarities of inflection, caused for the most part by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum *usus est tyrannus* is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied are all susceptible of explanation as the necessary consequences of the nature of the letters entering into their composition. According to these peculiarities we shall divide them into the three following classes:

CLASS I. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

CLASS II. Verbs one of whose radicals (generally the liquid **י**) is rejected.

CLASS III. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, and those whose second and third radicals are alike.

CLASS I.

VERBS UNDERGOING A VOWEL CHANGE.

§ 252. The verbs of this class are those whose root contains a guttural letter, whence they are called *Guttural Verbs*. We may here briefly recapitulate the chief peculiarities of the letters which give a name to these verbs; they are as follows: 1st, a preference for the simple vowel *a* of their own organ (§ 84. 1. *a*.); 2d, their taking for

the most part compound instead of simple Sh'wa (§ 84. 2.); 3d, an incapability of being reduplicated in pronunciation, in consequence of which they do not receive Daghest forte (§ 84. 3.); 4th, the reception of Pattahh furtive at the end of a word or syllable when preceded by a heterogeneous vowel (§ 84. 1. b.).

§ 253. These verbs are of three kinds :

1. Those whose first radical is a guttural, termed Verbs **ב** Guttural.
2. Those whose second radical is a guttural, termed Verbs **ג** Guttural.
3. Those whose third radical is a guttural, termed Verbs **כ** Guttural.

1. Verbs whose First Radical is a Guttural.

Verbs **ב** Gutt. (בָּמַד).

KAL.

§ 254. *Preterite.* There is no deviation in the singular number or in the first or third pers. plural, where the guttural is accompanied by its homogeneous vowel *a*; but in the sec. pers. plur. the rule § 84. 2. applies, thus בָּמַדְתָּ, בָּמַדְתֶּם.

§ 255. *Infinitive.* In like manner the infinitive absolute has *a* under the first radical, and in the construct state compound Sh'wa, thus בָּמַדְתָּ for בָּמַדְתָּ.

§ 256. *Future.* Here the preformative takes the homogeneous vowel of the compound Sh'wa of the infinitive construct (§ 84. 2), thus בָּמַדְתָּ for בָּמַדְתָּ. In those persons where the second radical also has Sh'wa, the (,) of the compound is rejected, in order to prevent the concurrence of two movable Sh'was (§ 104. 1. c.), e. g. בָּמַדְתָּ for בָּמַדְתָּ.

§ 257. *Imperative.* Regularly formed from the future.

§ 258. *Participle.* As the first vowel *o* is the characteristic of the act. part. (§ 164), it is retained, although not so consonant to the nature of the guttural as *a*.

NIPH'HAL.

§ 259. *Preterite.* As the guttural in consequence of the weakness of its sound cannot terminate a mixed syllable with *i*, this vowel, which on account of its extreme brevity must necessarily be followed by a consonant in the same syllable, is changed into its longer cognate vowel *ē*, the guttural taking the corresponding compound Sh'wa, thus

נֶעֱמַד for נֶעֱמַד (see § 84. 2.). Here also, as in fut. Kal, when the second radical also has Sh'wa, the () of the compound is dropped by § 104. 1. c., thus נֶעֱמַד for נֶעֱמַד.

§ 260. *Infinitive.* As the guttural cannot receive Daghesth forte, the ϵ of ה prosthetic is lengthened into ϵ , thus הֶעֱמַד (§ 84. 3.).

§ 261. *Fut., Imp., and Part.* Regularly formed from preterite and infinitive.

PI'HEL AND PU'HAL.

§ 262. As in these species of verbs ה guttural there is nothing to interfere with the peculiarities of the guttural letter, they are inflected in every respect like those of קָטַל.

HIPH'HIL.

§ 263. *Preterite.* Here the preformative takes (), and the guttural (), as in Niph'hal, thus הֶעֱמַד for הֶעֱמַד (§ 84. 2.).

§ 264. *Infinitive.* The guttural receives (), to correspond to the preceding (), thus הֶעֱמַד for הֶעֱמַד.

§ 265. *Fut., Imp., and Part.* All regularly formed.

HOPH'HAL.

§ 266. The guttural takes () throughout, on account of the preceding () (§ 84. 2.); with the exception of those persons of the preterite and future in which the second radical has Sh'wa, where the () of the compound Sh'wa is rejected, as in Niph'hal (§ 259).

HITHPA'HEL.

§ 267. Formed regularly from Pi'hel.

Paradigm of Verbs ה Guttural.

	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
PRETERITE.							
<i>Sing.</i> 3 m.	עָמַד	נָעַמַד	עָמַד	עָמַד	הָעָמִיד	הָעָמַד	הִתְעָמַד
3 f.	עָמְדָה	נָעַמְדָה			הָעָמְיִדָה	הָעָמְדָה	
2 m.	עָמַדְתָּ	נָעַמַדְתָּ	&c.	&c.	הָעָמַדְתָּ	הָעָמַדְתָּ	&c.
2 f.	עָמַדְתְּ	נָעַמַדְתְּ			הָעָמַדְתְּ	הָעָמַדְתְּ	
1 c.	עָמַדְתִּי	נָעַמַדְתִּי			הָעָמַדְתִּי	הָעָמַדְתִּי	
<i>Plur.</i> 3 c.	עָמְדוּ	נָעַמְדוּ			הָעָמְדוּ	הָעָמְדוּ	
2 m.	עָמַדְתֶּם	נָעַמַדְתֶּם			הָעָמַדְתֶּם	הָעָמַדְתֶּם	
2 f.	עָמַדְתֶּן	נָעַמַדְתֶּן			הָעָמַדְתֶּן	הָעָמַדְתֶּן	
1 c.	עָמַדְנוּ	נָעַמַדְנוּ			הָעָמַדְנוּ	הָעָמַדְנוּ	
INFINITIVE.							
<i>Absol.</i>	עָמֹד	הָעָמֵד	עָמֹד	עָמֹד	הָעָמִיד	הָעָמַד	
<i>Constr.</i>	עָמַד	הָעָמַד	עָמַד	עָמַד	הָעָמִיד	הָעָמַד	הִתְעָמַד
FUTURE.							
<i>Sing.</i> 3 m.	יָעֻמַּד	יָעֻמַּד	יָעֻמַּד	יָעֻמַּד	יָעֻמִּיד	יָעֻמַּד	יִתְעָמַד
3 f.	תָּעֻמַּד	תָּעֻמַּד			תָּעֻמִּיד	תָּעֻמַּד	
2 m.	תָּעֻמַּדְתָּ	תָּעֻמַּדְתָּ	&c.	&c.	תָּעֻמַּדְתָּ	תָּעֻמַּדְתָּ	&c.
2 f.	תָּעֻמַּדְתְּ	תָּעֻמַּדְתְּ			תָּעֻמַּדְתְּ	תָּעֻמַּדְתְּ	
1 c.	אָעֻמַּד	אָעֻמַּד			אָעֻמִּיד	אָעֻמַּד	
<i>Plur.</i> 3 m.	יָעֻמְדוּ	יָעֻמְדוּ			יָעֻמְדוּ	יָעֻמְדוּ	
3 f.	תָּעֻמְדְּנָה	תָּעֻמְדְּנָה			תָּעֻמְדְּנָה	תָּעֻמְדְּנָה	
2 m.	תָּעֻמְדוּ	תָּעֻמְדוּ			תָּעֻמְדוּ	תָּעֻמְדוּ	
2 f.	תָּעֻמְדְּנָה	תָּעֻמְדְּנָה			תָּעֻמְדְּנָה	תָּעֻמְדְּנָה	
1 c.	נָעֻמַּד	נָעֻמַּד			נָעֻמִּיד	נָעֻמַּד	
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָמַד	הָעָמַד	עָמַד		הָעָמַד		הִתְעָמַד
2 f.	עָמְדִי	הָעָמְדִי			הָעָמְדִי		
<i>Plur.</i> 2 m.	עָמְדוּ	הָעָמְדוּ	&c.		הָעָמְדוּ		&c.
2 f.	עָמְדְּנָה	הָעָמְדְּנָה			הָעָמְדְּנָה		
PARTICIPLES.							
<i>Active.</i>	עָמֵד		מְעָמֵד		מְעָמִיד		מִתְעָמֵד
<i>Passive.</i>	עָמוּד	נָעֻמָּד		מְעָמֵד		מְעָמֵד	

Remarks on Verbs ש Guttural.

KAL.

§ 268. *Preterite.* In the word הִירִיחַ Deut. 9 : 24. the compound Sh'wa (וּ) is taken as the most consonant (see § 21) to the following (י).

§ 269. *Infinitive.* When the first radical is א, this letter, being the weakest of the gutturals, takes the longer (וּ) instead of (וּ) (§§ 87., 88. 1.), thus אָכַל. A preposition prefixed originally with Sh'wa takes the corresponding vowel, thus לֵאכַל Gen. 24 : 33. 28 : 20.; and as א can rest in e, we have likewise the form לֵאכַל (§§ 87., 88. 4.). The letter ה also, which approaches in its nature to the palatals, takes (וּ) instead of (וּ) (see § 11), e. g. הִירִיחַ Gen. 2 : 18. Ps. 50 : 21.

§ 270. *Future.* Verbs whose second radical is accompanied by o take (וּ) before it: those in which it has a take (וּ), to avoid a repetition of the same vowel, e. g. יִחְזֹק, יִעֲרֹב; and particularly in verbs אָכַל, e. g. יִאָכַל, יִאָרֵב; also in a few verbs whose second radical has o, e. g. אֶאֱכֹל Mic. 2 : 12., יִחְשֹׁף Ps. 29 : 9. The gutturals frequently take simple instead of compound Sh'wa, especially the comparatively strong ח (§ 85. 1, 2, 3, 4.), e. g. יִחְבֹּשׁ Job 5 : 18., יִחַבֵּם 1 Kings 5 : 11., יִחַמֵּל Jer. 15 : 5. Deut. 13 : 9., יִחַדְדָּה Is. 61 : 10., יִעֲדֶדָּה 1 Kings 1 : 7., יִחַדְדָּה Ps. 1 : 2.

Special Remarks on the Future of Verbs אָכַל.

§ 271. In the following five verbs, אָכַל, אָבַח, אָבַד, אָמַר, אָפַח, the peculiarities of א extend further than those of the other gutturals; for in the future Kal it does not merely take compound instead of simple Sh'wa, but prefers to rest in the preceding vowel, which of course must then be long. They accordingly require an especial notice, although it is not necessary to devote to them an entire paradigm. The exhibition of this single tense, in which alone they differ from other ש gutt. verbs, will be sufficient for our purpose.

§ 272. The vowel thus taken by the preformatives is o; not e, which, in pronunciation at least, would confound the future of these verbs with that of verbs אָכַל; and not (וּ), which would give to it the form of future Hoph'hal. We have then יִאָכַל; but in order to prevent the immediate recurrence of the same vowel sound, the second radical takes the simple vowel a, which produces the form יִאָכַל.

Kal Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֹּאכְלֹנָה		יֹאכְלֵי	תֹּאכַל		יֹאכַל 3
תֹּאכְלֹנָה		תֹּאכְלֵי	תֹּאכְלִי		תֹּאכַל 2
	נֹאכְלִי		אֲכַל		אֲכַל 1

§ 273. The above is the form taken by the future Kal of these five פֶּא' verbs,* except in pause, where the second radical takes *ē*, e. g. יֹאכַל Lev. 21 : 22., תֹּאמַר Prov. 1 : 21. Some of the other פֶּא' verbs partake of the peculiarities of these, e. g. יִאָחַז fut. יִאָחַז 1 Kings 6 : 10., יִאָחַז 6 : 6 ; יִאָחַז Is. 13 : 8. Jer. 13 : 21. ; יִאָסֶה fut. יִאָסֶה Mic. 2 : 12., יִסֶּה 2 Sam. 6 : 1. Ps. 104 : 29. for יִאָסֶה, in both of which instances *א* is omitted ; so also תִּמְרֵי 2 Sam. 19 : 14. for תֹּאמְרֵי, תִּפְדֶּה 1 Sam. 28 : 24. for תֹּאמְדֶה. The verb אָמַר usually takes (*ו*) under the second radical on receiving *ו* conversive, thus יִאָמַר Gen. 14 : 19. &c. &c. Very rarely *א* rests in (*..*), e. g. תֹּאמְרֶה Mic. 4 : 8. Those which have *o* for the first vowel omit the radical *א* in the first pers. sing., thus אֲכַל Gen. 24 : 33. for אֹאכַל ; אֲסֶה Mic. 4 : 6. for אֹאסֶה (§ 89. 3. a.). There are also some instances of this omission where the first vowel is *ē*, e. g. אָהַב Prov. 8 : 17. Jer. 2 : 36. for אָהָב = אָהָב (§ 88. 4.), so יִאָחַר Gen. 32 : 5. Once on the reception of a suffix the *o* is shifted to the first rad. and shortened, e. g. תֹּאכְלֶה Job 20 : 26. for תֹּאכְלֶה.

§ 274. *Imperative.* The first radical generally retains the compound Sh'wa of the future, thus fut. יִעֲמֹד, imp. עֲמֹד ; in verbs פֶּא' this is usually (=), e. g. אָחַז Ex. 4 : 4., אָזַר Job 38 : 3., אָסֶה Num. 21 : 16. ; but where the second radical loses its vowel, as on the addition of הַ paragogic, and in the fem. sing. and masc. plur., the first takes the vowel of the compound Sh'wa, e. g. אֲסֶה Num. 11 : 16., עֲרֶכֶה Job 33 : 5., חֲשֹׁשׁ Is. 47 : 2.

NIPH' HAL.

§ 275. 1. *Preterite.* In Niph. of the verb אָחַז the char. נ, like the future preformatives of Kal, sometimes takes the vowel *o*, e. g. נֹאחַז

* Those ending in ך take (*ו*) under the sec. rad. by § 85. 4. b.

Num. 32:30. Josh. 22:9. The guttural occasionally receives simple instead of compound Sh'wa (§ 85. 2. *b.*), e. g. נָאֲשָׁמַר Joel 1:18., נְהִיָּה Deut. 4:32., נִהְפָּק Josh. 8:20., נִחְבָּא 1 Sam. 10:22., נִחְשָׁב 1 Kings 10:21., נִעְלָם v. 3., נִרְאָה 1 Sam. 1:22.; and the נ sometimes (.) for (.), e. g. נִחְסָר Job 19:19. 41:20., נִחְשָׁב v. 21., נִחְמָס Jer. 13:22. The participle has sometimes *o* for *a* in the ultimate, e. g. נִחְתָּום Esth. 8:8., נִחְפָּז 9:1. (§ 237).

2. *Future.* In the word תִּעָשֶׂה Ex. 25:31., the י appears to be inserted as a *mater lectionis* to prevent ambiguity, as it might otherwise be taken for the more common word תַּעֲשֶׂה.

3. *Infinitive.* לִירְאוֹת Is. 1:12. for לְהִירְאוֹת (§ 77. 3.).

4. *Participle.* The preformative rarely takes (.) for (.), e. g. נִהְלָאָה Mic. 4:7.

PI'HEL.

§ 276. 1. *Future.* Here the rad. א is sometimes rejected by § 88. 3., e. g. תִּזְרְיִי for תִּאֲזְרְיִי 2 Sam. 22:40. so יִהְיֶה Jer. 13:20., נִאֲבָדָה Ezek. 28:16.

2. *Participle.* Here also by § 88. 3. we have מִלְפָּנַי Job 35:10. for מֵאֲלֻפָּנַי.

HIPH'HIL.

§ 277. *Preterite.* The (= .) are generally shortened into (= .) whenever on account of ך conversive preterite the affirmative takes the accent (§ 218), e. g. הִעֲמַדְתָּ, הִעֲמַדְתָּ Ezek. 29:7.; הִעֲבַרְתִּי Zech. 3:4., הִעֲבַרְתִּי Jer. 15:14. The forms הִעֲבַרְתָּ Josh. 7:7. for הִעֲבַרְתָּ, and הִעֲלָה Hab. 1:15. for הִעֲלָה, are anomalous. In this species likewise there are several instances of simple Sh'wa accompanying the guttural, e. g. הִעֲלִים 2 Kings 4:27.

§ 278. *Infinitive.* In פִּא verbs the first radical is occasionally omitted, and the (.) of the characteristic ה lengthened into (.), e. g. הִכִּיל Ezek. 21:33. for הִאֲכִיל. In the imperative also א is rejected, and ה takes (.), e. g. הִחֲיֵי Is. 21:14. Jer. 12:9. for הִאֲחִיֵּי.

§ 279. *Future.* Occasionally the radical א is omitted in the first pers. sing., and the performative takes *o*, e. g. אֲבִידָה for אֲאִבִּידָה Jer. 46:8., אֲוֹצְרָה Neh. 13:13., אֲוִכִּיל Hos. 11:4. for אֲאִכִּיל; or א rests in the preceding *a* and lengthens it, e. g. וַיֵּאָצֵּל Num. 11:25. for וַיֵּאֲצֵל, once א is omitted, e. g. וַיִּרְבֵּי 1 Sam. 15:5. for וַיֵּאֲרֵב.

2. *Verbs whose Second Radical is a Guttural.*

Verbs ש' Gutt. (קצק).

KAL.

§ 280. *Preterite.* When the second radical is a guttural, it is also affected by the peculiarities described § 252. Accordingly the second radical takes (ֿ) in the preterite where a perfect letter has simple Sh'wa, thus קצק for קצק; which constitutes the sole deviation of this species from that of קטל.

§ 281. *Infinitive.* As o is the characteristic vowel of this mode, it is retained although accompanying a guttural: hence both absolute and construct are formed in the usual manner.

§ 282. *Future.* Here, as the vowel o is not essential to perspicuity, the guttural generally takes its homogeneous a, thus קצק; and sometimes, though but seldom, o, e. g. יקרום Is. 5 : 29, 30., קצק Num. 23 : 8., קצק Lev. 5 : 15.

NIPH'HAL.

§ 283. The only peculiarity of this species is the substitution of compound for simple Sh'wa, thus קצק for קצק.

PI'HEL.

§ 284. 1. *Preterite.* As the second radical is incapable of receiving the characteristic Daghest forte of this species, the i of the first is lengthened into e (§ 84. 3.), e. g. קצק for קצק (קצק not being used in the intensive species, we have adopted with other grammarians the verb קצק as the standard of inflection); in some instances, however, i is retained (see §§ 291., 143. 1.).

2. *Infinitive.* The (ֿ) of the first radical is lengthened into (ֿ) (§ 84. 3.), thus קצק for קצק, קצק for קצק.

3. *Future.* From infinitive, קצק. In many instances, however, (ֿ) is retained see § 292).

PU'HAL.

§ 285. The u of the first radical is lengthened into its cognate o (see §§ 84. 3., 102. 5. a.), e. g. pret. קצק, inf. קצק, fut. קצק.

Paradigm of Verbs ʕ Guttural.

PAST TENSE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	וָעַק	נִוָּעַק	בִּרָּקָה	בִּרָּקָה	חִוָּעַק	חִוָּעַק	חִתְּבָרָקָה
3 f.	וָעֲקָה	נִוָּעֲקָה	בִּרְכָּה	בִּרְכָּה		חִוָּעֲקָה	חִתְּבָרְכָּה
2 m.	וָעֲקַתָּ	נִוָּעֲקַתָּ	בִּרְכָּתָּ	בִּרְכָּתָּ	&c.	חִוָּעֲקַתָּ	חִתְּבָרְכָּתָּ
2 f.	וָעֲקַתְּ	נִוָּעֲקַתְּ	בִּרְכָּתְּ	בִּרְכָּתְּ		חִוָּעֲקַתְּ	חִתְּבָרְכָּתְּ
1 c.	וָעֲקַמְתִּי	נִוָּעֲקַמְתִּי	בִּרְכַּמְתִּי	בִּרְכַּמְתִּי		חִוָּעֲקַמְתִּי	חִתְּבָרְכַּמְתִּי
<i>Plur.</i> 3 c.	וָעֲקִי	נִוָּעֲקִי	בִּרְכוּ	בִּרְכוּ		חִוָּעֲקִי	חִתְּבָרְכוּ
2 m.	וָעֲקַחְם	נִוָּעֲקַחְם	בִּרְכָּחֶם	בִּרְכָּחֶם		חִוָּעֲקַחְם	חִתְּבָרְכָּחֶם
2 f.	וָעֲקַחְנָה	נִוָּעֲקַחְנָה	בִּרְכָּחֵנָה	בִּרְכָּחֵנָה		חִוָּעֲקַחְנָה	חִתְּבָרְכָּחֵנָה
1 c.	וָעֲקַנִּי	נִוָּעֲקַנִּי	בִּרְכַּנִּי	בִּרְכַּנִּי		חִוָּעֲקַנִּי	חִתְּבָרְכַּנִּי
INFINITIVE.							
<i>Absol.</i>	וָעֹק	חִוָּעַק	בִּרוּךְ		חִוָּעִיק	חִוָּעַק	
<i>Constr.</i>	וָעַק	חִוָּעַק	בִּרָּה	בִּרָּה	חִוָּעִיק	חִוָּעַק	חִתְּבָרָה
FUTURE.							
<i>Sing.</i> 3 m.	וָעֲקֵא	יִוָּעֲקֵא	יִבְרָךְ	יִבְרָךְ	יִוָּעִיק	וָעֲקֵא	יִתְּבָרָךְ
3 f.	וָעֲקֵא	יִוָּעֲקֵא	יִבְרָךְ	יִבְרָךְ		וָעֲקֵא	יִתְּבָרָךְ
2 m.	וָעֲקֵא	יִוָּעֲקֵא	יִבְרָךְ	יִבְרָךְ	&c.	וָעֲקֵא	יִתְּבָרָךְ
2 f.	וָעֲקֵאִי	יִוָּעֲקֵאִי	יִבְרָכִי	יִבְרָכִי		וָעֲקֵאִי	יִתְּבָרָכִי
1 c.	וָעֲקֵא	יִוָּעֲקֵא	יִבְרָךְ	יִבְרָךְ		וָעֲקֵא	יִתְּבָרָךְ
<i>Plur.</i> 3 m.	וָעֲקִי	יִוָּעֲקִי	יִבְרָכוּ	יִבְרָכוּ		וָעֲקִי	יִתְּבָרָכוּ
3 f.	וָעֲקַחְנָה	יִוָּעֲקַחְנָה	יִבְרָכְנָה	יִבְרָכְנָה		וָעֲקַחְנָה	יִתְּבָרְכְנָה
2 m.	וָעֲקִי	יִוָּעֲקִי	יִבְרָכוּ	יִבְרָכוּ		וָעֲקִי	יִתְּבָרָכוּ
2 f.	וָעֲקַחְנָה	יִוָּעֲקַחְנָה	יִבְרָכְנָה	יִבְרָכְנָה		וָעֲקַחְנָה	יִתְּבָרְכְנָה
1 c.	וָעֲקֵא	יִוָּעֲקֵא	יִבְרָךְ	יִבְרָךְ		וָעֲקֵא	יִתְּבָרָךְ
IMPERATIVE.							
<i>Sing.</i> 2 m.	וָעַק	חִוָּעַק	בִּרָּה		חִוָּעַק		חִתְּבָרָה
2 f.	וָעֲקִי	חִוָּעֲקִי	בִּרְכִּי				חִתְּבָרְכִי
<i>Plur.</i> 2 m.	וָעֲקִי	חִוָּעֲקִי	בִּרְכוּ		&c.		חִתְּבָרְכוּ
2 f.	וָעֲקַחְנָה	חִוָּעֲקַחְנָה	בִּרְכְּנָה				חִתְּבָרְכְנָה
PARTICIPLES.							
<i>Active.</i>	וָעַק		מְבָרָךְ		מִוָּעִיק		מִתְּבָרָךְ
<i>Passive.</i>	וָעֹק	נִוָּעַק		מְבָרָךְ		מִוָּעַק	

Remarks on Verbs ה Guttural.

KAL.

§ 286. 1. *Future*. Sometimes the second radical takes *o*, especially in verbs which are also ה guttural, where the preformative has *a*, e. g. יִהְיֶה Ps. 78 : 47., יִהְיֶה Joel 1 : 20.

2. *Imperative*. In Judg. 19 : 5. we find the form סִעֲד.

NIPH'HAL.

§ 287. *Preterite*. The verb נָאֵל takes in the third pers. plur. the form נִנְאֲלוּ Is. 59 : 3. Lam. 4 : 14. (see § 275).

PI'HEL.

§ 288. *Preterite*. When the third radical also is a guttural, the second takes *ā*, e. g. אָחַר Gen. 34 : 19. (once אָחַר Judg. 5 : 28. for אָחַר); and occasionally when this is not the case, e. g. בָּרַךְ Gen. 28 : 6. Ex. 20 : 11. Is. 60 : 9. The protraction of the first vowel is frequently neglected, e. g. נָאֵץ Ps. 10 : 3., בָּעַר 2 Kings 23 : 24., סָחַר Lev. 14 : 48., נָחַם Is. 51 : 3.

§ 289. *Infinitive*. In the infinitive short *a* is frequently retained, e. g. מָדַר Is. 8 : 1.

§ 290. *Future*. In many instances the first radical retains (_), e. g. יִמְדַר Gen. 18 : 16. Ex. 34 : 8., יִנְחַל Is. 40 : 11., וְיִתְנַחֵם Gen. 31 : 26., וְיִבְעַר 1 Kings 14 : 10., וְיִנְאֲמוּ Jer. 29 : 23., וְיִרְחֹם Is. 9 : 16. Zech. 1 : 12. As in the preterite, when the third radical is likewise a guttural, the second takes *ā*, e. g. תִּנְאֲחַר Ps. 40 : 18. If ו conversive be prefixed, or the word following be a monosyllable, the accent is shifted back to the penult, and the ultimate vowel (_) is shortened into its corresponding (_) (§§ 57. 4., 215. 3.), e. g. וְיִבְרַךְ, וְיִבְרַךְ Gen. 1 : 22., לְשָׁרֵת שָׁם Deut. 17 : 12.

§ 291. 1. *Imperative*. In this mode also the first radical often takes (_), e. g. מְדַר Gen. 18 : 6., נְחַם Is. 40 : 1., צַחֲלִי Is. 10 : 30., רְחֹצֵי 1 : 16.

2. *Participles*. Here also (_) is found under the first radical, e. g. מְדַרְחָה Gen. 1 : 2., מְדַרְחָם Is. 49 : 10.

PU'HAL.

§ 292. When the second radical is the strong guttural ח (§ 85. 2.), the *u* of the first is retained, e. g. רָחַם Hos. 2 : 25., יָרַחם 14 : 4., רָחַץ Prov. 30 : 12. In Hos. 13 : 3. we find יִסְעַר for יִסְעַר.

HIPH'HIL.

§ 293. *Imperative.* Occasionally the second radical takes the guttural vowel *a* instead of *e*, e. g. הִנְחֵחַ Joel 4 : 11.

HITHPA'HEL.

§ 294. 1. *Preterite.* In those persons where the second radical originally has (_), which is lengthened by a disjunctive accent into (,) (§ 107. 1.), the (,) of the first radical is changed into (,) (§ 101. 1. b.), e. g. הִנְחַמְתִּי Ezek. 5 : 13. for הִנְחַמְתִּי. In the verb נָעַשׂ we find the Hithp. formed from the infinitive of Pu'hal, e. g. הִתְנַעַשׂ Jer. 25 : 16. 48 : 8.

2. *Future.* The same vowel-changes take place on the reception of a strong disjunctive accent in this tense also, e. g. יִתְנַחֵם Num. 23 : 19. Deut. 32 : 36.

3. *Verbs whose Third Radical is a Guttural.*

Verbs צ' Gutt. (שָׁמַע).

§ 295. The sole peculiarity of these verbs consists in preferring the vowel *a* before the final guttural. In consequence of which, whenever the vowel of the second radical is either *e*, *i*, *o*, or *u*, and is characteristic of the species, mode, tense, &c., or has a semi-vowel resting in it, as י, ר, or ר־, the guttural takes its homogeneous vowel *a* (Patahh furtive, § 23) in addition, e. g. inf. Kal. שָׁמַע, part. pass. שָׁמַע, Hiph. הִשְׁמִיעַ. But when the vowel of the second radical is not rendered immutable by either of these causes, in future Kal always, and frequently in the remaining species, it becomes merged into the *a* of the guttural, e. g. fut. Kal. שִׁמַּע, fut. Niph. שִׁמַּע or שִׁמַּע, Pi'el שִׁמַּע or שִׁמַּע.

KAL.

§ 296. *Preterite*. The third radical, in those persons where it is destitute of a vowel, takes Sh'wa simple, contrary to the general rule § 84. 2., thus קָמַעַשׁ , in order to avoid the too close connection of the root of the verb with the affirmative, on whose vowel the pronunciation of the last radical would then depend, as קָמַעַשׁ ; but when the affirmative also has Sh'wa, the guttural takes Pattahh furtive (§ 23), thus קָמַעַשׁ for קָמַעַשׁ .

§ 297. *Infinitive*. *Absol.*—The vowel *o* is retained, in order to preserve the necessary distinction in form between this mode and the preterite, thus קָמַעַשׁ . *Constr.*— קָמַעַשׁ .

§ 298. *Future*. As the vowel *o*, which in this tense usually accompanies the second radical, is not essential to perspicuity, it becomes lost in the *a* of the guttural, e. g. קָמַעַשׁ (see above, § 295) for קָמַעַשׁ .

§ 299. *Imperative*. Regularly formed from the future, thus קָמַעַשׁ .

§ 300. *Participle*. *Active*.—As the first is the essential vowel, the second may be either retained or contracted; hence the two forms קָמַעַשׁ and קָמַעַשׁ . *Pass.*—The ultimate vowel of the passive is accompanied by its homogeneous semi-vowel ו , and is consequently immutable (§ 295), thus קָמַעַשׁ .

NIPH'HAL.

§ 301. *Preterite*. Like the Niph'hal of קָמַעַשׁ ; except the sec. pers. fem. sing., where, on account of the concurrence of two Sh'was, the guttural takes Pattahh furtive (§ 23).

§ 302. *Infinitive*. *Absol.*—That this mode may not be confounded with the preterite, the *o* of the second radical is retained, thus קָמַעַשׁ . *Constr.*—As *e* is not an essential vowel, it undergoes contraction, thus קָמַעַשׁ for קָמַעַשׁ .

§ 303. *Future*. The future and after it the imperative are contracted like the infinitive construct, thus fut. קָמַעַשׁ , imp. קָמַעַשׁ .

PI'HEL.

§ 304. *Preterite*. The vowel of the second radical, not being essential, is either preserved or contracted, thus קָמַעַשׁ or קָמַעַשׁ .

§ 305. *Infinitive*. In the absolute the full form is retained, thus **יִשְׁמַע**; in the construct the final syllable is contracted, thus **יִשְׁמַעַ**.

§ 306. *Future*. May be contracted or not, thus **יִשְׁמַעַ** or **יִשְׁמַעַ**.

§ 307. *Imperative*. Regularly formed from the future.

§ 308. *Participle*. Contracted or not, thus **יִשְׁמַעַ** or **יִשְׁמַעַ**.

Pu'HAL.

§ 309. Throughout like the Pu'hal of **קָטַל**; except the sec. pers. fem. sing. of the preterite, where the guttural takes Pattahh furtive (§ 23).

HIPH'HEL.

§ 310. *Preterite*. The guttural, being preceded by the heterogeneous characteristic vowel *i*, takes Pattahh furtive, thus **יִשְׁמַעַ**. And so in the *infinitive*, *future*, and *participle*.

§ 311. *Imperative*. Here the heterogeneous *i* is merged into the vowel of the guttural, on account of the quickness of expression proper to this mode, which opposes the extension of the word by an additional vowel, thus **יִשְׁמַעַ**.

HOPH'HAL.

§ 312. No peculiarity.

HITHPA'HEL.

§ 313. Regularly formed from the infinitive of Pi'hel. As the example of **שׁ** guttural, which in compliance with custom we have thought proper to retain, has the sibilant **שׁ** for its first radical, a transposition here takes place (see § 151. 1.), thus **יִשְׁמַעַ** for **יִשְׁמַעַ**.

Paradigm of Verbs 5 Guttural.

PRETERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	שָׁמַע	נָשָׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
3 f.	הִשְׁמָעָה	נָשָׁמָעָה	שָׁמָעָה		הִשְׁמִיעָהּ		הִשְׁתַּמֵּעָהּ
2 m.	הִשְׁמַעְתָּ	נָשָׁמַעְתָּ	שָׁמַעְתָּ	&c.	הִשְׁמַעְתָּהּ	&c.	הִשְׁתַּמֵּעְתָּהּ
2 f.	הִשְׁמַעְתְּ	נָשָׁמַעְתְּ	שָׁמַעְתְּ		הִשְׁמַעְתְּהָ		הִשְׁתַּמֵּעְתְּהָ
1 c.	הִשְׁמַעְתִּי	נָשָׁמַעְתִּי	שָׁמַעְתִּי		הִשְׁמַעְתִּיהָ		הִשְׁתַּמֵּעְתִּיהָ
<i>Plur. 3 c.</i>	הִשְׁמָעוּ	נָשָׁמָעוּ	שָׁמָעוּ		הִשְׁמִיעוּ		הִשְׁתַּמֵּעוּ
2 m.	הִשְׁמַעְתֶּם	נָשָׁמַעְתֶּם	שָׁמַעְתֶּם		הִשְׁמַעְתֶּםהָ		הִשְׁתַּמֵּעְתֶּםהָ
2 f.	הִשְׁמַעְתֶּן	נָשָׁמַעְתֶּן	שָׁמַעְתֶּן		הִשְׁמַעְתֶּנּוּ		הִשְׁתַּמֵּעְתֶּנּוּ
1 c.	הִשְׁמַעְנוּ	נָשָׁמַעְנוּ	שָׁמַעְנוּ		הִשְׁמַעְנוּהָ		הִשְׁתַּמֵּעְנוּהָ
INFINITIVE.							
<i>Absol.</i>	שָׁמַעַ	נָשָׁמַעַ	שָׁמַעַ				
<i>Constr.</i>	שָׁמַעַ	הִשְׁמָעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמָעַ	הִשְׁתַּמֵּעַ
FUTURE.							
<i>Sing. 3 m.</i>	יִשְׁמַע	יִשְׁמָע	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמָע	יִשְׁתַּמֵּעַ
3 f.	הִשְׁמָעָה	יִשְׁמָעָה	יִשְׁמָעָה		הִשְׁמִיעָהּ		הִשְׁתַּמֵּעָהּ
2 m.	הִשְׁמַעְתָּ	יִשְׁמַעְתָּ	יִשְׁמַעְתָּ	&c.	יִשְׁמַעְתָּהּ	&c.	יִשְׁתַּמֵּעְתָּהּ
2 f.	הִשְׁמַעְתְּ	יִשְׁמַעְתְּ	יִשְׁמַעְתְּ		יִשְׁמַעְתְּהָ		יִשְׁתַּמֵּעְתְּהָ
1 c.	הִשְׁמַעְתִּי	יִשְׁמַעְתִּי	יִשְׁמַעְתִּי		יִשְׁמַעְתִּיהָ		יִשְׁתַּמֵּעְתִּיהָ
<i>Plur. 3 m.</i>	יִשְׁמָעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ		יִשְׁמִיעוּ		יִשְׁתַּמֵּעוּ
3 f.	הִשְׁמָעְנָה	יִשְׁמָעְנָה	יִשְׁמָעְנָה		הִשְׁמִיעְנָהּ		הִשְׁתַּמֵּעְנָהּ
2 m.	הִשְׁמַעְתֶּם	יִשְׁמַעְתֶּם	יִשְׁמַעְתֶּם		הִשְׁמַעְתֶּםהָ		יִשְׁתַּמֵּעְתֶּםהָ
2 f.	הִשְׁמַעְתֶּן	יִשְׁמַעְתֶּן	יִשְׁמַעְתֶּן		הִשְׁמַעְתֶּנּוּ		יִשְׁתַּמֵּעְתֶּנּוּ
1 c.	נִשְׁמָעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ		יִשְׁמִיעוּ		יִשְׁתַּמֵּעוּ
IMPERATIVE.							
<i>Sing. 2 m.</i>	שָׁמַעַ	הִשְׁמָעַ	שָׁמַעַ		הִשְׁמִיעַ		הִשְׁתַּמֵּעַ
2 f.	הִשְׁמָעִי	הִשְׁמָעִי	הִשְׁמָעִי		הִשְׁמִיעִי		הִשְׁתַּמֵּעִי
<i>Plur. 2 m.</i>	הִשְׁמָעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ		הִשְׁמִיעוּ		הִשְׁתַּמֵּעוּ
2 f.	הִשְׁמָעְנָה	הִשְׁמָעְנָה	הִשְׁמָעְנָה		הִשְׁמִיעְנָהּ		הִשְׁתַּמֵּעְנָהּ
PARTICIPLES.							
<i>Active.</i>	שָׁמֵעַ		שָׁמֵעַ		הִשְׁמִיעַ		הִשְׁתַּמֵּעַ
<i>Passive.</i>	שָׁמֵעַ	נִשְׁמָעַ		שָׁמֵעַ		הִשְׁמָעַ	הִשְׁתַּמֵּעַ

NIPH'HAL.

§ 320. *Preterite.* שָׁנַח for שָׁנַחֵ.

§ 321. *Inf., Fut., and Imp.* In all these, נ is accompanied by the vowel (,); consequently no rejection takes place.

§ 322. *Participle.* שָׁנֵחַ for שָׁנֵחֵ.

PI'HEL AND PU'HAL.

§ 323. In all respects like קָטַל and קָטַל, נ having a vowel of its own.

HIPH'HIL.

§ 324. The liquid נ is assimilated to the second radical throughout, thus הִנְחִיחַ.

HOPH'HAL.

§ 325. As in the active voice, נ is assimilated to the letter following; the preformative takes *û* (§ 149), which before Daghest forte is preferred to *o* (§ 101. 3. b.), thus הִנְחִיחַ for הִנְחִיחַ.

HITHPA'HEL.

§ 326. Regularly formed from infin. Pi'hel; it is consequently inflected throughout like הִתְקַטַּל.

Paradigm of Verbs פָּעַל.

PARTICIPLES.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	נָגַשׁ	נִגְשׁ	נָגַשׁ	נִגְשׁ	חָגַשׁ	חֻגַּשׁ	חִתְּגַשׁ
3 f.	נִגְשָׁה	נִגְשָׁה			חִתְּגָה	חֻתְּגָה	
2 m.	נִגְשָׁתָּ	נִגְשָׁתָּ	&c.	&c.	חִתְּגִיתָּ	חֻתְּגִיתָּ	&c.
2 f.	נִגְשָׁתְּ	נִגְשָׁתְּ			חִתְּגִיתְּ	חֻתְּגִיתְּ	
1 c.	נִגְשָׁתִּי	נִגְשָׁתִּי			חִתְּגִיתִּי	חֻתְּגִיתִּי	
<i>Plur. 3 c.</i>	נִגְשׁוּ	נִגְשׁוּ			חִתְּגִישׁוּ	חֻתְּגִישׁוּ	
2 m.	נִגְשִׁיכֶם	נִגְשִׁיכֶם			חִתְּגִישְׁכֶם	חֻתְּגִישְׁכֶם	
2 f.	נִגְשִׁיכֶן	נִגְשִׁיכֶן			חִתְּגִישְׁכֶן	חֻתְּגִישְׁכֶן	
1 c.	נִגְשִׁינוּ	נִגְשִׁינוּ			חִתְּגִישְׁנוּ	חֻתְּגִישְׁנוּ	
INFINITIVE.							
<i>Absol.</i>	נָגַשׁ	חִנְגַּשׁ	נָגַשׁ	נָגַשׁ	חִנְגִּישׁ	חֻנְגַּשׁ	
<i>Constr.</i>	חִנְגַּשׁ	חִנְגַּשׁ	נָגַשׁ	נָגַשׁ	חִנְגִּישׁ	חֻנְגַּשׁ	חִתְּגַשׁ
FUTURE.							
<i>Sing. 3 m.</i>	יִגְשׁ	יִנְגַּשׁ	יִנְגַּשׁ	יִנְגַּשׁ	יִחְגַּשׁ	יִחְגַּשׁ	יִחְתְּגַשׁ
3 f.	חִתְּגָה	חִתְּגָה			חִתְּגָה	חֻתְּגָה	
2 m.	חִתְּגִיתָּ	חִתְּגִיתָּ	&c.	&c.	חִתְּגִיתָּ	חֻתְּגִיתָּ	&c.
2 f.	חִתְּגִיתְּ	חִתְּגִיתְּ			חִתְּגִיתְּ	חֻתְּגִיתְּ	
1 c.	חִתְּגִיתִּי	חִתְּגִיתִּי			חִתְּגִיתִּי	חֻתְּגִיתִּי	
<i>Plur. 3 m.</i>	יִגְשׁוּ	יִנְגַּשׁוּ			יִחְגַּשׁוּ	יִחְגַּשׁוּ	
3 f.	חִתְּגִישְׁכֶן	חִתְּגִישְׁכֶן			חִתְּגִישְׁכֶן	חֻתְּגִישְׁכֶן	
2 m.	חִתְּגִישְׁכֶם	חִתְּגִישְׁכֶם			חִתְּגִישְׁכֶם	חֻתְּגִישְׁכֶם	
2 f.	חִתְּגִישְׁכֶן	חִתְּגִישְׁכֶן			חִתְּגִישְׁכֶן	חֻתְּגִישְׁכֶן	
1 c.	נָגַשׁ	יִנְגַּשׁ			יִחְגַּשׁ	יִחְגַּשׁ	
IMPERATIVE.							
<i>Sing. 2 m.</i>	גַּשׁ	חִנְגַּשׁ	נָגַשׁ		חִנְגִּישׁ		חִתְּגַשׁ
2 f.	גַּשִׁי	חִנְגַּשִׁי			חִתְּגִישִׁי		
<i>Plur. 2 m.</i>	גַּשׁוּ	חִנְגַּשׁוּ	&c.		חִתְּגִישׁוּ		&c.
2 f.	חִתְּגִישְׁכֶן	חִתְּגִישְׁכֶן			חִתְּגִישְׁכֶן		
PARTICIPLES.							
<i>Active.</i>	נָגַשׁ		מִנְגַּשׁ		מִחְגִּישׁ		מִחְתְּגַשׁ
<i>Passive.</i>	נִגְשׁ	נִגְשׁ		מִנְגָּה		מִחְגָּה	

Remarks on Verbs פִּנ'.

KAL.

§ 327. *Infinitive.* The construct in some verbs retains the radical נ, e. g. נָלַע Gen. 20 : 6. Job 6 : 7., נָשָׂא Is. 1 : 14., נָבַל 34 : 4., נָצַר Prov. 2 : 8., נָקַם Ezek. 24 : 8. 25 : 12.

§ 328. *Future.* In some instances נ is not assimilated, e. g. יִנָּצַר Deut. 33 : 9. Ps. 61 : 8. 78. : 7. 140 : 2, 5. Prov. 5 : 2., יִנָּטַר Jer. 3 : 5., יִתְנַחֵם Ps. 68 : 3. And as the vowel of the second radical is not an essential one, some verbs take *a*, as יִנָּשׂ; others *e*, as יִתְנֶן; and others again *o*, as יִבּוֹל Ps. 1 : 3. If the second radical is a guttural, and consequently incapable of receiving Dagghesh, נ is generally retained, e. g. יִנָּאֵק, יִנָּהֵם, יִנָּעֵם, יִנָּחֵם; although in this case also it is occasionally rejected, whence we have יִתְנַחֵם Ps. 38 : 3., and also יִנָּחֵם Jer. 21 : 18. and יִתְנַחֵם Prov. 17 : 10.

§ 329. *Imperative.* This mode, like the future from which it is derived, takes either *a*, *e*, or *o*, e. g. נָשׂ 2 Sam. 1 : 15., נָשׂ Gen. 19 : 9., נָשׂ Josh. 3 : 9.

NIPH'HAL.

§ 330. 1. *Preterite.* As the first radical is here rejected, and compensated by Dagghesh in the second, this species is to be distinguished from Pi'hel with *a* for the second vowel (see § 238) by the context alone, e. g. Niph. and Pi'hel נָקַר, נָקַם, נָגַר.

2. *Participle.* In the following instances *o* appears instead of *a*: נָמוֹל Gen. 17 : 26., נָמוֹלִים 34 : 22. The first, however, may be considered as a preterite from the root מָלַל, as likewise נָמְלִי v. 27. Comp. נָחֲמִים (§ 237).

HIPH'HIL AND HOPH'HAL.

§ 331. Some ע guttural verbs retain the נ in these species as in future Kal, e. g. הִנְחִילְתִּי, הִנְחִילְתִּי Jer. 3 : 18., הִנְחִילְתִּי Job 7 : 3. And occasionally one whose second radical is not a guttural, e. g. לִהְנַחֵם Ezek. 22 : 20., לִהְנַחֵם Judg. 20 : 31.

HITHPA'HEL.

§ 332. In the form מִתְנַחֵץ Is. 52 : 6. for מִתְנַחֵץ, *n* is assimilated to *n* by § 152 : 3.

Special Remarks on the Verbs נָתַן and לָקַח.

§ 333. נָתַן. When the liquid נ, constituting the first radical of a verb, is preceded by a vowel and accompanied by Sh'wa, it is, as we have seen, assimilated to the letter following. It suffers the same change under the same circumstances when occupying the last place in the root, e. g. נָתַתָּ for נָתַתָּ. We find in the pret. Kal some instances of the rejection of the first radical, e. g. נָתַתָּה 2 Sam. 22 : 41. for נָתַתָּה, נָתַתָּה Ps. 8 : 2. for נָתַתָּה, although this latter example has hitherto been considered as either the infinitive with ה char. fem., or the imperative with ה paragogic; but if we construe it as a preterite, with the relative אֲשֶׁר referring to שִׁמְךָ, the passage will read, *How great is thy name upon the whole earth, which (name) gives* (i. e. extends) *thy glory over the heavens.* In the infinitive construct of this verb both the first and third radicals are rejected, thus תַּת for תַּתֵּן.

§ 334. לָקַח. Kal.—With the verbs פָּנָה may be classed לָקַח, the initial ל of which is assimilated or rejected in the same manner as the נ of those verbs (§ 77. 2.); thus inf. constr. קַח for לָקַח, fut. יִקַּח for יִלְקַח, imp. קַח. Once the first radical is rejected in the preterite, as in נָתַן, e. g. קָחָם Hos. 11 : 3. for לָקַחָם. Niph.—In this species of לָקַח, ל is not assimilated; it is however in that of the verb לָחַץ, e. g. נָחַצַּנִּי Job 4 : 10. Hoph.—ל assimilated, e. g. יִקַּח Gen. 18 : 4.

CHAPTER VI.

IMPERFECT VERBS. CLASS III.

VERBS UNDERGOING A CHANGE OR REJECTION IN BOTH CONSONANTS AND VOWELS.

§ 335. THE third class of imperfect verbs comprises those whose root contains a weak letter, or of which the second and third radicals are alike. They are of four kinds :

1. Those whose first radical is י, termed Verbs יָי.
2. Those whose second radical is either ו or י, termed Verbs וָו and יָי.
3. Those whose second and third radicals are alike, termed Verbs עָע.
4. Those whose third radical is either א or ה, termed Verbs לָא and לָה.

1. Verbs whose First Radical is Yodh.

Verbs יָי (יָשַׁב).

§ 336. Those verbs which have י for their first radical, suffer either a rejection or change of this letter, and a consequent change of vowel. It is extremely probable that the greater part of them were originally יָי, which form is generally retained in the Arabic and Ethiopic ;* for it is only in the Kal, Pi'el, Pu'hal, and Hithpa'hel species, where this letter commences a syllable accompanied by a heterogeneous vowel, that it becomes changed into ו (§ 92. 1. b.). In the remaining parts of the verb, where the first radical ends a syllable, י is generally restored, or rather remains, and the vowel of the preformative is changed to agree with it. The formation is as follows :

KAL.

§ 337. *Preterite.* יָשַׁב for יָשַׁב.

§ 338. *Infinitive.* *Absol.*—יָשׁוּב. *Constr.*—Here י is generally rejected by aphæresis for the same reason as the ו of verbs יָו (§§ 76, 316); and to form a fem. Cegholate noun, the characteristic ת is affixed, e. g. יָשׁוּבַת.

* Thus יָלַד, Arab. وَلَدَ, Eth. ወለደ; יָרַד, Arab. وَرَدَ, Eth. ወረደ. In Heb. also we find יָלַד for יָלַד Gen. 11 : 30.

§ 339. *Future*. Formed by rejecting the radical ך, and lengthening the (.) of the preformative into (.), which vowel the second radical also takes to correspond, e. g. יִשָּׁב for יִשָּׁב, so also יִלָּךְ, יִלָּךְ; this is the most usual form, although a Dagghesh is occasionally inserted in the second radical, when the (.) of the preformative remains unchanged, e. g. יִצָּק, יִצָּר, יִצָּת. Frequently, however, ך is retained, and by resting in the preceding (.) lengthens it, and causes the second radical to take (.); for the immediate succession of two such long vowels of the same kind is contrary to the genius of Hebrew orthoëpy, e. g. יִרְשָׁ, יִרְשָׁ, יִרְשָׁ, יִרְשָׁ, יִרְשָׁ.

§ 340. *Imperative*. יִשָּׁב, regularly formed from the future.

§ 341. *Participles*. Like those of קָטַל.

NIPH'HAL.

§ 342. *Preterite*. Here on the reception of ך characteristic, the original ך is restored, and rests in its homogeneous vowel o, e. g. נִיָּשָׁ. This ך remains throughout the species; and consequently,

§ 343. *Infin., Fut., and Imp.* are formed like those of נִקָּטַל.

§ 344. *Participle*. Usually formed from the preterite by changing the final (.) by § 171. into (.), thus נִיָּשָׁ.

PI'HEL AND PU'HAL.

§ 345. In each of these species, on account of the heterogeneous nature of the first vowel, ך is exchanged for ך as in Kal; which constitutes their sole peculiarity.

HIPH'HIL.

§ 346. *Preterite*. On prefixing ה characteristic, the original ך is restored, and rests in the vowel o, as in Niph'hal, thus הִנִּישָׁ.

§ 347. *Infin., Fut., Imp., and Part.* The same observation applies to these parts of the species, e. g. הִנִּישָׁ, הִנִּישָׁ, הִנִּישָׁ, הִנִּישָׁ.

HOPH'HAL.

§ 348. In this species ה characteristic regularly takes (.), which, that ך may rest in it, is lengthened into (.), thus pret. הִנִּישָׁ, infin. הִנִּישָׁ, fut. הִנִּישָׁ, part. הִנִּישָׁ.

Paradigm of Verbs עָרַ.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עָרַב	נִעְרַב	עָרַב	עָרַב	הִעְרִיב	הוּעָרַב	הִתְעָרַב
3 f.	עָרְבָה	נִעְרְבָה			הִעְרִיבָה	הוּעָרְבָה	
2 m.	עָרַבְתָּ	נִעְרַבְתָּ	&c.	&c.	הִעְרִיבְתָּ	הוּעָרַבְתָּ	&c.
2 f.	עָרַבְתְּ	נִעְרַבְתְּ			הִעְרִיבְתְּ	הוּעָרַבְתְּ	
1 c.	עָרַבְתִּי	נִעְרַבְתִּי			הִעְרִיבְתִּי	הוּעָרַבְתִּי	
<i>Plur.</i> 3 c.	עָרְבוּ	נִעְרְבוּ			הִעְרִיבוּ	הוּעָרְבוּ	
2 m.	עָרַבְתֶּם	נִעְרַבְתֶּם			הִעְרִיבְתֶּם	הוּעָרַבְתֶּם	
2 f.	עָרַבְתֶּן	נִעְרַבְתֶּן			הִעְרִיבְתֶּן	הוּעָרַבְתֶּן	
1 c.	עָרַבְנוּ	נִעְרַבְנוּ			הִעְרִיבְנוּ	הוּעָרַבְנוּ	
INFINITIVE.							
<i>Absol.</i>	עֹרֵב						
<i>Constr.</i>	עָרֵב	נִעְרֵב	עָרֵב	עָרֵב	הִעְרִיב	הוּעָרֵב	הִתְעָרֵב
FUTURE.							
<i>Sing.</i> 3 m.	יַעְרֵב	יִנְעָרַב	יַעְרֵב	יַעְרֵב	יִהְיֶיב	יִהְיֶיב	יִתְעָרַב
3 f.	תַּעְרֵב	תִּנְעָרַב			תִּהְיֶיב	תִּהְיֶיב	
2 m.	תַּעְרֵב	תִּנְעָרַב	&c.	&c.	תִּהְיֶיב	תִּהְיֶיב	&c.
2 f.	תַּעְרִי	תִּנְעָרִי			תִּהְיִי	תִּהְיִי	
1 c.	אֶעְרֵב	אִנְעָרַב			אִהְיֶיב	אִהְיֶיב	
<i>Plur.</i> 3 m.	יַעְרְבוּ	יִנְעָרוּ			יִהְיֶיבוּ	יִהְיֶיבוּ	
3 f.	תַּעְרְבוּ	תִּנְעָרוּ			תִּהְיֶיבוּ	תִּהְיֶיבוּ	
2 m.	תַּעְרְבוּ	תִּנְעָרוּ			תִּהְיֶיבוּ	תִּהְיֶיבוּ	
2 f.	תַּעְרֶינָה	תִּנְעָרֶינָה			תִּהְיֶינָה	תִּהְיֶינָה	
1 c.	נֵעְרֵב	נִנְעָרַב			נִהְיֶיב	נִהְיֶיב	
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָרֵב	נִעְרֵב	עָרֵב		הוּעָרֵב		הִתְעָרֵב
2 f.	עָרִי	נִעְרִי			הוּעָרִי		
<i>Plur.</i> 2 m.	עָרְבוּ	נִעְרְבוּ	&c.		הוּעָרְבוּ		&c.
2 f.	עָרְבִינָה	נִעְרְבִינָה			הוּעָרְבִינָה		
PARTICIPLES.							
<i>Active.</i>	עָרֵב		מְעָרֵב		מִעְרִיב		מִתְעָרֵב
<i>Passive.</i>	עָרֹב	נִעְרָב		מְעָרֵב		מוּעָרֵב	

Remarks on Verbs פִּי.

KAL.

§ 349. *Future.* A few verbs take (..) under the preformative without rejecting the radical פ, e. g. פִּיקֵר Ps. 72 : 14., אֵילֶכָה Mic. 1 : 8. Sometimes פ is rejected without either exchanging (..) for its longer cognate vowel (..), or inserting a Dagghesh in the following letter (§ 100. 1. note), e. g. יִשֹּׁר 1 Sam. 18 : 20, 26., יִרְאָה v. 12.; but in a few verbs, on the rejection of פ, Dagghesh forte is inserted in the second radical, in order to preserve the preceding (..) unchanged, e. g. יִצֵּק 2 Kings 9 : 6. from יִצָּק, יִצֵּיתָ Is. 9 : 17., יִצֵּר 44 : 12., יִשֹּׁר 1 Sam. 6 : 12., אֶסְרֶם Hos. 10 : 10., which forms must be distinguished from futures פִּנֵּ (§ 317). A ר conversive prefixed to this tense shortens the (..) of the second radical into (.), e. g. יִלְכֶּה, יִלְכֶּה Gen. 28 : 10.; and frequently (..) in the same situation is thus changed into (.), e. g. יִיָּצֵק, יִיָּצֵק 1 Kings 22 : 35., יִיָּקֵץ, יִיָּקֵץ Gen. 9 : 24., יִיָּצֵר, יִיָּצֵר Gen. 2 : 19. In one verb we find the original ר restored in this tense, and resting in its homogeneous vowel Shurek, viz. pret. רָבַל, fut. יִרְבֵּל.

§ 350. *Infinitive. Absol.*—Once פ is here also rejected, e. g. כָּל for כָּל Job 42 : 2. *Constr.*—And, on the contrary, פ is occasionally retained in the construct state, e. g. יִסְוֹד Ex. 29 : 12. Hab. 3 : 13.; in two instances likewise when ת is affixed, e. g. יִבְשֶׁת Gen. 8 : 7., יִכְלֶת Num. 14 : 16. In the verb יִדַּע besides יִדַּעַת we have יִדַּעַת Ex. 2 : 4. Is. 11 : 9. without the initial פ, and ה char. fem. for ת (with ת omitted יִדַּע Job 32 : 6, 10.); so יִזְדֶּה Gen. 3 : 19., יִלְדֶּה 2 Kings 19 : 3. (and also יִלְדֶּת Gen. 25 : 24, 26., and contracted לִת 1 Sam. 4 : 19.). In those verbs which are at the same time both פִּי and לָא, the last radical rests in (..), e. g. יִצָּאת for יִצָּאת.

§ 351. *Imperative.* The imperative of the verb יִצֵּק appears both with and without פ, e. g. יִצֵּק Ezek. 24 : 3., יִצֵּק 2 Kings 4 : 41. After the rejection of פ, this mode also takes (..), which on being followed by Makkeph is shortened into (.), e. g. יִלְכֶּה, יִלְכֶּה; with ה parag. יִלְכֶּה, יִלְכֶּה, which by rejecting ה becomes יִלְכֶּה Num. 23 : 13. Judg. 19 : 13.; or resting in (..), יִדַּעַת Prov. 24 : 14. The form יִצֵּר Is. 8 : 10. Judg. 19 : 30. is instead of יִצֵּר (like יִצֵּר Nah. 2 : 9.), ו on the rejection of פ being changed into ו, for which is written (.) (see § 100. 1. note).

§ 352. *Participle.* The word יִדְרֵעִי 1 Sam. 21 : 3., which is generally regarded either as preterite Hiph'hil for יִדְרֵעִי or as a new

species termed Po'hel, we would prefer to consider as the participle of Kal with the pronoun of the first person affixed, thus *I (am) knowing, I know*, a construction of very common occurrence in Chaldee and Syriac. Comp. also יוֹלְדֶה Gen. 16 : 11., מִשְׁתַּחֲוִיָּהם Ezek. 8 : 16. (see Josh. 22 : 23.).

NIPH'HAL.

§ 353. *Preterite*. In a few instances the restored ך takes its other homogeneous vowel ū, e. g. נִזְכָּר 1 Chron. 3 : 5. 20 : 8.; and also in the participle, where we find נִזְכָּר Zeph. 3 : 18., נִזְכָּר Lam. 1 : 4.

§ 354. *Future*. In this tense ך appears twice, although ך is restored in the preterite, viz. יִיחַל Gen. 8 : 12., יִיחַל Ex. 19 : 13. It is the opinion of the elder (Joseph) Kimhhi, that the former of these instances belongs to the Hithpa'hel species (ת being assimilated to ך); to which the younger (David) objects, that if this were the case, the radical ך would receive (), not reflecting that the following letter is a guttural. See Michlol, fol. 32. b. 1., and Shorashim, col. 192. When ך is restored in this tense, the preformative א of the first pers. sing. invariably takes the shorter vowel () instead of (), in order to express more distinctly the reduplication of the weak letter ך (see § 88. 1.), thus אֶשָּׁב.

PI'HEL.

§ 355. *Future*. We meet with some instances in which the radical ך gives its vowel to the preformative of the future, and is either retained as an otiant letter, e. g. יִיֶשֶׁר 2 Chron. 32 : 30. for יִיֶשֶׁר; or is rejected, e. g. יִיבָשֶׁה Nah. 1 : 4. for יִיבָשֶׁה Lam. 8 : 33. for יִיבָשֶׁה; and so always in the verb יָדָה, thus יָדָה for יָדָה Joel 4 : 3. Ob. 1 : 11. Nah. 3 : 10. Lam. 3 : 53. Once the original ך is retained, viz. אֶשָּׁב Is. 45 : 2.

HIPH'HIL.

§ 356. *Preterite*. In the following preterites ך is retained, and rests in (), viz. הִיטִיב, הִלִּיל, הִימִין, הִימִיר, הִינִיק, הִינִיק. This is likewise the case in the infinitive, e. g. הִיטִיב Is. 1 : 17., and also in the imperative, e. g. הִינִיקי Ex. 2 : 9.; in which mode ה occasionally takes the vowel () notwithstanding the restoration of ך, e. g.

הַרְצֵא Gen. 8 : 17., הַרְשֵׁר Ps. 5 : 9. Occasionally the first radical is rejected altogether, thus הִלְכָּתִי Hos. 2 : 16. for הוֹלִכָּתִי.

§ 357. *Future.* יִרְטִיב for יְהִיטִיב, יִלְלִי for יְהִילִיל, Deut. 32 : 13., וְחִינֵק Ex. 2 : 7. (§ 77. 3.); in some verbs ה is retained with this vowel, viz. יְהִילִיל Is. 52 : 5., and occasionally with the original ר, e. g. יְהוֹשִׁיעַ 1 Sam. 17 : 47. Ps. 28 : 7. 45 : 18. 116 : 6. Sometimes the radical ר takes the vowel of the rejected ה, e. g. יְהִיטִיב Job 24 : 21., יִלְלִי Is. 16 : 7., יִרְדֵּעַ Ps. 138 : 6.; and once this ר is rejected, viz. תְּנִיקָהּ Ex. 2 : 9. for תְּחִיקָהּ. There are a few instances in which the preformative takes its proper vowel (_), the first radical forming with it a diphthong, e. g. אִיטִירִם Hos. 7 : 12., רִשְׁרִירָה Prov. 4 : 25. We occasionally find א in place of the radical ר, e. g. תְּאִמְיִנִי Is. 30 : 21. for תְּרִמְיִנִי, תְּאִסְפִין Ex. 5 : 7. for תְּרִסְפִין, also תְּסַפִין Ex. 9 : 28., and once תְּוִסֵּךְ Prov. 30 : 6. for תְּרִסֵּךְ. On taking ר conversive, the (_) of the apocopated form is further shortened into (ֿ) (§ 211), e. g. יִוִּסֵּךְ Is. 7 : 10., רִיֶּסֶךְ Gen. 8 : 10., רִיוֹאֵל Ex. 2 : 21., רְחִיטֵב 2 Kings 9 : 30., רְחִינֵק 1 Sam. 1 : 23.; and occasionally without ר conversive in fut. apoc., e. g. תְּוִסֵּךְ Deut. 3 : 26., רִיוִּסֵּךְ Prov. 1 : 5.

HITHPA'HEL.

§ 358. The initial ר of some verbs is restored in this species also, e. g. הִתְרַנֵּד, הִתְרַנַּח, הִתְרַנַּח. In the future we have תִּתְרַצֵּב Ex. 2 : 4. for תִּתְרַצֵּב.

2. Verbs whose Second Radical is Wav or Yodh.

Verbs ע"ו (קוים).

§ 359. Although the verbs of this class differ considerably in appearance from the paradigm of קָטַל, there is nothing in their formation that is not the necessary result of the peculiarities affecting the letter ר. These peculiarities we will now briefly enumerate, for the purpose of explaining by their means the deviations of these verbs from the usual mode of inflection.

§ 360. The weak letter ר, partaking in its nature more of the character of a vowel than of a consonant, seeks in a manner to resign its consonantal power, and rest in a preceding vowel. This quiescence, however, can take place only in the homogeneous vowel u of the same organ, or its modification o (§ 91). Hence arise the following rules :

1. When ך would be accompanied by either of its homogeneous vowels *o* or *u*, it surrenders its consonantal power, and quiesces in such vowel, which then serves to enunciate the preceding consonant (§ 93. 1.), e. g. אור for אור, רקום for רקום, קום for קום.

2. *a.* When ך would be accompanied by a heterogeneous vowel, (viz. *a*, *e*, or *i*), and preceded by a simple syllable, such accompanying vowel is changed into one homogeneous to ך, and into this the vowel of the preceding consonant is merged, e. g. רקום for רקום = רקום. *b.* Or ך is rejected, and either the accompanying vowel is rejected with it, e. g. קם for קם; or is given to the letter preceding, as for instance in neuter verbs whose second vowel is *e*, in order to distinguish them from those with *a* (§ 93. 2. *b.*), e. g. מר for מר. *c.* When ך with a heterogeneous vowel is preceded by a mixed syllable, it changes such vowel if possible into one homogeneous to itself, and rests in it; consequently the preceding vowel is exchanged for a long one, in order to form a simple syllable, e. g. רקום for רקום: but should the accompanying heterogeneous vowel be followed by a quiescent semi-vowel, which would render the change impracticable, ך is rejected, and the preceding letter takes its vowel (§ 93. 3. *b.*), e. g. רקום for רקום. *d.* When, as in the intensive species, ך accompanied by a heterogeneous vowel should be reduplicated by Dagshesh, to the reception of which this letter on account of its weakness is opposed, the third radical is generally doubled in its stead (§§ 30., 93. 4.), e. g. קום for קום.

KAL.

§ 361. *Preterite.* Third pers. masc. קם for קם as above stated, § 360. 2. *b.* In those persons where the third radical takes Sh'wa before an affirmative letter or syllable, the preceding (,) is shortened by § 16. *b.* into (_), e. g. קמ, קמ, &c.

§ 362. *Infinitive. Absol.*—קום for קום, (,) being lost in the following (§ 360. 1.). *Constr.*—קום: the other homogeneous vowel of ך is here taken, for the sake of contradistinction; although the *o* of the absolute is sometimes retained, e. g. בוא.

§ 363. *Future.* Formed as in other verbs from the infinitive construct, the second radical resting in *u* and occasionally in *o*: and as this serves for a vowel to the first radical, the preformative takes the first long vowel (_), in order to form with it a simple syllable, e. g. רקום, רקום; and sometimes though seldom (_), the long cognate vowel of (_), e. g. רבוש. In the sec. and third pers. fem. plur. the

semi-vowel ך, preceded by (ך) which takes the accent, is inserted before the affirmative ך, to avoid the formation of a mixed syllable with a long vowel (viz. *û* or *ô*) in the middle of a word (see § 185); in consequence of which the vowel of the preformative is rejected, in order that the tone-syllable may not be preceded by more than a single vowel (§ 103. 1.).

§ 364. *Imperative.* Regularly formed from the future throughout, with the exception of the fem. plur., in which an expedient for avoiding a long penultimate mixed syllable is adopted more consonant to the peculiar quickness of expression characteristic of this mode than that employed in the future for the same purpose; i. e. instead of giving a vowel to the last letter of such syllable, its own vowel (ך) is generally shortened into (ך) (§ 101. 3. *b.*), or else ך is rejected: whence we have either קמײך or קמײך.

§ 365. *Participles. Act.*—As in the preterite, ך with its heterogeneous vowel is rejected, thus קם for קם (see § 93. 2. *b.*); by which means the active participle presents the same form with the preterite. *Pass.*—קם for קם.

NIPH'HAL.

§ 366. *Preterite.* Here, according to § 360. 2. *c.*, ך takes its homogeneous vowel *ô*, and rests in it; and as the first radical has thus a vowel of its own, the preformative ך takes a long vowel, which, as in future Kal, is generally *â*, and sometimes *ê*, e. g. נעור, נקום. In those persons of the verb which receive a syllabic affirmative, and where the long vowel of the first radical would consequently form a mixed syllable, thus נקומײך, the third radical takes the vowel *ô*, by which means the preceding consonant and vowel are enabled to constitute a simple syllable, thus נקומײך: but as the word is now increased in length by a syllable, the first vowel is rejected (§ 103. 1.); and to avoid the concurrence of two Hholems (see § 272), the first ך takes its other homogeneous vowel, Shurek, whence the form נקומײך. In the third pers. plur., where the affirmative is asyllabic, Hholem is resumed, thus נקומײך.

§ 367. *Infinitive.* נקום for נקום (§ 360. 2. *a.*).

§ 368. *Future.* נקום, regularly formed from the infinitive. In the sec. and third pers. fem. plur. ך is in general rejected, as is sometimes the case in the imperative Kal, in order to avoid forming a medial mixed syllable: for here the insertion of (ך) between the root and

afformative, as in the simple species, is impracticable; since the vowel of the preformative, which is necessary to the expression of Daghesth in the first radical, does not admit of rejection (§ 103).

§ 369. *Imperative*. Regularly formed from the future, thus הָקִים.

§ 370. *Participle*. Like the preterite (see § 171).

HIPH'HIL.

§ 371. *Preterite*. הָקִים for הִקִּים. Here applies the peculiarity detailed § 360. 2. c., viz. that ה accompanied by a heterogeneous vowel, and preceded by a letter with Sh'wa, gives its vowel to that letter, and, not being able to rest in it, is rejected; and, as the first radical has a vowel of its own, the () of the preformative is then changed by § 102. 1. c. into the long cognate vowel (ִ). In those persons where the root takes a syllabic afformative, ה is inserted between them as in Niph'hal; for, since in the Hiph'hil of these verbs the first is a simple syllable, the expedient of rejecting the first vowel may be and is adopted, in order to reduce the word to its proper length, the guttural preformative taking compound instead of simple Sh'wa, thus הִקִּימוּהוּ. This is impracticable in the verb קָטַל, where, accordingly, the opposite expedient is resorted to, of rejecting the characteristic vowel (ִ), and supplying its place by the short vowel () (§ 185), thus הִקְטִילָהּ.

§ 372. *Infinitive*. הָקִים for הִקִּים. As in the preterite, ה being unable to rest in () is rejected, and the vowel of the preformative is lengthened to form a simple syllable (§ 16. b.).

§ 373. *Future*. יִקֵּם. In the sec. and third pers. fem. plur. (ֶהֱ) is changed into (ֵ) (§ 188), instead of the insertion of (ֶהֱ) as in Kal, e. g. תִּקְמָהּ.

§ 374. *Imperative*. הָקֵם for הָקִים (§ 188).

§ 375. *Participle*. Formed from the preterite by prefixing מ, thus pret. הָקִים, part. מִקֵּם = מִהִקֵּם (§ 189).

HOPH'HAL.

§ 376. הָקִים for הִקִּים. Here the radical ה is rejected, and its vowel given to the preceding consonant, by § 93. 3. b.; and as this latter can no longer terminate the initial mixed syllable, the vowel of that syllable is changed into its corresponding long one (see § 102. 5. b.). This we consider the simplest and most natural account of a form which

grammarians in general, who consider ך as transposed, have found so difficult of explanation.

§ 377. *Infinitive*. Would be like the pret. הִירָקָם, but is not in use.

§ 378. *Future*. יִרְוֹקָם for יִרָקָם (§ 193).

§ 379. *Participle*. מְרִוֹקָם for מִרָקָם.

PI'HEL.

§ 380. *Preterite*. The verbs עָלָ form the intensive species by reduplicating the third radical, on account of the weakness of the letter constituting the second (§ 30); for, although the usual mode of doubling the second by means of Daghes forte is somewhat preferable, it matters little which is adopted, either being adequate to the end proposed (see § 142). Another effect produced by ך on the form of this species, is the changing of the vowel of the first radical into one homogeneous to itself, viz. *o*, in which it rests (§ 91); the third radical then takes the vowel *e* usually given to the second, thus קִימָם. Accordingly we perceive, that although the Pi'hel of verbs עָלָ differs somewhat in appearance from that of קָטַל, it is constructed on the same principle, and has precisely the same intensive signification. The above is the form assumed when the third radical is a perfect letter; but if this be also a weak letter, its ground of preference as regards reduplication ceases, and as ך is then comparatively strong, the ordinary mode of formation is adopted, e. g. צִוּהָ.

§ 381. *Inf.* קִימָם. *Fut.* יִקִּימָם. *Part.* מְקִימָם.

PU'HAL.

§ 382. Here, as in the active voice, the third radical is doubled instead of the second; ך resting in its homogeneous vowel *o*, and the third radical taking the usual *a* of the second, thus קִימָם: and so throughout the species.

HITHPA'HEL.

§ 383. Regularly formed from infinitive Pi'hel by prefixing the syllable הִתְ, thus הִתְקִימָם.

Paradigm of Verbs עָר.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	קָם	נָקָם	קִימָם	קִימָם	הָקִים	הֻקַּם	הִתְקִימָם
3 f.	קָמָה	נָקְמָה	קִימְמָה	קִימְמָה	הָקִימָה	הֻקְמָה	הִתְקִימְמָה
2 m.	קָמַתְּ	נָקַמְתָּ	קִימַמְתָּ	קִימַמְתָּ	הָקִימְתָּ	הֻקַּמְתָּ	הִתְקִימְתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קִימַמְתְּ	קִימַמְתְּ	הָקִימְתְּ	הֻקַּמְתְּ	הִתְקִימְתְּ
1 c.	קָמְתִּי	נָקַמְתִּי	קִימַמְתִּי	קִימַמְתִּי	הָקִימְתִּי	הֻקַּמְתִּי	הִתְקִימְתִּי
<i>Plur. 3 c.</i>	קָמוּ	נָקְמוּ	קִימְמוּ	קִימְמוּ	הָקִימוּ	הֻקְמוּ	הִתְקִימוּ
2 m.	קָמְתֶּם	נָקַמְתֶּם	קִימַמְתֶּם	קִימַמְתֶּם	הָקִימְתֶּם	הֻקַּמְתֶּם	הִתְקִימְתֶּם
2 f.	קָמְתֶּן	נָקַמְתֶּן	קִימַמְתֶּן	קִימַמְתֶּן	הָקִימְתֶּן	הֻקַּמְתֶּן	הִתְקִימְתֶּן
1 c.	קָמְנוּ	נָקַמְנוּ	קִימַמְנוּ	קִימַמְנוּ	הָקִימְנוּ	הֻקַּמְנוּ	הִתְקִימְנוּ

INFINITIVE.

<i>Absol.</i>	קִיּוֹם				הָקִים		
<i>Constr.</i>	קִיּוֹם	הָקִים	קִימָם	קִימָם	הָקִים	הֻקַּם	הִתְקִימָם

FUTURE.

<i>Sing. 3 m.</i>	יָקִים	יָקִים	יָקִימָם	יָקִימָם	יָקִים	יֻקַּם	יִתְקִימָם
3 f.	יָקִימָה	יָקִימָה	יָקִימְמָה	יָקִימְמָה	יָקִימָה	יֻקְמָה	יִתְקִימְמָה
2 m.	יָקִימְתָּ	יָקִימְתָּ	יָקִימַמְתָּ	יָקִימַמְתָּ	יָקִימְתָּ	יֻקַּמְתָּ	יִתְקִימְתָּ
2 f.	יָקִימְתְּ	יָקִימְתְּ	יָקִימַמְתְּ	יָקִימַמְתְּ	יָקִימְתְּ	יֻקַּמְתְּ	יִתְקִימְתְּ
1 c.	יָקִימְתִּי	יָקִימְתִּי	יָקִימַמְתִּי	יָקִימַמְתִּי	יָקִימְתִּי	יֻקַּמְתִּי	יִתְקִימְתִּי
<i>Plur. 3 m.</i>	יָקִימוּ	יָקִימוּ	יָקִימְמוּ	יָקִימְמוּ	יָקִימוּ	יֻקְמוּ	יִתְקִימוּ
3 f.	יָקִימְנָה	יָקִימְנָה	יָקִימַמְנָה	יָקִימַמְנָה	יָקִימְנָה	יֻקְמְנָה	יִתְקִימַמְנָה
2 m.	יָקִימְתֶּם	יָקִימְתֶּם	יָקִימַמְתֶּם	יָקִימַמְתֶּם	יָקִימְתֶּם	יֻקַּמְתֶּם	יִתְקִימְתֶּם
2 f.	יָקִימְתֶּן	יָקִימְתֶּן	יָקִימַמְתֶּן	יָקִימַמְתֶּן	יָקִימְתֶּן	יֻקַּמְתֶּן	יִתְקִימַמְתֶּן
1 c.	יָקִימוּ	יָקִימוּ	יָקִימְמוּ	יָקִימְמוּ	יָקִימוּ	יֻקְמוּ	יִתְקִימוּ

IMPERATIVE.

<i>Sing. 2 m.</i>	קִיּוֹם	הָקִים	קִימָם		הָקִים		הִתְקִימָם
2 f.	קִימִי	הָקִימִי	קִימְמִי		הָקִימִי		הִתְקִימְמִי
<i>Plur. 2 m.</i>	קִיּוּמוּ	הָקִימוּ	קִימְמוּ		הָקִימוּ		הִתְקִימוּ
2 f.	קִימְנָה	הָקִימְנָה	קִימַמְנָה		הָקִימְנָה		הִתְקִימַמְנָה

PARTICIPLES.

<i>Active.</i>	קֹם		מְקִימָם		מְקִים		מְתְּקִימָם
<i>Passive.</i>	קֹם	נֹקֵם		מְקִימָם		מְקֹם	

Remarks on Verbs עָר.

KAL.

§ 384. *Preterite.* According to the theory adopted by several modern grammarians for the explanation of the form קָם, the medial ׀ is changed into א on account of the vowel *a* by which it is accompanied, thus קָאם for קָם; after which this א is rejected,—wherefore is not said,—and its vowel merged into that of the first radical. This explanation would seem to have been suggested by the form which verbs עָר assume in Arabic, in which language ى is regularly changed into *f* when preceded or accompanied by the vowel *a*; a rule, however, which by no means applies to the Hebrew.* And even should we grant the change of ׀ into א, no sufficient reason can be given for the rejection of this latter. A simpler and therefore preferable mode of stating the case is, that the ׀ of קָם is rejected together with its accompanying heterogeneous vowel, whence the form קָם. In two instances only, the vowel of ׀ is taken by the first radical, whose vowel is merely euphonic (§ 113), viz. בָּז Zech. 4: 10., מָח Is. 44: 18. Neuter verbs with *e* and *o* (§ 133), as לָרַץ, מָנָח, בָּוֵשׁ, מָדַב, regularly retain these characteristic vowels on the rejection of ׀, thus לָרַץ, מָנָח, בָּוֵשׁ, מָדַב. In those persons which receive a syllabic affirmative *e* is contracted into *ā*, e. g. לָצַחַת, מָחַת; and once into *i*, viz. מָשַׁחַת Mal. 3: 20. Verbs with *o* retain that vowel throughout, e. g. בָּשַׁחַת. Those whose first or third radical is a guttural seldom suffer an elision of the second; which, were it to take place, would leave but a single efficient letter in the verb, and thus give rise to ambiguity in speaking. In all such verbs therefore the medial ׀, which is strong in comparison with the gutturals, retains its consonantal power, and commences a new syllable, e. g. אָרַח, גָּרַח, דָּרַח, חָרַח, לָרַח, עָרַח, צָרַח, קָרַח, רָרַח, שָׂרַח, יָרַח.

§ 385. *Future.* In the apocopated form of the future, ׀ is rejected, and Hholem substituted for Shurek, e. g. יָקָם, יָקָם; יָשָׁב, יָשָׁב (§ 209. 2.); seldom Kibbuts, e. g. יָקָם Gen. 27: 31. With ׀ conversive, Hholem is further shortened into Kamets Hhatuph, e. g. יָקָם, יָשָׁב (§ 211); and also in a few instances where, although ׀ is not prefixed, the accent is brought back to the penultimate, or removed altogether (§§ 60., 70. 1, 2. *a.*), e. g. יָקָם לָךְ Job 22: 28., יָשָׁב לָךְ 1 Kings

* In one instance א does indeed occur as the medial letter, e. g. יָקָא Hos. 10: 14., where it is a mere *mater lectionis* of the preceding (׀).

17: 21. But when the first or third radical is a guttural, Hholem is frequently shortened into Pattahh on the reception of ך conversive (see § 84. 1.), e. g. ךֿסֵר Judg. 4: 18. 6: 38., ךֿנָח Ex. 10: 14., ךֿנָע Is. 7: 2.; and also in fut. apoc., e. g. תִּזְכֹּר Deut. 2: 9. In the third pers. masc. plur., whenever the ך of the affirmative (§ 162) is retained, as the syllable thus constituted, being both long and mixed, must necessarily take the accent (§ 55. 1.), the first vowel is rejected, that the accent may not be preceded by more than a single syllable (§ 103. 1.), thus יִקְרִימוּן, יִקְרִימוּ. The anomalous forms תְּבוֹאֲתָהּ *it shall come*, Deut. 33: 16. for תְּבוֹאָהּ, and תְּבוֹאֲתָי *thou hadst come*, 1 Sam. 25: 34. for תְּבוֹאָהּ, which grammarians have found it difficult to account for, may be explained as produced by a repetition of the fragmentary personal pronoun, which is both prefixed as in the future, and affixed as in the preterite, for the sake of emphasis: thus the two expressions are equivalent to, *it shall come, it! thou hadst come, thou!* In the word תְּבוֹאֲתָהּ Job 22: 21., the verb is in the third pers. fem. sing. fut., with ה paragogic, which is regularly hardened before the suffix into ת (§ 477. 1.).

§ 386. *Imperative.* For the sake of greater brevity and force of expression, ך is sometimes shortened into (ֿ), e. g. קֹם Josh. 7: 10., שֶׁב Ex. 4: 19.

§ 387. *Participles.* Verbs which have e or o for the principal vowel of the preterite retain the same in the participle (see § 233), e. g. מֵת Ex. 12: 30., לֵץ Ps. 1: 1., עֵר Cant. 5: 2., גָּח Ps. 22: 10., רֵב Job 40: 2. Some, although with (ֿ) in the singular, receive as neuters (ֿ) in the plural, e. g. לֵרֵךְ, part. plur. לְרֵיחַ Neh. 13: 21.

NIPH'HAL.

§ 388. 1. *Preterite.* In the sec. pers. plur. Hholem is sometimes retained (see § 366), e. g. נִפְצַרְתֶּם Ezek. 11: 17. 20: 34., נִקְטַרְתֶּם 20: 43., once נִקְטַר Ezek. 6: 9. for נִקְטַרְתֶּם.

2. *Infinitive.* When the first radical is a guttural, the (ֿ) of the preformative is lengthened by § 102. 1. c. into (ֿֿ), e. g. לֵאמֹר Job 33: 30. In a few instances we meet with ך for ךֿ, e. g. הִדְרֹשׁ Is. 25: 10.

3. *Future.* When the first radical is a guttural, the preceding (ֿ) is lengthened into (ֿֿ), e. g. יַעֲרֹר Joel 4: 12.

4. *Participle.* Here also we find ך for ךֿ, e. g. נִצְרָה Is. 1: 8. Ezek. 6: 12.; and once (ֿֿ) is written for ךֿ (§ 100. 1. note), viz. נִבְרָחַם Ex. 14: 3.

NIPH'HIL.

§ 389. *Preterite.* In some instances ה retains (ה) and Daghesh is placed in the first radical, e. g. הָסִירָה Jer. 38 : 22. When the third radical is a guttural, it causes the first to take (ה־) for (ה־) on the rejection of ו, e. g. הָרַעַ for הָרִיעַ (§ 85. 3. a.), הָסִירָה for הָסִיר. In the third pers. fem. sing. and third pers. plur. the first radical generally has (ה־) as well as the preformative, e. g. הָסִירָה Ps. 119 : 126., הָרַעַ 1 Sam. 17 : 20., הָקִרָה Jer. 6 : 7.; these, however, may be considered as regular forms of verbs עָע. Occasionally ו is not inserted between the root and a syllabic affirmative, e. g. הָטַלְתִּי Jer. 16 : 13. 22 : 26., הִנָּפֶתָ Ex. 29 : 24, 26., הִמָּתָ Num. 14 : 15.; once הִמָּתָם 17 : 6., and fem. הִמָּתְוּ Ex. 1 : 16. When ו is inserted, ה sometimes takes (ה־) for (ה־), e. g. הָטִיבוּהָ 1 Kings 8 : 18. 2 Chron. 6 : 8. (also with (ה־), הִטְבִּיחוּ Ezek. 36 : 11.), הָקִיצְוָה Ps. 139 : 18.; and once when ו is not inserted, e. g. הָסִירָם Gen. 11 : 9. If the first radical is a guttural, the preformative ה takes (ה־) instead of compound Sh'wa, e. g. הָעִירָהּ Deut. 4 : 26. 8 : 19., הָעִירָהּ Is. 41 : 25., הָחִילְתִּי 1 Sam. 22 : 15.; for the first of two concurrent gutturals never takes compound Sh'wa, even when the second has a vowel of its own: the reason of which is, that the letters of this class are too feeble in sound to be heard with sufficient distinctness without an intervening vowel. Sometimes ו between the second and third radicals is omitted, when (ה־) is changed into (ה־), e. g. הָקַמְנוּ Mic. 5 : 4., הָשַׁבְתָּם 1 Sam. 6 : 8., וְהִבֵּאתִי Ex. 6 : 8.; this most frequently takes place on the reception of a suffix, e. g. וְהָשַׁבְתָּם 1 Kings 8 : 34.

§ 390. *Infinitive.* The absolute appears once with ו, viz. הָקִים Jer. 44 : 25.; with ה char. fem. הִנָּפֶה Is. 30 : 28. for הִנָּפֶה.

§ 391. *Future.* יָקִים. In the apocopated form, (י־) is contracted into (י־), thus יָקִים, so יָרָם Num. 17 : 2., יָגֵל Ps. 14 : 7.; and sometimes, though seldom, into (י־), e. g. תָּלַךְ Job 17 : 2. When connected by Makkeph with the preceding word, (י־) is shortened into (י־), e. g. מִדְּיָקֵל Ps. 21 : 2.; and likewise on taking ו conversive, e. g. וְיָקִים 1 Kings 7 : 21., וְיָטֵל 1 Sam. 20 : 33., וְיָשֵׁב Gen. 14 : 16., וְיָסֵף 11 : 8. (§ 215. 2.). If the first or third radical is a guttural, (י־) is replaced by (י־), e. g. וְיָעֵד Zech. 3 : 6., וְיָנִחַ Josh. 21 : 44. 2 Chron. 15 : 15., וְיָסַר Gen. 8 : 13. 30 : 34. Ex. 14 : 25.; although in a few instances (י־) is taken here also, e. g. וְיָחֵל 1 Sam. 31 : 3. In the third pers. fem. plur. (י־) is sometimes retained, e. g. תִּקְיַמְנָה Jer. 44 : 25. In

a small number of instances the () of the preformative is retained, and Daghesth inserted in the first radical, e. g. **וַיִּנְהוּרֵהוּ** Gen. 2 : 15. Ex. 16 : 23, 34., **וַיִּלְיֶנּוּ** Num. 14 : 36. Ex. 16 : 7., **וַיִּלְיֶנּוּ** Prov. 4 : 21.

§ 392. *Imperative.* In the imperative we occasionally have () for (), e. g. **הִשָּׁב** Ezek. 21 : 35. Here also, as in the future, the () of the preformative is sometimes retained, and Daghesth consequently inserted in the first radical, e. g. **הִנְיֹחוּ** Ex. 16 : 23., **וַיִּנְהוּ** v. 33.

§ 393. *Participle.* Here too we occasionally find () under the preformative with a following Daghesth, e. g. **מְלִיכִים** Ex. 16 : 8.

P'HEL AND PU'HAL.

§ 394. *Preterite.* The intensity peculiar to these species is sometimes denoted in a manner which gives them the appearance of verbs **עָלַע**, e. g. **מִטְלֵטֵל** from **טָל**, thus **מִטְלֵטֵלָה** Is. 22 : 17., **עָרַעַר** Jer. 51 : 58. from **עָרַר**, **קָלְקַל** 1 Kings 8 : 27. from **קָלַל**, **רַמְצָצַץ** Job 16 : 12. from **רָצַץ**; and occasionally, though seldom, the third radical is doubled, and placed before the first, e. g. **עָלַעַע** Job 39 : 30. from **עָלַע**. These verbs are rarely inflected like **קָטַל**, thus **קָטִים** Esth. 9 : 31. See Remarks on Verbs **עָלַע**, § 418.

HITHPA'HEL.

§ 395. *Preterite.* As in the perfect verbs (see § 250), the second radical sometimes takes () for (), e. g. **וַיִּתְבַּיֵּן** Is. 1 : 3.

Verbs עָרַ (בִּין).

§ 396. There are some verbs **עָרַ** which do not agree throughout with the paradigm of **קָרַם**, but occasionally present the appearance of belonging to a root whose medial letter is not **ר** but **י**, e. g. third pers. pret. **בִּין**, first pers. **בִּינֹתִי**, as if from **בִּין**, and also **בִּינֹתִי**, as though the second radical were **י**. This ambiguity of form has occasioned much perplexity to grammarians both ancient and modern; some of whom, and among them the celebrated Ewald, maintain that all these verbs are of the class **עָרַ**, and that those instances in which **י** occurs belong to the Hiph'hil species, of which the characteristic **ו** is rejected; viz. that **בִּינֹתִי** is for **הִבִּינֹתִי**, the imperative **בִּין** for **הִבִּין**, &c. Others again assert that **י** is the original second letter of the root, and

that those cases in which ך appears are anomalous deviations; according to which doctrine, לין stands for לין, ישים for ישים, &c. But the deduction of these verbs from a single root either ע"ר or ע"י necessitates the supposition of too many and too important changes both of form and meaning: thus, by the former mode of accounting for the appearance of ך, we are reduced to consider the characteristic preformative of Hiph'hil as rejected without any adequate reason, and to attribute a corresponding causal signification to verbs which certainly do not possess it; while by means of the latter theory, the ך of the Niph'hal and Pi'hel species cannot be accounted for at all, unless terming it an anomaly is to be received as an explanation.

§ 397. These with other considerations have brought us to the conclusion, that the medial weak letters of the verbs termed ע"י and ע"י do not constitute an essential part of the root: but that this properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained (see § 115); and that between these a weak letter is inserted, to complete the usual trilateral form. Accordingly the ך of קים, although assisting to fill out the word, has no further share in conveying the idea *to stand*, than has the ך of the verb בין in signifying *to understand*. As this inserted letter does not form an indispensable part of the root, it follows that where ך, the weak letter most frequently adopted for this purpose, extends throughout a verb, as for instance קים, it may be rejected at once, if opposed in its nature to the accompanying vowel, e. g. pret. קם, קמת; or its cognate ך may be employed with it alternately in different parts of the same verb, e. g. infin. absol. ריב, constr. ריב; or each of them may be used in the same tense and person by modifying the accompanying vowel, thus we have בנתי and also בנותי, ידון and ידון. This use of ך extends no further than the Kal species, those verbs in which it appears agreeing in all other respects with the verbs ע"י; it will suffice, therefore, to exhibit the simple species alone, leaving the others to be collected from the paradigm of קים.

*Paradigm of the First or KAL Species of Verbs עָלָה.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	בָּנָה		בָּנָה		בָּן 3
בָּנָה		בָּנָה	בָּנָה		בָּנָה 2
	בָּנָה		בָּנָה		1

OR

	בָּנָה		בָּנָה		בָּן 3
בָּנָה		בָּנָה	בָּנָה		בָּנָה 2
	בָּנָה		בָּנָה		1

Infinitive.

בָּן	Const.	בָּן	Abs.
------	--------	------	------

Future.

בָּנָה		בָּנָה		בָּן 3
בָּנָה		בָּנָה		בָּנָה 2
	בָּן		בָּן	1

Imperative.

_____	בָּנָה	בָּנָה	בָּן 2
-------	--------	--------	--------

Participle.

_____	_____	_____	בָּן
-------	-------	-------	------

Remarks on Verbs ע"י.

KAL.

§ 398. *Preterite.* Once we meet with third pers. f. sing. לָנָה Zech. 5: 4. for לָנָה. The second person appears occasionally with י, e. g. רָבָה Lam. 3: 58., and רִיבֹתָ Job 33: 13.; as also the first, e. g. בִּינֹתִי Dan. 9: 2.; and likewise the third pers. plur., e. g. הִיגִים Jer. 16: 16. In the verb אָיַב the י retains its (), as it is strong in comparison with the first rad. א (see § 384.), e. g. אֵיבָתִי Ex. 23: 22.

§ 399. *Infinitive. Absol.*—In Judg. 11: 25. Job 40: 2. we find רוֹיַב; but in Job 33: 19. the K'ri and K'thibh are in direct opposition as to the letter to be employed.

§ 400. *Imperative.* The imperative appears with ה paragogic, e. g. רִיבָה Ps. 35: 1. 43: 1.

§ 401. *Future. Apoc.*—Here *i* is changed into *e*, e. g. יִבֵּן Jer. 9: 11. Hos. 14: 10., יִרֶב 1 Sam. 24: 16. Hos. 4: 4., יִשֶׁם Num. 6: 26. 1 Sam. 2: 20.; which on the reception of *y* conversive is shortened into (), (§ 215. 2.), e. g. יִשֶׁם Gen. 2: 8. 2 Sam. 12: 31.; and also on the recession of the accent on account of a following monosyllable (§ 60), e. g. יִרֶב Judg. 6: 31, 32. These, however, may all be considered as belonging to future Hiph'hil.

3. Verbs whose Second and Third Radicals are Alike.

Verbs ע"ל (סָבַב).

§ 402. In many of these verbs that rule of the Hebrew language applies, by which on the immediate repetition of a letter in a word the two become contracted into one (§ 77. 1. a.). Thus in some parts of the verb סָבַב the second radical coalesces with or becomes merged into the third; and its accompanying vowel, as the essential one (§ 113), is given to the first, which in a manner takes its place, e. g. pret. סָב for סָבַב, infin. סָב for סָבַב.* And whenever this double consonant has a vowel of its own, it is shown to be such by the insertion of Daghesh forte, e. g. third pers. fem. סָבְבָה = סָבַבָּה. In those per-

* The same principle of euphony produces in English the rejection of one of two similar consonants which concur in the course of inflection, e. g. *read* for *readed*, *bled* for *bleeded*, *eagles'* for *eagles's*, &c.

sons (as the sec. masc. sing.) where the third radical is destitute of a vowel, and the root takes a syllabic affirmative, the vowel $\dot{\imath}$ is inserted before the latter, e. g. סְבוֹר : the reason of which is, that a Sh'wa accompanying a dagheshed letter must necessarily be mobile (§ 19. 2); this if retained would render the augment asyllabic, thus סְבֹרָה read *sab-b'zha*, and thereby connect it too closely with the root, whose final letter must then be pronounced by means of the vowel of the affirmative; to prevent which the vowel $\dot{\imath}$ is inserted, thus $\text{סְבוֹרָה} = \text{סְבֹרָה} = \text{סְבִּבְרָה}$. In the preterite this vowel of separation is generally *o*, the first modification of *a*; and in the future, its other modification *e* (רֵי), thus תִּסְבִּירָה . The above applies in full only to a certain number of these verbs: some of them follow the paradigm of קָטַל throughout, and others employ alternately both modes of inflection. As those which deviate from the usual form do so to a considerable extent, we have thought it advisable to discuss them more than ordinarily at length.

KAL.

Preterite.

- $\text{סָב} = \text{סִבֵּב}$ 3 *m.* Here, upon the contraction's taking place, the essential vowel of the second radical is given to the first, whose vowel is merely euphonic (§ 113).
- $\text{סָבָה} = \text{סִבְבָה}$ 3 *f.* After the contraction, the vowel of the first radical is shortened on account of the following Daghes forte, inserted as above stated, § 402.
- $\text{סָבוֹר} = \text{סִבְבֹר}$ 2 *m.* On the contraction, and the consequent change in the initial vowel (see third pers. masc.), the form becomes סִבְרָה ; but as the affirmative is thus too closely connected with the root, and the root at the same time rendered too dependent upon the affirmative (see above, § 402), a vowel is inserted between them, which in the preterite is *o*, the first modification of *a*, whence סְבוֹרָה . So סְבוֹרָחַם , סְבוֹרָחֶם , &c.
- $\text{סָבוֹר} = \text{סִבְבֹר}$ 2 *f.* As after the contraction, ב being followed by a vowelless letter cannot receive Daghes forte, $\dot{\imath}$ is again introduced for the sake of uniformity.

Infinitive.

קָבוֹב *absol.* Not contracted.

סָב = סָבוֹב *constr.* As the first radical has here no vowel of its own, the second is more easily elided than in the absolute, and gives its vowel to the first.

Future.

יָסֵב = יָסֵבֵב 3. *m.* Formed from the infin. *constr.* by prefixing the fragmentary pronouns, which, as the first radical has a vowel of its own, receive a long vowel in order to form an independent simple syllable; this vowel is generally (יָ), as יָסֵב; sometimes (יֵ), as יֵסֵב; and occasionally, though seldom (יִ), which latter causes the insertion of a Dag-hesh in the first radical, as יִסֵּב (§ 32). And so of the third fem. and sec. masc.

יִסְבֵּי = יִסְבֵּי = יִסְבֵּי 2 *f.* As the third radical has a vowel, it can be reduplicated on the rejection of the second by Dag-hesh forte; to express this, the preceding letter necessarily takes a vowel, which is the same as in the persons preceding. So third pers. plur. יִסְבֵּי for יִסְבֵּי.

יִסְבֵּי = יִסְבֵּי = יִסְבֵּי 2 & 3 *f. pl.* After the contraction, יִ would be expressed by the vowel of the affirmative, but with this it should not be so closely connected; accordingly, as in the preterite (see יִסְבֵּי), it receives a vowel of its own, viz. (יִ). This inserted vowel has the accent, and in order that it may not be preceded by more than one vowel, the preformative י takes Sh'wa (see § 103. 1.); while the vowel *ō* of the first radical, being followed by Dag-hesh forte and without the accent, is necessarily shortened into *ū* (see § 101. 3. *b.*).

Imperative.

סֵב, &c. Regularly formed from the future.

Participles.

סֹבֵב *act.* As the vowel of the first radical is characteristic of this part of the verb, no contraction takes place.

סָבִיב *pass.* The same remark applies here.

NIPH'HAL.

Preterite.

נָסַב = **נִסְבַּב** 3 *m.* After the customary contraction of the two last radicals into one, נ takes the first long vowel (ִ), to form a simple syllable (see § 366).

נִסְבָּה = **נִסְבְּהָ** = **נִסְבְּהָ** 3 *f.* After the contraction, the first radical receives the rejected (ִ) of the second (see **קָטְלָה** § 160), in order to express the Daghest forte in the third; and in consequence the preformative נ takes (ִ), to form a simple syllable.

נִסְבֹּתָ = **נִסְבֹּתְהָ** = **נִסְבֹּתְהָ** 2 *m.* (See the same pers. in Kal, **סָבִיב**). As י has the accent (§ 53), the first vowel is dropped by § 104. And so of all the other persons of this tense where י is inserted.

Infinitive.

הִסְבֵּב = **הִסְבֵּב** *absol.* Here, as in the infin. absol. Kal, *a* becomes lost in *o*, upon the coalescence of the second and third radicals.

הִסְבֵּב = **הִסְבֵּב** *constr.* After the contraction, the sec. rad. takes (ִ), and sometimes, though seldom, (ִ), e. g. **הִמְסִיב**.

Future.

יִסְבֵּב, &c. Regularly formed from the infinitive construct.

יִסְבֵּבְהָ = **יִסְבֵּבְהָ** = **יִסְבֵּבְהָ** 2 & 3 *f. pl.* Here (ִ) is inserted for the same reason as in Kal: and as both the preceding syllables are mixed, no rejection can take place in the vowels (§ 103).

Imperative.

הִסֵּב. Regularly formed from the future by rejecting ה, and restoring מ (§ 170).

Participle.

נִסֵּב. Regularly formed from the preterite.

HIPH'HIL.

Preterite.

הִסֵּב = הִסְבִּיב 3 m. After the contraction, the *i* of the preformative ה is lengthened into its cognate *e*, to form a simple syllable; and the *i* of the second radical is changed into the same vowel (§ 102. 1. c.), in order to distinguish the Hiph. of verbs עָע from that of verbs עָר (§ 147. 4.).

הִסְבָּה = הִסְבִּיבָה 3 f. The vowel (..) remains with the accent, to express the following Daghesth forte.

הִסְבִּיב = הִסְבָּה = הִסְבִּיבָה 2 m. Here *i* is inserted between the root and affirmative, as in Kal and Niph'hal; and as this takes the accent, the (..) of the first radical becomes shortened into (.) on account of the following Daghesth; the preformative ה then loses its vowel, and being a guttural receives compound Sh'wa. And so of the remaining persons where *i* is inserted.

Infinitive.

הִסֵּב = הִסְבֵּב. Absol. and constr. the same; in both cases (..) is lengthened into (,) after the contraction (§ 102. 3.).

Future.

יִסֵּב, &c. Regularly formed from the infinitive.

חִסְבָּנָה = חִסְבָּנָה 2 & 3 *f. pl.* Here (רִ) is inserted, as in the preceding species ; and since it has the accent, the vowel of the preformative is rejected : the (ִ) of the first radical is shortened into (ֶ), on account of the Daghesch following (§ 101. 2. *b.*).

Imperative.

חִסֵּב, &c. Regularly formed from the future (§ 188).

Participle.

חֹסֵב = מְחֹסֵב. Formed from the preterite, as in the verbs עָרַךְ.

HOPH'HAL.

Preterite.

חִסְבָּ = חִסְבָּ 3 *m.* Here, after the contraction, the *û* of the char. ח is lengthened into *û*, to form a simple syllable (§ 102. 5. *b.*).

חִסְבָּוּ = חִסְבָּוּ 2 *m.* In this and the following persons the vowel *ô* is again inserted, and the *û* of the first syllable retained on account of the accompanying ר (§ 100. 1.).

Infinitive. חִסְבֵּי like the preterite.

Future. יִחְסַב for יִחְסֵב (see § 378).

Participle. מְחֹסֵב for מְחִסֵּב.

PI'HEL AND PU'HAL.

§ 403. In forming the intensive species of this class of verbs, the language would seem to have experienced some difficulty. And this is by no means surprising : for if the retention of the two similar consecutive letters of the simple species is contrary to the genius of its orthoëpy, the concurrence of three such must be still more so ; yet this would take place, were either the second radical doubled by Daghesch

as in the general paradigm of קָטַל, or the third as in verbs עָר. Accordingly, for the formation of these species the three following alternatives presented themselves: either to neglect all considerations of euphony, and double the second radical by Daghesh, as in the verb קָטַל; or give to the first radical a long vowel, to show that the second should be doubled (see § 143. 1.); or else denote the intensity by the reduplication of the first radical, which in the root is single. And we find in effect that of these possible modes of formation, some verbs have made use of one, and some of another, while others again have employed more than one, attaching a different shade of signification to each; the following examples may be given: 1. the second radical doubled, e. g. קָלַל Is. 8: 21., pass. קָלַל Is. 65: 20. Job 24: 18.; 2. the long vowel ו given to the first radical, and the characteristic ultimate vowels (ו) and (ו) retained, e. g. עוֹלַל Jer. 6: 9., pass. עוֹלַל Lam. 1: 12.; 3. the first radical doubled, with both the appropriate vowels; and the second and third letters transposed, to avoid the double concurrence of two similar consonants, e. g. סָבַב for סָבַב, so קָלַל Ezek. 21: 26. Eccl. 10: 10., סָבַב Is. 9: 10. 19: 2.; pass. סָבַב for סָבַב. And thus we see that the new species Po'hel and Po'hal, Pilpel and Pulpal, which grammarians have laboured to invent, not only possess the usual intensive signification of Pi'hel and Pu'hal, but are likewise constructed on the self-same principle. The different modes, tenses, and persons, are formed by means of the usual prefixes and affixes.

Paradigm of Verbs עץ.

PRÆTERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	סָב	נָסַב	סִיבַּב	סִיבַּב	הִסְבִּיב	הוּסְבַּב	הִתְסִיבַּב
3 f.	סָבָה	נָסְבָה	סִיבְּבָה	סִיבְּבָה	הִסְבִּיבָה	הוּסְבִיבָה	הִתְסִיבְּבָה
2 m.	סִבֹּתָ	נִסְבֹּתָ	סִיבְּבָתָּ	סִיבְּבָתָּ	הִסְבִּיבְתָּ	הוּסְבִיבְתָּ	הִתְסִיבְּבָתָּ
2 f.	סִבֹּתְּ	נִסְבֹּתְּ	סִיבְּבָתְּ	סִיבְּבָתְּ	הִסְבִּיבְתְּ	הוּסְבִיבְתְּ	הִתְסִיבְּבָתְּ
1 c.	סִבֹּתִי	נִסְבֹּתִי	סִיבְּבָתִּי	סִיבְּבָתִּי	הִסְבִּיבִנִי	הוּסְבִיבִנִי	הִתְסִיבְּבָתִּי
<i>Plur.</i> 3 c.	סָבּוּ	נָסְבוּ	סִיבְּבוּ	סִיבְּבוּ	הִסְבִּיבוּ	הוּסְבִיבוּ	הִתְסִיבְּבוּ
2 m.	סִבְּתֶם	נִסְבְּתֶם	סִיבְּבֶתְכֶם	סִיבְּבֶתְכֶם	הִסְבִּיבְתֶם	הוּסְבִיבְתֶם	הִתְסִיבְּבֶתְכֶם
2 f.	סִבְּתֶינָה	נִסְבְּתֶינָה	סִיבְּבֶתְכֶינָה	סִיבְּבֶתְכֶינָה	הִסְבִּיבְתֶינָה	הוּסְבִיבְתֶינָה	הִתְסִיבְּבֶתְכֶינָה
1 c.	סִבְּתֵנוּ	נִסְבְּתֵנוּ	סִיבְּבֶתְכֵנוּ	סִיבְּבֶתְכֵנוּ	הִסְבִּיבְתֵנוּ	הוּסְבִיבְתֵנוּ	הִתְסִיבְּבֶתְכֵנוּ
INFINITIVE.							
<i>Absol.</i>	סָבֹב	הִסְבֵּב					
<i>Constr.</i>	סֵב	הִסְבֵּב	סִיבֵּב	סִיבֵּב	הִסְבֵּב	הוּסְבֵּב	הִתְסִיבֵּב
FUTURE.							
<i>Sing.</i> 3 m.	יִסְבֵּב	יִסְבֵּב	יִסְבִּיב	יִסְבִּיב	יִסְבֵּב	יִוְסְבֵּב	יִתְסִיבֵּב
3 f.	תִּסְבֵּב	תִּסְבֵּב	תִּסְבִּיב	תִּסְבִּיב	תִּסְבֵּב	תִּוְסְבֵּב	תִּתְסִיבֵּב
2 m.	תִּסְבֵּב	תִּסְבֵּב	תִּסְבִּיב	תִּסְבִּיב	תִּסְבֵּב	תִּוְסְבֵּב	תִּתְסִיבֵּב
2 f.	תִּסְבְּרִי	תִּסְבְּרִי	תִּסְבִּיבִי	תִּסְבִּיבִי	תִּסְבְּרִי	תִּוְסְבְּרִי	תִּתְסִיבְּרִי
1 c.	אֶסְבֵּב	אֶסְבֵּב	אֶסְבִּיב	אֶסְבִּיב	אֶסְבֵּב	אִוְסְבֵּב	אִתְסִיבֵּב
<i>Plur.</i> 3 m.	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבִּיבוּ	יִסְבִּיבוּ	יִסְבְּבוּ	יִוְסְבְּבוּ	יִתְסִיבְּבוּ
3 f.	תִּסְבְּרִינָה	תִּסְבְּרִינָה	תִּסְבִּיבִינָה	תִּסְבִּיבִינָה	תִּסְבְּרִינָה	תִּוְסְבְּרִינָה	תִּתְסִיבְּרִינָה
2 m.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבִּיבוּ	תִּסְבִּיבוּ	תִּסְבְּבוּ	תִּוְסְבְּבוּ	תִּתְסִיבְּבוּ
2 f.	תִּסְבְּרִינָה	תִּסְבְּרִינָה	תִּסְבִּיבִינָה	תִּסְבִּיבִינָה	תִּסְבְּרִינָה	תִּוְסְבְּרִינָה	תִּתְסִיבְּרִינָה
1 c.	נִסְבֵּב	נִסְבֵּב	נִסְבִּיב	נִסְבִּיב	נִסְבֵּב	נִוְסְבֵּב	נִתְסִיבֵּב
IMPERATIVE.							
<i>Sing.</i> 2 m.	סֵב	הִסְבֵּב	סִיבֵּב		הִסְבֵּב		הִתְסִיבֵּב
2 f.	סִבִּי	הִסְבִּי	סִיבִּי		הִסְבִּי		הִתְסִיבִּי
<i>Plur.</i> 2 m.	סִבִּי	הִסְבִּי	סִיבִּי		הִסְבִּי		הִתְסִיבִּי
2 f.	סִבִּינָה	הִסְבִּינָה	סִיבִּינָה		הִסְבִּינָה		הִתְסִיבִּינָה
PARTICIPLES.							
<i>Active.</i>	סֹבֵב		מְסִיבֵּב		מְסִבֵּב		מְהִסְבֵּב
<i>Passive.</i>	סֹבֵב	נֹסֵב		מְסִיבֵּב		מְסִבֵּב	

Remarks on Verbs ע"ע.

KAL.

§ 404. *Preterite.* These verbs are not always contracted, but occasionally present the same form as קָטַל : thus, besides the contracted סָב, we have also סָבַב 1 Sam. 7: 16.; סָבַרְנִי גַם-סָבַרְנִי Ps. 118: 11., both forms in one verse; בָּזְזָה Deut. 2: 35., בָּזָזָה Josh. 11: 14. Ezek. 39: 10., אָפַסָה Ps. 40: 13. Once when the contraction does occur, an א mobile is inserted as a third radical, in order to preserve the (,) of the first, viz. בָּזָאָה Is. 18: 2. According to some grammarians, נ is employed for the same purpose in the word תָּמְנִי Lam. 3: 22. or תָּמְנִי Ps. 64: 7. for תָּמַמִּי, though this is considered by J. Kimhhi as the first pers. plur. from a root ע"ר (see Michlol, fol. 45. col. 2.), as also the word מַעֲזִיחָה Is. 23: 11. for מַעֲזִיחָה. The forms רָמִי Job 24: 24. for רָמַמִּי, רָבַר Gen. 49: 23. for רָבַבְרָה, may be regarded as futures for יִרְמִי and יִרְבֵּב, with the preformatives omitted; which view is favoured by the context.

§ 405. *Infinitive. Absol.*—The absolute occasionally takes the form of the construct, e. g. סָב Deut. 2: 3. It sometimes appears as a feminine noun with final ת, e. g. שְׁמוֹת Ezek. 36: 3., חַנוּת Ps. 77: 10. *Constr.*—Once ū occurs for ō, viz. לָבִיר Eccl. 9: 1. for לָבַר; and sometimes a, e. g. לָרָד Is. 45: 1. for לָרַד כֶּשֶׁף Jer. 5: 26. for כֶּשֶׁף; so בָּשָׁגָם in *their erring*, Gen. 6: 3. for בָּשָׁגָם from שָׁגַג, which makes the passage read thus, *My spirit will not judge man always when he errs; he is but flesh, yet his days shall be a hundred and twenty years.* Comp. Ps. 78: 38, 39.). On the reception of an asyllabic suffix, which causes the insertion of Daghesth in the second radical, ō is changed into ū (§ 101. 3. b.), e. g. לָהֶמָּם Deut. 2: 15., הָמָם *ibid.*

§ 406. *Future.* Grammarians have not yet decided whether to consider the future with Daghesth in the first radical as of the Kal (Daghesth being inserted to preserve the preceding ī, § 32) or of the Niph'al species; since this form appears for the most part in neuter verbs, whose signification would admit of their belonging to either, e. g. יָסַב Gen. 42: 24. 1 Sam. 15: 27., יָרַח Josh. 10: 13., יָקַד Gen. 24: 26. Ex. 12: 27. 1 Sam. 28: 14., יָשַׁם 1 Kings 9: 8.: these examples may be construed as future Kal, (in which case the Daghesth in the first radical is not a compensation for the reduplication of the second, as is generally supposed, but is inserted to preserve the ī unchanged, § 33. *et seq.*) or as future Niph'al used reflexively. There are, however, some

instances of active verbs with Daghesth in the first radical, and which are certainly not of the Niph'hal species, e. g. אָקִיב Num. 23 : 8. Job 5 : 3. Sometimes Daghesth is omitted after the contraction, e. g. וְנִבְּזָה 1 Sam. 14 : 36.; and occasionally the vowel of the first radical also, e. g. וְנִבְּלָה Gen. 11 : 7. for וְנִבְּלָה, so וְזָמַד v. 6. for וְזָמַד. When ו conversive is prefixed, and the tone in consequence retracted to the penult (§ 215), the ultimate vowel is necessarily shortened, e. g. וַיִּדְחֵם 2 Kings 4 : 34., וַנִּסֵּב Deut. 2 : 1., וַתִּעֶז Judg. 3 : 10. Some verbs have ו for ו, and hence appear like עָר, e. g. יָרוּן Prov. 29 : 6., יָרוּץ Is. 42 : 4., יָשַׁד Ps. 91 : 6.; once () with ו conv., viz. וַיִּרֶם Ex. 16 : 20. In some verbs where the first radical has () in the future, the preformative usually takes (), perhaps to avoid the concurrence of two similar vowels, e. g. וַתִּקַּל Gen. 16 : 4, 5., וַתִּחַל Ezek. 22 : 26.; also without ו conv., e. g. וַתִּשֶׁם Gen. 47 : 9., יָרַד Deut. 20 : 3. Is. 7 : 4., יָמַר Is. 24 : 9., יָחַם Eccl. 4 : 11. Ezek. 24 : 11., יָחַר Ezek. 24 : 10., וַתַּחַר and וַתִּחַר Is. 51 : 6, 7. Jer. 23 : 4. In a few instances י as a *mater lectionis* accompanying () is inserted between the preformative and verb, e. g. וַיִּתֶּם Ps. 19 : 14.

§ 407. *Imperative.* Occasionally on taking ה paragogic, Daghesth is inserted in the second radical, and *ō* accordingly shortened into *ū* (§ 101. 3. b.), for which however *ū* is found written, e. g. עִיְיָה Ps. 68 : 29. The imperative sometimes takes *a*, e. g. בֹּל Ps. 119 : 22.; also with ה paragogic, e. g. בִּכֶּה Ps. 80 : 16.; and once when the second radical is a guttural, which consequently does not receive Daghesth, viz. אָרָה Num. 22 : 6. In some instances, by the insertion of Daghesth in the second radical, Hholem is shortened into its corresponding Kamets Hhatuph (§ 101. 3. a.), e. g. נָדַי Jer. 7 : 29., רָנִי Zech. 2 : 14., רָנַי Is. 44 : 23. 49 : 13.

§ 408. *Participle.* Once contracted, and א inserted as a second radical, to retain the vowels, e. g. שָׁאֵס for שָׁסֵס, which is generally the case in Syriac, e. g. ܫܝܣܝܐ for ܫܝܣܝܐ. Comp. Niph. יִמָּאֵס for יִמָּס.

NIPH'HAL.

§ 409. *Preterite.* Verbs whose first radical is ה either retain () with the preformative, e. g. נָחַר Ps. 69 : 4. 102 : 4., נָחַת Mal. 2 : 5.; or lengthen it into (), e. g. נָחַם Is. 57 : 5.; as also those with א for the first radical, e. g. נָאֵר Mal. 3 : 9. In a few instances the first radical takes () for (), e. g. נָמַס Nah. 2 : 11. Ps. 22 : 15., נָקַל

2 Kings 20 : 10. Is. 49 : 6., נִסְבָּה Ezek. 26 : 2.; and sometimes (), in consequence of which Daghesth forte is not inserted in the following letter, e. g. וְנִבְּקָה Is. 19 : 3., נִסְבָּה Ezek. 41 : 7., נִזְלָה Judg. 5 : 5. Occasionally ך is taken for (), e. g. נָבִיא Amos 3 : 11., נָגִיד Nah. 1 : 12., נָגַל Is. 34 : 4., וְנִקְשָׁר Ezek. 6 : 9.; once וְנִחַל Ezek. 7 : 24. for וְנִחַלָּה; and once () for ך, viz. נִשְׁדָּנָה Mic. 2 : 4. In a few instances no vowel is inserted between the root and affirmative, e. g. נִחַלָּה Ezek. 22 : 16. for נִחַלְוֹת; נִחַנְתִּי Jer. 22 : 23. for נִחַנְוֹת (see § 224), נִמְלִיחָם Gen. 17 : 11. for נִמְלִיחָם.

§ 410. *Infinitive.* In the construct state the vowel of the rejected radical is sometimes given to the first, e. g. הַמֵּס Ps. 68 : 3. for הַמֵּסֵס.

§ 411. *Future.* The first radical appears with either *o* or *a*:—with *o*, e. g. יִהְיֶה Ezek. 47 : 12., יִתְחַלֵּם Gen. 47 : 18., once יִתְחַלֵּם Ezek. 24 : 11. (as regards the difficulty which has been experienced in deciding whether those futures which have Daghesth in the first radical are to be considered as belonging to the Kal or Niph'hal species, we may remark, that verbs which are used in both generally take *a* not followed by Daghesth with the preformative in future Kal, and *i* in future Niph'hal);—with *a*, e. g. יִמָּס Is. 19 : 1., יִמָּק Zech. 14 : 12.: also יִתְחַמֵּר *there were ended*, Deut. 34 : 8. for יִתְחַמֵּר as in Num. 14 : 35.; and יִדְמֵר Ex. 15 : 16. Job 29 : 21. Lam. 2 : 10. for יִדְמֵר as in Jer. 48 : 2.; accordingly we are not obliged to consider one form an anomalous future Kal, and the other a future Niph'hal, as Prof. Gesenius in his Lexicon has done, since the signification of these verbs admits of their being construed as belonging to the Niph'hal species, and formed from the infinitive absolute. When the first radical is a guttural the preformative takes (), e. g. יִרְחַח Is. 7 : 8. Sometimes א, probably to retain the original vowels, is inserted in the place of the omitted radical, e. g. יִרְמָאס Job 7 : 5. for יִרְמָסֵס, יִרְמָאס Ps. 58 : 7. for יִרְמָסֵר. Once the preformative א of the first person takes *i* for *z*, viz. אֶכְתֵּי Mic. 6 : 6. for אֶכְתֵּי.

§ 412. 1. *Imperative.* Here we find the form הִרְמֵר Num. 17 : 10.

2. *Participle.* Once נִסְבָּה 2 Chron. 10 : 15. for נִסְבָּה, and נִגְרֹת Job 20 : 28. for נִגְרֹת.

HIPI'HIL.

§ 413. *Preterite.* In some instances where the contraction does occur, the first radical takes *a* instead of *e*, especially with the pause-accents, e. g. הִדַּק 2 Kings 23 : 15., הִקַּל Is. 8 : 23., הִתַּח Is. 18 : 5.; this is frequently the case with verbs whose third radical is a guttural,

e. g. הָפַר Gen. 17 : 14., הָמַר Ruth 1 : 20. Job 27 : 2. We find the first radical with *a* in some persons of verbs which in general regularly take *e*, e. g. הָסַבּוּ 1 Sam. 5 : 10. for הָסַבּוּ; so הָמַסְסוּ Deut. 1 : 28., הָשַׁמְרוּ Jer. 20 : 25. Ps. 79 : 7., הָתַמְרוּ 2 Sam. 20 : 18. When the first radical is a guttural, the char. ה takes (ְ) in those persons where it would otherwise have (ַ), in order to separate the gutturals, and thereby render them more distinct, e. g. הָחֻלְתִּי Deut. 2 : 31., הָחֻחֲתִי Is. 9 : 3.

§ 414. *Infinitive*. On the reception of an asyllabic suffix, the Dagghesh of the second radical is restored, and the (ְ) of the first shortened into (ַ) by § 102. 2. *b.*, e. g. בָּהֲרֹלֵי Job 29 : 3. for בָּהֲרֹלֵי (see § 244).

§ 415. 1. *Future*. In some instances *a* is retained with the preformative, and Dagghesh consequently inserted in the first radical, e. g. יָיִסֵּב Ex. 13 : 18., יָיִסְבּוּ 1 Sam. 5 : 8. 2 Chron. 29 : 6., יָתַמַּר Ex. 23 : 21., יָרִישִׁם Jer. 49 : 20., יָרִיתָם 2 Kings 22 : 4. Job 22 : 3.; and occasionally when the first radical is the strong guttural ה (§ 85. 2. *b.*), e. g. יָחַל Num. 30 : 3., יָחַל Ezek. 39 : 7. Once the preformative takes *e*, viz. יָחַל Lev. 21 : 9., which may also be construed as future Niph'al. In all those cases where the preformative with (ְ) is followed by Dagghesh in the first radical, the accent on the ultimate retains its place when *y* conversive is prefixed (see § 215. 4.); but if the preformative has (ַ), the accent is drawn back one syllable, and (ְ) necessarily shortened into (ַ) (§ 215. 2.), e. g. יָיָל Gen. 29 : 10., יָיָדָק 2 Kings 23 : 6., יָיָסָד Job 38 : 8.: this retraction of the accent and shortening of the final vowel likewise take place before a monosyllable, e. g. יָיָסָד Ps. 91 : 4.

2. *Participle*. Occasionally the first radical takes (ְ) for (ַ), e. g. מָסַב 1 Kings 6 : 29., מָצַל Ezek. 31 : 3.

HOPH'HAL.

§ 416. 1. *Infinitive*. Occasionally the preformative takes *o*, when the first radical receives Dagghesh, e. g. הָשַׁמְרוּ Lev. 26 : 34, 35.; in one case this *o* is shifted to the prefixed preposition, thus הָשַׁמְרוּ Lev. 26 : 43. for הָשַׁמְרוּ.

2. *Future*. In a few instances the first radical has Dagghesh after *u* instead of *u*, e. g. יָיִסֵּב Is. 28 : 27., יָיִסְדּוּ Hos. 10 : 14., יָיִסְדּוּ Is. 33 : 1. Occasionally the preformative takes *u* followed by Dagghesh, e. g. יָיִסְדּוּ Is. 24 : 12.; in plur. once יָיִסְדּוּ Job 19 : 23. for יָיִסְדּוּ, on account of the accent.

PI'HEL AND PU'HAL.

§ 417. Some verbs ע"ע form the intensive species like קטל, viz. by doubling the second radical with Daghesh forte, e. g. קלל, קלל; which of course can occasion no difficulty to the student: but there are others which form the same species by inserting a ך between the first and second radicals, e. g. סרב, סרב; and others again by doubling the first, and then transposing the two medial letters, e. g. סבסב, סבסב; both of which latter modes of formation cause them to present the appearance of verbs ע"י (see §§ 380, 395). Hence the learner experiences considerable difficulty in ascertaining the root, which it is impossible for him to determine by the forms alone, although the manner of their origin is entirely dissimilar. As an explanation of the striking resemblance, we might almost say identity, in the inflection of verbs ע"י and ע"ע, not only in the species immediately under consideration, but throughout the whole paradigm, we offer the following remarks.

§ 418. A careful investigation of the phenomena presented by these two classes of verbs has served to convince us that both derive their origin from biliteral roots; viz. that in קם and כב are contained the ideas conveyed by the fuller forms קים and כבב, and that to express these ideas neither the ך of the former nor the second ב of the latter was needed. At first then the verbs of both classes perfectly resembled each other; but in afterwards giving them the usual trilateral form, they were made to differ in appearance, by the contrary methods taken to accomplish this object: thus, some were extended by the insertion of a medial ך, as קים; others by the reduplication of the second radical, as כבב; and others by the alternate adoption of both of these forms with the same or nearly the same meaning, e. g. קיץ = קיצץ, ציר = צרר, מיש = מישש, &c. (see § 115). Again, when in forming the intensive species a further reduplication became requisite, the same expedient was resorted to in the case of verbs ע"ע as that adopted in the first place by verbs ע"י, viz. the insertion of the weak letter ך between the first and second radicals, thus סרב, סרב. And, on the other hand, verbs ע"י occasionally assumed the form usually taken by verbs ע"ע (§ 395), e. g. ערער, כלכל, טלטל.

§ 419. The same theory suffices to explain the insertion of א and נ, the one a weak letter and the other a liquid, as medial radicals, e. g. מַאֵס Job 7: 5. for מָאֵס, שָׁאֵסָה Jer. 30: 16. for שָׁאֵסָה, בָּזָאָה Is. 18: 2. for בָּזָאָה, מְמַאֵר Ezek. 28: 24. for מְמַאֵר, מְמַאֵר Job 40: 21, 22. for

לללים Lam. 3 : 22. for הַמָּוֶה (§ 404); the insertion of א and נ for the purpose of filling out the form, being far more natural and probable than the change of the second radical into those letters, as is usually taught,—a theory unsupported by the general analogy of the language, or by any solid argument whatever.

HITHPA'HEL.

§ 420. This species is always formed by prefixing the characteristic syllable הָת to the active voice of the intensive species, e. g. רוֹצֵץ, הָתְרוֹצֵץ. Once we find א for ה, viz. אֶשְׁתַּחֲלֶלֶה Ps. 76 : 6. הִשְׁתַּחֲלָלֶה; and also the perfect form הִתְחַלֵּלְתִּי Ex. 10 : 2. (see § 417). If the second radical is a guttural, which cannot receive Daghesth, a contraction may take place here also, e. g. הִתְקַבֵּר 2 Sam. 22 : 27. for הִתְקַבֵּר, where the second ת takes the vowel of ב after the contraction, and consequently receives Daghesth forte. The word הִתְחַלֵּל is asserted by Gesenius, for the purpose of making the verse in which it appears (2 Sam. 22 : 27.) correspond throughout to Ps. 18 : 27., to be an anomalous transposition of the second radical for הִתְחַלֵּל from חָלַל. A simpler mode of explanation would be to consider this word as belonging to the Hithpa'hel of חָלַל, with its proper signification as the reflexive of Pi'hel (§ 153. 1.), by which the analogy of the verbs לָעַץ is preserved; the sense would then be as follows: *To the pure thou showest thyself pure, but to the wicked thou showest thyself a judge.*

4. Verbs whose Third Radical is Aleph or He.

Verbs אָלַף (אָפַף).

§ 421. When the third radical letter is א, the deviations from the usual mode of inflection caused by the nature of this letter are but few in number, and as follows:

1. This weakest even among the weak letters (§ 87) can in no case terminate a mixed syllable; hence a preceding short vowel is regularly exchanged for its corresponding long one, and in this א rests, e. g. אָפַף for אָפַף, אָפַף for אָפַף, אָפַף for אָפַף.

2. a. When א final is preceded by a long vowel, no change in the latter takes place; for the extreme weakness of the sound of this guttural allows it to rest in any vowel whatever: thus we have אָפַף

מִצָּא, מִצּוּא, הִמְצִיא. *ב*. And this obtains not only at the end of a word but also in the middle, e. g. מִצְּאָה; in the latter case, however, it prefers to rest in the vowel *e*, which it does in all the derivative forms of verbs לָא, although the primitive retains its characteristic *a*. This peculiarity does not arise from the nature of the letter א, which may quiesce in any vowel; but as *e* is the first modification of *a*, it is preferred as the vowel of the derivative species, e. g. מִצְּאָה, נִמְצְאָה, הִמְצְאָה, &c. So too in the secondary tense of Kal, viz. the future, א is preceded by *a* at the end of the word, but in the middle by *e*, e. g. third pers. masc. sing. יִמְצָא, third pers. fem. plur. תִּמְצְאֶנָּה.

3. Both the second and third persons of the fem. plur. take the short vowel (ִ) through all the species, probably as a compensation for the addition of the long syllable קָה to the end of the word.

4. A letter may be affixed to the root without a vowel of its own after א quiescent, which, on account of its weakness, presents no obstacle to the passing over of the preceding vowel to form a mixed syllable with a following consonant, e. g. part. מִצְּאָה, מִצְּאָה; infin. מִלְּאָה, מִלְּאָה.

Paradigm of Verbs לָבָא.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּא	הִמְצָאָה	הִתְמַצְּאָה
2 m.	מָצַאתָ	נִמְצַאתָ	מָצַאתָ	מָצַאתָ	הִמְצִאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
2 f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	מָצַאתְּ	הִמְצִאתְּ	הִמְצָאתְּ	הִתְמַצְּאתְּ
1 c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	מָצַאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצְּאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצְּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִמְצַאתֶם	הִמְצָאתֶם	הִתְמַצְּאתֶם
2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן	מָצַאתֶן	הִמְצַאתֶן	הִמְצָאתֶן	הִתְמַצְּאתֶן
1 c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מָצַאתִנִּי	מָצַאתִנִּי	הִמְצַאתִנִּי	הִמְצָאתִנִּי	הִתְמַצְּאתִנִּי
INFINITIVE.							
<i>Absol.</i>	מָצֹא		מָצֵא		הִמְצֵא		
<i>Constr.</i>	מָצֶה	מָצֵא	מָצֵה	מָצֵה	הִמְצִיָּה	מָצֵה	הִתְמַצֵּה
FUTURE.							
<i>Sing.</i> 3 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיָּא	תִּמְצָא	תִּתְמַצְּא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיָּא	תִּמְצָא	תִּתְמַצְּא
2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיָּי	תִּמְצְאִי	תִּתְמַצְּאִי
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצְּא
<i>Plur.</i> 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצְּאֶנָּה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיֶּנָּה	תִּמְצְאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצְּאֶנָּה
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
IMPERATIVE.							
<i>Sing.</i> 2 m.	מָצֵא	הִמְצָא	מָצֵה		הִמְצֵא		הִתְמַצֵּה
2 f.	מָצְאִי	הִמְצְאִי	מָצְאִי		הִמְצִיָּי		הִתְמַצְּאִי
<i>Plur.</i> 2 m.	מָצְאוּ	הִמְצְאוּ	מָצְאוּ		הִמְצִיֶּנָּה		הִתְמַצְּאוּ
2 f.	מָצְאֶנָּה	הִמְצְאֶנָּה	מָצְאֶנָּה		הִמְצִיֶּנָּה		הִתְמַצְּאֶנָּה
PARTICIPLES.							
<i>Active.</i>	מָצֵה		מִמְצֵה		מִמְצִיָּה		מִתְמַצֵּה
<i>Passive.</i>	מָצֹא	נִמְצָא		מִמְצָא		מִמְצָא	

Remarks on Verbs לָא.

KAL.

§ 422. *Preterite.* Some of these verbs have () for the second vowel, and retain it throughout, e. g. מִלֵּאת, מִלֵּאת; יָרָא, יָרָא. In the third pers. fem. sing., where on the addition of the characteristic ה we have two weak letters in juxtaposition without distinctly hearing the sound of more than one, the hardened form of the augment, viz. ת (§ 73. 2. d.), is frequently employed, e. g. קָרָאת Deut. 31 : 29. Is. 7 : 14., חָטָאת Ex. 5 : 16. In a few instances the second radical takes () as in verbs לָה (see § 439. 1.), e. g. כָּלְאֲתִי Ps. 119 : 101., רָצָאתִי Ezek. 43 : 27. The radical א is sometimes omitted, e. g. מָצָתִי Num. 11 : 11., יָצָתִי Job 1 : 21., מָלַחִי 32 : 18., צָמַח Ruth 2 : 9., כָּלִי 1 Sam. 6 : 10., מָלִי Ezek. 28 : 16., נָשָׂה 39 : 26.

§ 423. *Infinitive.* The construct is sometimes formed by adding ת as a feminine termination, e. g. מִלֵּאת Lev. 8 : 33. 12 : 4. Job. 20 : 22. Esth. 1 : 5., קָרָאת Judg. 8 : 1., שָׁנְאָת Prov. 8 : 13.; occasionally with () under the second radical, e. g. קָרָאת, employed as a particle with the preposition ל, which then takes the vowel (), thus לְקָרָאת to meet, in occursum, for לְקָרָאת (see §§ 89. 2., 104. 1. a.). Sometimes the first radical takes (), giving the infinitive the appearance of the construct of a feminine noun ending in ה, e. g. שָׁנְאָת Deut. 1 : 27. Here also א is occasionally omitted, e. g. חָטִי Gen. 20 : 6. for חָטָאת Job 41 : 17. for שָׁאָת.

§ 424. *Future.* All verbs לָא have א for the principal vowel of the future like יִשְׁכַּב, with the sole distinction that () is taken instead of (), on account of the following א (§ 421. 1.), e. g. יִמְצָא for יִמְצֵא, &c. Occasionally, though rarely, the second radical takes () as in verbs לָה, viz. יִרְחֵלָא 2 Chron. 16 : 12.; and once we have יִכְלָה Gen. 23 : 6. for יִכְלָא (§ 90 : 3.). Once (י־) appears in the sec. pers. fem. plur., viz. תִּשְׁאֲרֶיךָ Ezek. 23 : 49. Occasionally א is omitted, e. g. תִּשְׁקָה Jer. 9 : 17. Ruth 1 : 14.

§ 425. *Imperative.* In the word יִרָא 1 Sam. 12 : 24. Ps. 34 : 10., י does not receive a vowel, and is retained in the orthography solely for the purpose of distinguishing the imperative of יִרָא from that of רָאָה. Once we have רָפָה Ps. 60 : 4. for רָפֵא.

§ 426. *Participle.* In some instances א, instead of quiescing in the second vowel, takes it for its own, e. g. מִצָּאת Cant. 8 : 10., נִשְׁאָת

1 Kings 10 : 22.; once א is omitted, viz. יִצֵּת Deut. 28 : 57. And on the contrary, א is sometimes quiescent in the plural, e. g. חֲטָאִים 1 Sam. 14 : 33. for חֲטָאִים; so בִּירָאִם Neh. 6 : 8. for בִּירָאִם. Occasionally the second radical takes (י), as in verbs לָה, e. g. מוֹצֵא Eccl. 7 : 26., חוֹטֵא 9 : 18. Is. 65 : 20.

NIPH'HAL.

§ 427. *Preterite.* In the third pers. masc. sing. Niph. of חָבֵא, the first radical of which is a guttural, the preformative takes (י), e. g. נִחְבֵּא; and in the other persons (י), e. g. נִחְבְּאָה, נִחְבְּאָה, &c. Here also we find ה for א, e. g. נִחְבְּהָ Jer. 43 : 10. for נִחְבֵּא; and in the following instance א is omitted, e. g. נִטְמְחָם Lev. 11 : 43. for נִטְמְחָם. Sometimes ת is taken as the characteristic affirmative of the third pers. fem. sing. for ה, as in Kal (§ 422), e. g. נִפְלְאָה Ps. 118 : 23., and with (י) under the second radical נִפְלְאָה Deut. 30 : 11.; in one instance both letters are employed, viz. נִפְלְאָה 2 Sam. 1 : 26.

§ 428. *Infinitive.* With ת added, הִנְבְּאָה Zech. 13 : 4.

§ 429. *Participle.* The second radical, which generally retains the vowel *a* in the plural, as נִמְצְאִים, in some instances takes *Sh'wa*, e. g. נִמְצְאִים Esth. 1 : 5. 4 : 16., נִחְבְּאִים Josh. 10 : 17., נִטְמְאִים Ezek. 20 : 30.

PI'HEL.

§ 430. *Preterite.* In this species we find מִלָּא Jer. 51 : 34. for מִלָּא, מִלָּא Ps. 143 : 3. for מִלָּא. Occasionally in those persons which receive a syllabic affirmative, א rests in (י) instead of (י), e. g. רַפְּאָה 2 Kings 2 : 21.

§ 431. *Infinitive.* Sometimes ת is added as in Kal, e. g. מִלְּאָה Ex. 31 : 5. 2 Chron. 36 : 21.

§ 432. *Future.* Once א rests in (י) as in verbs לָה, viz. יִנְמָא Job 39 : 24.; and in the following instance it is replaced by ה, thus יִמְלָה Job 8 : 21. for יִמְלָא.

NIPH'HIL.

§ 433. *Preterite.* Sometimes א is omitted, e. g. הִחְטִי 2 Kings 13 : 6. for הִחְטִי, so הִמְצִיָה 2 Sam. 3 : 8. In the third pers. fem. sing. we find הִחְבְּאָה Josh. 6 : 17. for הִחְבְּאָה (see § 427).

§ 434. *Infinitive.* The same omission occurs in the infinitive, e. g. **הַחֲטִיף** Jer. 32 : 35. for **הַחֲטִיף**.

§ 435. *Future.* And in this tense likewise, e. g. **יִשְׁרֵי** Ps. 55 : 16. for **יִשְׁרֵי**.

HOPH'HAL.

§ 436. *Preterite.* Third pers. fem. sing. **הִבָּאָה** Gen. 38 : 11. for **הִבָּאָה**, as in Kal.

Verbs לָהּ (פָּלָה).

§ 437. Those verbs whose third radical is ה deviate in their mode of inflection from the paradigm of **קָטַל**, not only in changing the vowel of the second radical like the verbs **לָא**, but also in changing or altogether rejecting the last letter of the root. These peculiarities of formation are all to be ascribed to and illustrated by those of the weak letter ה, in like manner as the apparent anomalies of the verbs **לָא** are explained by a knowledge of the nature and powers of א. We will here briefly repeat the peculiarities of ה, in order to deduce from them the mode of formation.

§ 438. 1. The second guttural ה (§ 6) has a stronger sound than the first א, and forms one of the connecting links between this latter and the palatals (see § 73. 2. c. d.): consequently it is not like א a mere quiescent, scarcely exerting any influence on the vowel in which it rests, but prefers to be preceded by either the guttural vowel *a* or the palatal *e* (§ 85. 4. b.); except in those cases where some other vowel is characteristic of the species, &c., and is therefore retained.

2. As ה is a weak letter, and consequently incapable of ending a mixed syllable, it always has the effect of lengthening a preceding (_) into (_), e. g. **פָּלָה** for **פָּלָה**, **נָגְלָה** for **נָגְלָה**: at the same time its strength of aspiration causes it to rest in (_),—which is long in comparison with (_), § 102. 2. a.,—rather than in the longer (_), e. g. **יִנְגְּלָה** for **יִנְגְּלָה**, **יִנְגְּלָה** for **יִנְגְּלָה**, &c.; except where the ultimate bears a strong emphasis, as in the imperative **פָּלָה**.

3. The tenses of perfect verbs are distinguished in part by means of their principal vowels, the preterite taking *a*, and the future its modification *o*; so also in verbs **לָהּ**, where the nature of the last radical requires that the vowel preceding it should be either *a* or *e* (§ 85. 4. b.),

the second radical takes (ֿ) in the preterite, and (ֿ) in the future. As *o* is the characteristic vowel of the infinitive, it is retained.

§ 439. 1. The above are the peculiarities affecting this letter at the end of the word, where it is almost entirely quiescent. But in any other situation—as when the root takes a syllabic affix, where if ה were retained, it would of necessity be pronounced in passing over to the following syllable with its full aspirate sound—it cannot be preceded by a long vowel; for this would cause the formation of a long mixed syllable in the middle of a word, contrary to the rules of Hebrew orthoëpy (§ 185). As ה, on the other hand, has not sufficient strength of sound to end a mixed syllable when preceded by a short vowel, it is usually changed into י, which, being the weakest of the palatals (§ 6), is the most nearly related to ה (§ 438. 1.); and this י causes the preceding vowel to be changed into one in which it can rest, viz. *i* in Kal, and in the secondary species *e*, e. g. נָלִיתָ for נִלְהִיתָ, נִלְהִיתָ for נָלִיתָ.*

2. When ה has a vowel of its own, and is preceded by Sh'wa, it is usually rejected and its vowel given to the preceding letter (§ 77. 3.), e. g. נָלִיתָ for נִלְהִיתָ, יִנְלִיתָ for יִנְלְהִיתָ. In the third pers. fem. sing. pret., where, upon the addition of the feminine characteristic ה to the root, two of these letters would concur, the first is hardened into its cognate ת, e. g. נָלְתָה for נִלְהִתָה (§ 73. 2. d.). In the part. pass. ה is changed into י, which forms a diphthong with the preceding Shurek, e. g. נָלִיתָ for נִלְהִיתָ; since ה in no case terminates a syllable containing a semi-vowel.

* The substitution of י for ה, and a single instance where י is found in the same situation, viz. שָׁלַחְתָּ Job 3 : 26., as also a knowledge of the fact, that the ultimate radical of many verbs which is ה in Hebrew is in Arabic י, have led some late writers to conclude that all Hebrew לִיִּי verbs were originally either לִיִּי or לִיִּי. This י or י they suppose to have been first changed into ה on account of the preceding (ֿ), which was then lengthened into (ֿ), thus נָלִיתָ = נָלִיתָ = נָלִיתָ; and to have been restored wherever in the course of inflection it occurs in the middle of a word.

Paradigm of Verbs לָחַץ.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	לָחַץ	נָלַח	לָחַץ	לָחַץ	הִלָּח	הִלָּח	חָלַח
3 f.	לָחַח	נָלַח	לָחַח	לָחַח	הִלָּח	הִלָּח	חָלַח
2 m.	לָחַי	נָלַי	לָחַי	לָחַי	הִלָּי	הִלָּי	חָלַי
2 f.	לָחִית	נָלִית	לָחִית	לָחִית	הִלָּית	הִלָּית	חָלִית
1 c.	לָחִיתִי	נָלִיתִי	לָחִיתִי	לָחִיתִי	הִלָּיתִי	הִלָּיתִי	חָלִיתִי
<i>Plur.</i> 3 c.	לָחוּ	נָלְחוּ	לָחוּ	לָחוּ	הִלָּלוּ	הִלָּלוּ	חָלְלוּ
2 m.	לָחִיתֶם	נָלִיתֶם	לָחִיתֶם	לָחִיתֶם	הִלָּיתֶם	הִלָּיתֶם	חָלִיתֶם
2 f.	לָחִיתֶן	נָלִיתֶן	לָחִיתֶן	לָחִיתֶן	הִלָּיתֶן	הִלָּיתֶן	חָלִיתֶן
1 c.	לָחִינוּ	נָלִינוּ	לָחִינוּ	לָחִינוּ	הִלָּינוּ	הִלָּינוּ	חָלִינוּ
INFINITIVE.							
<i>Absol.</i>	לָחַץ	נָלַח	לָחַץ	לָחַץ	הִלָּח	הִלָּח	חָלַח
<i>Constr.</i>	לָחוֹת	הִלָּח	לָחוֹת	לָחוֹת	הִלָּח	הִלָּח	חָלַח
FUTURE.							
<i>Sing.</i> 3 m.	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִלָּח
3 f.	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח
2 m.	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח	תִּלָּח
2 f.	תִּלָּי	תִּלָּי	תִּלָּי	תִּלָּי	תִּלָּי	תִּלָּי	תִּלָּי
1 c.	אִלָּח	אִלָּח	אִלָּח	אִלָּח	אִלָּח	אִלָּח	אִלָּח
<i>Plur.</i> 3 m.	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ
3 f.	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה
2 m.	תִּלָּלוּ	תִּלָּלוּ	תִּלָּלוּ	תִּלָּלוּ	תִּלָּלוּ	תִּלָּלוּ	תִּלָּלוּ
2 f.	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה	תִּלָּיְנָה
1 c.	נִלָּח	נִלָּח	נִלָּח	נִלָּח	נִלָּח	נִלָּח	נִלָּח
IMPERATIVE.							
<i>Sing.</i> 2 m.	לָחַץ	הִלָּח	לָחַץ		הִלָּח		חָלַח
2 f.	לָחִי	הִלָּי	לָחִי		הִלָּי		חָלַי
<i>Plur.</i> 2 m.	לָחוּ	הִלָּלוּ	לָחוּ		הִלָּלוּ		חָלְלוּ
2 f.	לָחִינָה	הִלָּיְנָה	לָחִינָה		הִלָּיְנָה		חָלִינָה
PARTICIPLES.							
<i>Active.</i>	לָחֵץ		מִלָּח		מִלָּח		מִלָּח
<i>Passive.</i>	לָחוּי	נִלָּח		מִלָּח		מִלָּח	

Remarks on Verbs לה.

KAL.

§ 440. *Preterite.* In the third pers. fem. sing. we occasionally find ה, the hard form of the feminine characteristic, affixed; the third radical being rejected, and its vowel given to the second (see § 77. 3.), e. g. עָשָׂה Lev. 25: 21. for עָשְׂהָת; and once in the same person ה rad. is changed into י, as in those persons of which the affirmatives are syllabic, viz. חָסְדָּה Ps. 57: 2. Once ה is changed into ך mobile, viz. שָׁלַחְתִּי Job 3: 26. Sometimes י for ה is rejected when the second radical is י, e. g. יָרִיתָ 2 Sam. 10: 11. 15: 33. In the third pers. plur. also we find ה changed into י, e. g. חָסְרִי Deut. 32: 37., נָטְרִי Ps. 73: 2. in K'ri.

§ 441. *Infinitive. Absol.*—Sometimes ה is omitted, e. g. בָּכוּ Is. 30: 19. Jer. 22: 10. 50: 4. Lam. 1: 2. for בְּכוּהַ, as a final vowel-less ה is never immediately preceded by a quiescent semi-vowel (§ 439. 2.); so also רָאָה Gen. 26: 28. Is. 6: 9., הָרָוּ 59: 4., מָרָה Lam. 1: 20., שָׁחַר Is. 22: 13. In some instances the ה of the absolute is hardened into ת, e. g. שָׁחַרְתָּ Is. 22: 13., רָאוּת 42: 20. *Constr.*—In the infinitive construct of all the species ה is regularly hardened into ת; occasionally however, though but seldom, ה is retained, e. g. רָאוּהָ Gen. 48: 11., קָנָה Prov. 16: 16., עָשָׂה 21: 3. Ps. 101: 3.

§ 442. *Future.* Sometimes in the third pers. fem. sing. ה is changed into י, which rests in (.), e. g. וְתִזְכְּרִי Jer. 3: 6. for וְתִזְכְּרָה; and also in the sec. pers. masc., e. g. תִּמְחִיר 18: 23. for תִּמְחֶרָה. Occasionally ה rests in (.), as in the preterite, e. g. תִּכְלֶה 1 Kings 17: 14. for תִּכְלָה, אָשַׁעָה Ps. 119: 117. for אָשַׁעָה. On the reception of ך conversive, the vowel of the second radical is drawn back to the first, and ה in consequence rejected (§ 217. 1.), e. g. fut. יִפְסֶה, with ך conv. וַיִּפְסֶן Ex. 2: 12. 7: 23.; sometimes, especially in the first and second persons the (.) of the preformative is lengthened into (_), e. g. וַתֵּרָא Gen. 3: 6., וַיִּפְסֶן Deut. 9: 15., וַיִּפְסֶן 2: 9. The same takes place in the future apocopate without ך conversive, e. g. יִרְבֵּי Gen. 1: 22., יִגְלֵ Job 20: 28. 36: 15., יִכְלֵ 33: 21., תִּפְסֶן Deut. 9: 27. If the first or second radical is a guttural, the preformative takes (.) or (_), and the first radical (_), e. g. וַיִּחַן Ex. 19: 2., וַיִּחַר Num. 16: 15.; וַיִּשַׁע Gen. 4: 4., וַתִּחַס 21: 14., וַתִּלֶּה 47: 13., וַתִּכֶּה Job 17: 7. If the first radical is ה, the preformative also sometimes takes (_), e. g. וַיִּחַץ Gen. 22: 8., וַיִּחַח Mic. 4: 11.; more frequently if ה or ר, e. g. וַיִּרָא

Gen. 1 : 4., וַתֵּהָרָה 4 : 1. ; and if ע, always, e. g. וַיַּעַשׂ Gen. 1 : 7., וַיַּעַל 17 : 22., וַיַּעַן Job 3 : 2. When the first radical is a guttural, and ו conversive is not prefixed, the preformative takes either () or () e. g. תַּחֲנֹּה Ps. 27 : 3., תַּחֲזֹּה Ex. 18 : 21., וַתֵּרָב Job 10 : 17. When the ך of the third pers. plur. is retained, ה instead of being rejected is changed into י, e. g. יִהְיֶיךָ Is. 17 : 12., יִחַזְקֶיךָ 26 : 11., יִחַסְדֶיךָ Ps. 36 : 8., יִשְׁתַּחֲוֶיךָ 78 : 44., יִרְבֶּךָ Deut. 8 : 13., יִרְוֶיךָ Ps. 36 : 9 ; also in the singular with ה paragogic, e. g. אֶהְיֶיךָ Ps. 77 : 4. In some verbs, on the reception of ו conversive the first radical remains without a vowel, e. g. וַיִּשָּׁב Jer. 41 : 10., וַיִּשָּׁפַח Job 31 : 27. ; also with () under the preformative, e. g. וַיִּשָּׁתָּה Gen. 9 : 21., וַיִּבְרָךְ 27 : 39. 2 Sam. 3 : 32. (in Ex. 18 : 9. we find וַיִּבְרָךְ for וַיִּבְרַךְ, where ה as a guttural receives Pattahh furtive (§ 23), as is shown by the Dagghesh lene in ך) ; the same form is assumed by the future apocopate, e. g. יִשָּׁשׁ Prov. 7 : 25., וַיִּרְדֵּךְ Num. 24 : 19., Ps. 72 : 8. In verbs whose second radical is י, on the rejection of ה after receiving ו conversive, the first radical takes (), and that of the preformative is rejected (§ 217. 1.), e. g. יִהְיֶה, וַיִּהְיֶה ; יִהְיֶה, וַיִּהְיֶה ; and also in the future apocopate without ו conversive, e. g. יִהְיֶה Gen. 1 : 3., יִהְיֶה Is. 38 : 21. Ps. 72 : 15. In a few instances ה is retained with ו conversive, e. g. וַיַּעֲנֶה 2 Kings 1 : 10., וַיִּבְרַח 6 : 23.

§ 443. *Imperative.* In verbs ט guttural, the letters ע and ה generally take (), e. g. עֲשֵׂה הֵיחָה ; ה takes (), e. g. הֵיחָה ; and א, the weakest of all, (), e. g. אַפֵּי Ex. 16 : 23., אַחֲרֵי Is. 21 : 12. In one instance we have חֲבִי Is. 26 : 20. for חֲבֵה. In the plur. ה is changed into י, e. g. בָּעִיר, אַחֲרֵי Is. 21 : 12.

§ 444. *Participles. Active.*—In the construct state, the active participle, like other nouns of the same termination, usually changes הֶ into הֵ, e. g. רֹעֶה Gen. 4 : 2., קֹנֵה 14 : 19., עֹשֶׂה Ex. 15 : 11. Is. 64 : 4., רֹמֵה Jer. 4 : 29., בֹּנֵה Ps. 147 : 2., חֹזֵה 2 Chron. 29 : 25. On the reception of a suffix the final ה is rejected (see § 489), thus עֹשֶׂהוּ Is. 18 : 7. In feminine participial nouns the third radical, being accompanied by a vowel and followed by another ה, is changed into י, e. g. עֹשֶׂיָהּ Cant. 1 : 7. for עֹשֶׂהָ ; sometimes the second radical takes () on account of the following י, which consequently receives Dagghesh, e. g. בֹּרֵיָהּ Ps. 128 : 3., הֹמֵיָהּ Prov. 7 : 11., צֹפֵיָהּ 31 : 27., בֹּכֵיָהּ Lam. 1 : 16 ; plur. אֹתֵיָהּ Is. 41 : 23. *Passive.*—In the passive, ה instead of being changed into י is occasionally rejected, e. g. עָשָׂה Job 41 : 25. for עָשָׂהוּ, עָשָׂה 15 : 22. for עָשָׂהוּ.

NIPH'HAL.

§ 445. *Preterite*. In some instances י rests in (.), as in Kal, e. g. וַיִּנָּקֶה Gen. 24 : 8., וַיִּנְקֵהוּ Ex. 33 : 16., וַיִּנְקֵהוּ 1 Sam. 14 : 8.

§ 446. *Infinitive*. *Absol.*—The absolute appears with ה preformative, e. g. הִרְאֶה Judg. 13 : 21. 1 Sam. 3 : 21. *Constr.*—Sometimes without ה, e. g. נִגְלָהוּ 2 Sam. 6 : 20., where the word is repeated for the sake of emphasis.

§ 447. *Future*. With ׀ conversive, ה as in Kal is rejected, e. g. וַיִּקַּח Num. 23 : 4.; and also in the apocopated form, e. g. תִּגַּל Is. 47 : 3. When the first radical is a guttural, (.) is changed into (..), e. g. וַיִּרְאֵה Gen. 3 : 2.

§ 448. *Participle*. Occasionally the second radical takes (.), e. g. נִחְלָה Is. 17 : 11., נִחְלָהוּ 56 : 3. Dan. 8 : 1.

PI'HEL.

§ 449. *Preterite*. Here also י frequently rests in (.) instead of (..), e. g. פָּלִיחִי Lev. 25 : 11., פָּלִיחִי 25 : 21. 1 Kings 1 : 35., פָּסִיחִי Ps. 143 : 9. Job 31 : 33., דְּמִיחִי Is. 14 : 24. Cant. 1 : 9., גָּלִיחִי Is. 57 : 8.

§ 450. *Infinitive*. *Absol.*—Formed sometimes like the infin. constr. of קָטַל, e. g. עָנָה Ex. 22 : 22., כָּלָה 1 Sam. 3 : 12. 2 Kings 13 : 17. 2 Chron. 24 : 10., נָקָה Ex. 34 : 7. Jer. 30 : 11.; we also find י for ה, e. g. חָכִי Hos. 6 : 9. for חָהֵה.

§ 451. *Future*. Once ה rests in (..), viz. תִּגְלֶה Lev. 18 : 7. Here also ׀ conversive causes the rejection of ה, and consequently of the Dagghesh in the second radical, e. g. וַיִּגַּל, וַיִּחַל, וַיִּצַּח. Sometimes, though seldom, the first radical takes (.), e. g. וַיִּחַר 1 Sam. 21 : 14.; and likewise in the future apocopate, e. g. תִּגַּל Prov. 25 : 9. In the plural, ה is occasionally changed into י, as in Kal, e. g. תִּדְמִינָה Is. 40 : 18, 25., יִבְסִימוּ Ex. 15 : 5.

§ 452. *Imperative*. In a few instances ה is rejected, e. g. צֹר Deut. 3 : 28. Is. 28 : 10. for צִהֵה, צִהֵם Amos 6 : 10. for הִסֵּה. In the plural, ה is once changed into י, viz. תִּלְיִי Prov. 26 : 7.; in which instance, as ל takes Sh'wa, the characteristic Dagghesh is omitted (§ 33. 2.).

§ 453. *Participle*. Here also (.) is changed into (..) in the construct state, e. g. מַצֵּה Is. 55 : 4., מַחֲכֶה 64 : 3., מַזְרֶה Jer. 31 : 10.

PU'HAL.

§ 454. No deviation from the paradigm of נָגַל.

HIPH' HIL.

§ 455. *Preterite*. Sometimes ה preformative takes (ַ) for (ֿ), e. g. הִגְלָה Esth. 2 : 6.; and once ה is changed into י which rests in (ֿ), e. g. הִחֲלִי Is. 53 : 10. In a few instances, as in Kal, ה is affixed for the feminine characteristic of the third person, and ה radical rejected, e. g. הִרְצָה Lev. 26 : 34., הִלָּאָה Ezek. 24 : 12. Occasionally י rests in (ֿ) instead of (ַ), e. g. הִעֲלִיתָ Ex. 33 : 1. Num. 14 : 13., הִקְשִׁיתָ 2 Kings 2 : 10., הִרְאִיתָ, הִשְׁקִיתָ Ps. 60 : 5., הִרְבִּיתָ Is. 9 : 2. Once הִמְסִיו Josh. 14 : 8. for הִמְסִיָּה (a form of frequent occurrence in Chaldee, e. g. אֶשְׁתִּיר, הִיחִיר Dan. 5 : 3.); perhaps י is thus deprived of its vowel that it may rest as usual in the preceding (ֿ) (see § 95).

§ 456. *Infinitive*. Once ה preformative appears with (ֿ) instead of (ַ), viz. הִקְצֹרָה Lev. 14 : 43. for הִקְצֹרָה. The regular הִרְבֶּה is used only adverbially (see § 662); when employed as an inf. abs. it takes the form הִרְבֶּה.

§ 457. *Future*. With י conversive the preformative generally takes (ַ), to accord with that of the first radical, e. g. יִרְסֹץ Judg. 15 : 4., יִיגֹל 2 Kings 18 : 11., יִיפֹץ Ps. 105 : 24.; it adopts the same vowel in verbs ע guttural, where the first radical has (ֿ), e. g. יִיחַע 2 Chron. 33 : 9.; and also in the future apocopate, e. g. יִתְמַח Neh. 13 : 14. Jer. 18 : 23. In verbs whose first radical is a guttural the preformative takes (ֿ), e. g. יִיגֹל Gen. 8 : 20. Num. 23 : 2. Ezek. 14 : 7.; these, having the same form as fut. Kal (see § 442), are to be distinguished from it by the context alone. Occasionally, on the rejection of ה after receiving י conversive, the first radical remains without a vowel, and the preformative takes its appropriate (ֿ), e. g. יִיֶשֶׁק Gen. 29 : 10.; and also in the future apocopate without י conversive, e. g. יִפְתָּה 9 : 27., יִרְהֶה Is. 41 : 2.

§ 458. *Imperative*. On the rejection of the third radical, the characteristic ה, like the future preformative, sometimes takes (ַ), e. g. הִרְבֵּה Ps. 51 : 4., הִרְבֵּה Deut. 9 : 14. 1 Sam. 11 : 3.; but when the first radical is ע, both it and the preformative take (ֿ), e. g. הִעֲלֵה Ex. 8 : 1.

§ 459. *Participle*. In the construct state, the participle as in Kal takes (ֿ) for (ַ), e. g. מִשְׁקָה Gen. 40 : 1. Hab. 2 : 15. The verb נָקַח sometimes retains (ַ) in the construct, e. g. מִנְּכָה Ex. 2 : 11. Is. 14 : 6.; where the emphasis of the first syllable required for the expression of Daghesch forte, lessens that on the ultimate, by which (ַ) is usually changed into the longer (ֿ).

HOPH'HAL.

§ 460. *Preterite*. In a few instances the characteristic ה of verbs ש guttural has ו for ו, e. g. הוּעֵלָה Judg. 6 : 23. for הוּעֵלָה, הוּעֵלָה Nah. 2 : 8. for הוּעֵלָה. In the third pers. fem. sing. ו is added as the feminine characteristic, and ה radical omitted, e. g. הוּגֵלָה Jer. 13 : 19. for הוּגֵלָה.

HITHPA'HEL.

§ 461. *Future*. The second radical sometimes takes (ו) for (ו), e. g. נִשְׁתַּעַר Is. 41 : 23. On the reception of ו conversive, ה is rejected, e. g. וַיִּתְחַל 2 Sam. 13 : 6.; and in the future apocopate without ו conversive, e. g. וַיִּתְחַל Ps. 45 : 12., וַיִּתְחַל Prov. 23 : 3, 6., וַיִּתְחַל Deut. 2 : 9, 19. The verb שְׁחָה appears in this species with ו as its third radical; but since the employment of this letter as a movable final radical would be contrary to all analogy, it is followed by the weak letter ה, e. g. pret. הִשְׁתַּחֲוָה, fut. יִשְׁתַּחֲוָה; fut. apoc., where ו rests in ו, יִשְׁתַּחֲוָה for יִשְׁתַּחֲוָה. As the sibilant ש here constitutes the first radical, it is transposed with the ו of the characteristic prefix, according to § 74. 2. b.; in the formation of the other species this verb follows the paradigm of שָׁחָה.

§ 462. *Participle*. The Hithpa'hel participle of שְׁחָה occurs once with the affixed pronoun of the sec. pers. masc. plur., and construed with the pronoun of the third pers. masc. plur., viz. הֵמָּה מִשְׁתַּחֲוִיָּתָם Ezek. 8 : 16., lit. *and they, you are bowing down*, a passage which has proved to grammarians a source of much perplexity. We would suggest that between the pronoun הֵמָּה and the participle, is to be supplied the word *said, cried*, which the prophet, hurried onwards by the vehemence of his indignation, omits; the passage would then read, *and they (cried one to another, see Is. 6 : 3.) be ye bowing down, i. e. worship ye*. From the verb שָׁחָה arises the unusual form שְׁחָה, which appears in fut. שְׁחָה Jer. 12 : 5., and in part. מִשְׁחָה 22 : 15.: the sense allows both of these instances to be construed reflexively, as Hithpa'hel for שְׁחָה and מִשְׁחָה; the guttural ה like ה (§ 77. 3.) giving its vowel to the preceding letter with Sh'wa, which causes the (ו) of the preformative to be rejected. Comp. וַיִּהְיֶה = וַיִּהְיֶה (§ 217. 1.).

General Remarks on Verbs לָא and לָה.

§ 463. The intimate connection existing between these two species of verbs is shown, 1st. In those of לָא, by their occasionally taking either the vowels of לָה, e. g. כָּלְאֲרִי Ps. 119 : 101., חָטָא Eccl. 8 : 12. 9 : 18. ; Pi'el מָלֵא Jer. 51 : 34., רָפְאֲרִי 2 Kings 2 : 21., יָגַמָא Job 39 : 24. : or both vowels and ultimate weak letter, e. g. נָבִירָה Jer. 26 : 9. 2dly. In those of לָה, by their sometimes assuming the form of לָא, e. g. רָצְאֲרִי Ezek. 43 : 27., infin. רָצִיא 1 : 14., יָשְנָא Lam. 4 : 1., רִיחָלָא 2 Chron. 16 : 12., infin. נָשָא Jer. 23 : 39. ; Pi'el שָׁנָא 2 Kings 25 : 29. ; Pu'hal יָשְנָא Eccl. 8 : 1., תָּלְאֲרִים Deut. 28 : 66. Hos. 11 : 7., תָּלְאֲרִים 2 Sam. 21 : 12.

§ 464. The reason of the facility with which the verbs לָא and לָה adopt each the forms proper to the other, appears to exist in the fact, that they, as well as the verbs עָר and עָי, are in reality derived from roots consisting in every case of two perfect letters ; and as in the latter class a semi-vowel is inserted in the middle (see § 397), so in the former a weak letter is added at the end of the primary root, for the sake of completing the usual trilateral form. These added imperfect letters are not essential to the signification, for this the two original radicals fully express ; and hence the facility with which the cognate semi-vowels and weak letters of these verbs interchange, or assume the slight peculiarities of each other as respects the accompanying vowels, without in the least degree affecting their meaning (§ 115). This appears to us a more rational as well as more simple mode of viewing the subject than that adopted by Prof. Gesenius, who considers each of these forms to be derived from separate roots, which he accordingly inserts in his Lexicon ; thus diminishing what he designates as "anomalies" in one way, by increasing them in another.

VERBS WITH TWO IMPERFECT LETTERS.

§ 465. The appearance of a liquid or weak letter as one of the radicals of a verb, gives rise to various deviations from the more usual mode of inflection, all of which we have detailed at length (see Verbs פָּנ, פָּא, פָּי, עָר, עָי, לָא, לָה). In like manner when two such letters occur in a root, each exercises its influence on the formation of the

verb, except in those cases where the peculiarities of one would interfere with those of the other. This interference takes place whenever the two are found in juxtaposition, viz. when they constitute the two first or two last letters of the root: thus, if a verb be at the same time both פָּנַח and עָרַח, the peculiarities of עָרַח alone will take effect; and if עָרַח and לָחַח, only those of לָחַח. As therefore all such verbs will come under one or other of the classes of which we have already treated, it is unnecessary to enter here into any details respecting them. There remains then for us to speak of those cases only in which each of the imperfect letters has a share in producing deviations from the paradigm of קָטַל; and these comprise all verbs which have imperfect letters both for the first and third radicals, viz. verbs which are both פָּנַח and לָחַח, or עָרַח and לָחַח or לָחַח and עָרַח or פָּנַח and עָרַח or לָחַח.

Verbs פָּנַח and לָחַח.

אָבַח fut. יֵאָבַח Deut. 29 : 19. : with א omitted תִּבְחַה Prov. 1 : 10. Here א, the first radical, causes the preformative to take the vowel *ō* (§ 272); and the second radical ב takes *e* on account of the final ה (§ 438. 2.).

אָלַח fut. יֵאָלַח; with ו conv. ה is rejected, and in consequence () is thrown back to the first radical (§ 442), e. g. יֵאָלַח 1 Sam. 14 : 24., which on account of the following אָלַח is perhaps to be rendered causatively, *he caused to swear*; or the particle אָלַח may be translated *with*, thus, *Saul swore with the people*. Gesenius, however, considers it as an irregular future Hiph'il.

אָפַח fut. יֵאָפַח Ex. 16 : 23., with א omitted יִתְפַּח 1 Sam. 28 : 24. Niph. fut. תִּתְפַּח Lev. 6 : 10.; imp. אָפַח Ex. 16 : 23. for אָפַח, where on the rejection of ה, and the adoption of its vowel by the preceding letter (§ 77. 3.), which can no longer end the first mixed syllable, () is lengthened into () (§ 102. 1. c.).

אָחַח fut. יֵאָחַח Mic. 4 : 8., א resting in () ; but in Prov. 1 : 27. we find also יֵאָחַח; with ו conv. יֵאָחַח Is. 41 : 25.; in plur. ה is changed into ו, יֵאָחַחוּ Is. 41 : 5. Job 3 : 25.; imp. אָחַח Is. 21 : 12. 56 : 9, 12. Hiph. imp. הִתְחַח Is. 21 : 14. Jer. 12 : 9. for הִתְחַח. In two instances א assumes the place of the final ה (see § 463), viz. אָחַח Is. 21 : 12., יֵאָחַח Deut. 33 : 21.

Verbs לָא and פָּי.

הוֹצֵאתִי infin. הֵצֵאת; imp. הֵצֵא. Hiph. הוֹצֵאתִי.
 יֵרָא fut. יִירָא; conv. יִירָא; inf. constr. לֵרָא 1 Sam. 18 : 29. Niph.
 נִירָא.

Verbs לָא and פָּי.

תִּנְחָה Hiph. תִּנְחָה Lam. 1 : 12. 3 : 32.; fut. תִּנְחֶנָּה Job 19 : 2.; part.
 with suff. מִנְחָנָה Is. 51 : 23. Niph. part. pl. constr. מִנְחָנִי
 Zeph. 3 : 18. for מִנְחָנִי, so מִנְחָנִי Lam. 1 : 4. Pi'hel fut.
 תִּנְחָה Lam. 3 : 33. for תִּנְחָנָה, but which J. Kimhhi con-
 sidered as Hiph. for תִּנְחָנָה.
 יִרְדָּה imp. י retained, יִרְדָּה Jer. 50 : 14. Pi'hel fut. יִרְדָּה Lam. 3 : 53. for
 יִרְדָּה, but according to J. Kimhhi, Hiph. for יִרְדָּה.
 Hiph. הוֹרְדָה; fut. יוֹרְדָה; with suff. אוֹרְדָה Is. 12 : 1.,
 אוֹרְדָה Ps. 42 : 6, 12.; with ה retained, אוֹרְדָה Ps. 28 : 7.
 for אוֹרְדָה, so יוֹרְדָה Ps. 45 : 18., יוֹרְדָה Gen. 49 : 8.,
 יוֹרְדָה Neh. 11 : 17.; imp. הוֹרְדָה Is. 12 : 4. Hithp.
 הוֹרְדָה Lev. 5 : 5., הוֹרְדָה Num. 5 : 7.
 יִרְכָה fut. first pers. plur. with suff. נִירְכָה Ps. 74 : 8. Hiph. הוֹרְכָה Ezek.
 22 : 7.; fut. תוֹרְכָה Lev. 25 : 14.; part. with suff. מוֹרְכָה
 Is. 49 : 26.
 יִרְפָּה fut. יִרְפָּה; with ו conv. יִרְפָּה Ezek. 31 : 7. Sec. pers. fem. יִרְפָּה
 Ezek. 16 : 13. Pi'hel fut. יִרְפָּה Jer. 10 : 4.; the inten-
 sive species is formed also by doubling the two first
 radicals, thus רִפְּרִיתָ Ps. 45 : 3. Hithp. fut. sec. pers.
 fem. sing. תִּרְפָּפִי Jer. 4 : 30.
 יִרְתָּה infin. יִרְתָּה, with preposition לָ, לִירְתָה Ps. 11 : 2. (§ 104. 1. a.),
 לִירְתָה 2 Chron. 26 : 15.; fut. first pers. plur. with suff.
 נִירְתָה Num. 21 : 30. Niph. י retained, יִירְתָה Ex. 19 : 13.
 Hiph. fut. תוֹרְתָה Ps. 45 : 5., יוֹרְתָה 2 Sam. 11 : 20.; with ו
 conv. נִירְתָה 2 Kings 13 : 17., יוֹרְתָה 2 Chron. 35 : 23.; also
 א for ה, יִירְתָה 2 Sam. 11 : 24.; part. מוֹרְתָה Is. 9 : 14.
 Job 36 : 22.

Verbs לָא and פָּי.

נִבָּא Niph. נִבָּא Ezek. 12 : 27., נִבָּא 37 : 7.; infin. הִנְבָּא Zech.
 13 : 4. Hithp. הִנְבָּא Ezek. 37 : 10.

נָשָׂא infin. **נָשָׂא** Is. 1 : 14., **נָשָׂא** Gen. 4 : 7. 44 : 1. Ex. 27 : 7., also **נָשָׂא** Ps. 89 : 10.; fut. **נָשָׂא** Gen. 32 : 21., **נָשָׂא** Ps. 16 : 4., **נָשָׂא** Ruth 1 : 14. Jer. 9 : 17.; imp. **נָשָׂא** Gen. 27 : 3. Ex. 10 : 17., fem. **נָשָׂא** 2 Kings 4 : 36.
נָשָׂא Hiph. **הִנָּשָׂא** Jer. 4 : 10.; infin. constr. with. prep. **לְ**, **לְהִנָּשָׂא** 2 Kings 19 : 25. for **לְהִנָּשָׂא**.

Verbs **נָשָׂא** and **נָשָׂא**.

נָשָׂא fut. **נָשָׂא** Lev. 6 : 20., with **ו** conv. **נָשָׂא** 2 Kings 9 : 33., apoc. **נָשָׂא** Is. 63 : 3. Hiph. **הִנָּשָׂא** Lev. 14 : 7.; fut. **נָשָׂא** Is. 52 : 15., with **ו** conv. **נָשָׂא** Lev. 8 : 11.
נָשָׂא fut. **נָשָׂא** Job 31 : 7.; fut. apoc. **נָשָׂא** Zeph. 2 : 13., **נָשָׂא** Prov. 4 : 27.; with **ו** conv. **נָשָׂא** Gen. 12 : 8. Ex. 10 : 13, 22. Ps. 18 : 10. 40 : 2. Hiph. **הִנָּשָׂא** Ezra 7 : 28.; inf. **הִנָּשָׂא** Is. 10 : 2.; fut. **נָשָׂא** Deut. 16 : 19.; apoc. **נָשָׂא** Ps. 141 : 4., first pers. sing. **נָשָׂא** Job 23 : 11.; with **ו** conv. **נָשָׂא** 2 Sam. 19 : 15. Ezra 9 : 9., **נָשָׂא** Jer. 15 : 6.; imp. **נָשָׂא** Ps. 45 : 11. Hoph. part. **נָשָׂא** Is. 8 : 8.
נָשָׂא Hiph. **הִנָּשָׂא**; **הִנָּשָׂא**; infin. **הִנָּשָׂא**; fut. **נָשָׂא** 2 Kings 15 : 16.; apoc. **נָשָׂא** Hos. 14 : 6.; with **ו** conv. **נָשָׂא** 2 Kings 15 : 14, 16., **נָשָׂא** Ex. 9 : 15., **נָשָׂא** Deut. 2 : 33.; imp. **נָשָׂא** Ex. 8 : 12. Ezek. 21 : 19.; part. **נָשָׂא** Is. 9 : 12. 10 : 20.; Hoph. **הִנָּשָׂא** Num. 25 : 14., once **הִנָּשָׂא** Ps. 102 : 5. (נ) written for () (§ 241).
נָשָׂא Niph. **נָשָׂא**; part. **נָשָׂא** Ex. 2 : 13. Hiph. **הִנָּשָׂא**; infin. **הִנָּשָׂא** Num. 26 : 9. Ps. 60 : 2.
נָשָׂא Niph. **נָשָׂא**. Hiph. **הִנָּשָׂא** Job 39 : 17.; fut. **נָשָׂא** 11 : 6.

§ 466. Of those verbs whose second and third radicals are weak letters, the two **הִנָּשָׂא** = **הִנָּשָׂא** and **הִנָּשָׂא** require a separate notice; as they possess some peculiarities to which the second radical has given rise, in addition to those of verbs **נָשָׂא**.

הִנָּשָׂא fut. **הִנָּשָׂא**, apoc. **הִנָּשָׂא**; the rejection of the final **ה** with the vowel in which it rests, produces the form **הִנָּשָׂא**; but as here two weak letters concur without a vowel, the first radical takes () on account of the following **י**, which rests in it, and the vowel of the preformative is rejected as superfluous, thus **הִנָּשָׂא** (§ 98. 1.), with **ו** conv. **הִנָּשָׂא** (§ 217. 1.); and so too in one instance the future of **הִנָּשָׂא**,

viz. יָהִיָּא Eccl. 11 : 3. for יִהְיֶה, where the resting of γ in \bar{u} causes the vowel of the preformative to be rejected. Infin. abs. הָיָה Gen. 18 : 18. for הִיָּה (§ 441); constr. הָיִיתָ, once הִיָּה Ezek. 21 : 15.; with a preposition, בְּהִיָּיתָ, לְהִיָּיתָ. The same remarks apply to the verb חָיָה.

חָיָה fut. יִחְיֶה, apoc. יָחִי, with γ conv. יִחְיִי. We meet with a preterite of this verb formed according to the analogy of the verbs עָלַע, viz. חָיָה Gen. 3 : 22, as if from חָיָה.

REMARKS ON THE IMPERFECT VERBS.

§ 467. Before concluding the final chapter on Imperfect Verbs, we may repeat the remark made in the outset, that the deviations from the general paradigm exhibited by the different classes of these verbs result necessarily from the nature of the letters which enter into their composition. Again, the apparently anomalous forms they sometimes exhibit, and which are detailed in the Remarks appended to each class, such as the occasional appearance of a verb עָלַע as from a root עָלַ, or of a verb עָלַ as from a root עָלַ or פָּלַ, and *vice versa*, are to be explained by the theory of the formation of the imperfect verbs from primary biliteral roots; those verbs which thus interchange, and which express the same or nearly the same idea, having two letters common to them all, while the third consists either of a prefixed γ or γ , an inserted γ or γ , a repetition of the second radical, or an affixed א or ה.

§ 468. Besides the separate secondary roots formed from the same biliteral, as those from גָּז, דָּךְ, צָר, &c. (§ 115), and the commutation or rejection of the added imperfect letter without in the least affecting the sense, we meet also with verbs of which one species or tense appears to be formed from a root different from that in which the rest originate. These are commonly termed *Defective Verbs*, i. e. verbs not used in all the species, or in all the modes and tenses, of which their signification admits; those parts in which they are deficient being taken from a verb of another class, but formed from the same primitive biliteral root by the addition of a different imperfect letter, e. g. בָּיַשׁ to be ashamed (*abashed*), fut. יִבְיֹשׁ, Hiph. הוֹבִיֵּשׁ, as from בָּיַשׁ; הָלַךְ to go, fut. יֵלֵךְ as from יָלַךְ (= וָלַךְ *walk*); נָקַע to be alienated, fut. יִקַּע as from יָקַע. Thus the Hebrew defective verbs are not like those of the Greek whose various modes and tenses are formed from

distinct verbal roots, as $\delta\rho\acute{\alpha}\omega$ (רָאָה), fut. $\delta\rho\omega\mu\alpha\iota$ from $\delta\rho\tau\omega$ (רִבֵּט); $\epsilon\lambda\theta\omicron\nu$ aorist from $\epsilon\lambda\theta\epsilon$ (יָדַע); but rather resemble those of which the several parts are deduced from a single stem by different modes of conjugation, as $\theta\iota\nu\iota\sigma\kappa\alpha\omega$, aorist $\epsilon\theta\alpha\nu\omicron\nu$ as from $\theta\alpha\nu\omega$, pret. $\tau\acute{\epsilon}\theta\eta\eta\kappa\alpha$ as from $\theta\iota\nu\acute{\alpha}\omega$; $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, aorist $\epsilon\lambda\alpha\theta\omicron\nu$ from $\lambda\acute{\alpha}\theta\omega$ (לָאָט, לָרַט). As all these particulars are given in the best lexicons under their respective heads, where they can be most conveniently referred to, any enumeration of them in a grammar would be a mere waste of time; we will therefore now leave the subject, content with having pointed out to the student the mode in which such appearances are to be accounted for.

QUADRILITERAL VERBS.

§ 469. The number of *Quadriliteral Verbs* in Hebrew is exceedingly limited. Their formation is as follows:

1. By far the greater part are derived from biliteral roots, which, instead of being made trilateral by the addition of an imperfect letter or the reduplication of one of the existing radicals, are formed into quadriliterals by the repetition of both; hence they correspond both in appearance and in force to the intensive species of verbs כָּע, e. g. טָאָטָא Is. 14 : 23., כָּלְכָל 1 Kings 8 : 27., כָּרְכַר 2 Sam. 6 : 14, 16., צָפַצַף Is. 10 : 14., קָרַקַר 22 : 5., שָׁגַשַׁג 17 : 11., שָׁעַשַׁע Ps. 94 : 19., תָּעַתַע Gen. 27 : 12.

2. Others are formed from trilateral roots by the insertion of the liquid ר, e. g. כָּרִיבֵל = כָּבֵל, כָּרִסֵם = כָּסֵם. In one instance ר is prefixed, viz. רָטַפַשׁ = רָטַפַשׁ Job 33 : 25. The word פָּרַשֵׁז Job 26 : 9. may be considered as formed by the reduplication of the third radical, thus פָּרַשֵׁז from פָּרַשׁ, and the subsequent mutation of the sibilant ש into ז (§ 73. 1. d.).

§ 470. Those few verbs which consist of five letters are evidently formed from trilateral roots by the reduplication of the second syllable, e. g. חֲמַרְמַר Lam. 1 : 20. 2 : 11. from חֲמַר, חֲתַרְחַר Ps. 38 : 11. from חָתַר. In one of these verbs the two first radicals are repeated, e. g. רָפַרְפָה Ps. 45 : 3. from רָפָה. These also, being formed on the principle of the Pi'hel and Pu'hal species, have a corresponding intensive signification.

CHAPTER VII.

VERBS WITH PRONOMINAL SUFFIXES.

§ 471. IT is a distinguishing characteristic of the Hebrew in common with the other Shemitish languages, that the personal pronouns when governed in the oblique cases by a verb, do not constitute independent words, like those of the languages of Europe, as *amo eum, I love him*; but on the contrary the principal letter or letters of a pronoun so governed are closely connected with the verb, so as to form with it a single word, thus instead of *קָטַלְתִּי אֹתוֹ*, we have *קָטַלְתִּיהוּ* or *קָטַלְתִּי* *I killed him*.* hence they have received the name of *affixes*, or *suffixes*. What are the fragmentary pronouns used for this purpose, as also the manner of their formation, have already been shown in the chapter on Personal Pronouns (§ 123). Accordingly, there remains only to state, 1st, to what verbs they are to be added; 2dly, to what parts of those verbs; and 3dly, the mode of connection, with the influence exercised by it on the vowels of the verbs.

§ 472. These fragmentary pronouns are affixed to all active verbs, whether transitive or intransitive, in the several relations indicated by the accusative, dative, and ablative cases of the Indo-European languages.

1. To transitive verbs they are joined chiefly in the accusative, as *קָטַלְתָּ* *he killed thee*; and sometimes in the dative, e. g. *עָשִׂיתִינִי*, not *I have made me*, but *I have made (it) for me*, Ezek. 29 : 3., *נָתַתִּי* *thou hast given (it) to me*, Josh. 15 : 19., *לָשָׁלְמוֹ* *to pay (it) to him*, Deut. 23 : 22., *הוֹשִׁיבֵנִי* *bring to me*, Gen. 37 : 14.

2. And to intransitive verbs in the dative or ablative, e. g. *הִזְקַתִּי* *thou hast prevailed over me*, Jer. 20 : 7., *יָזְעָקָהּ* *they cry to thee*, Neh. 9 : 28.; *לֹא יָגֵדָה רָע* *evil does not dwell with thee*, Ps. 5 : 5., *תִּמְלֵאמוֹ נַפְשִׁי* *my soul shall be filled with them*, Ex. 15 : 9., *תִּשְׂבַּעְנָה* *thou art satisfied with it*, Prov. 25 : 16., *יָצְאוּנִי* *they went out from me*, Jer. 10 : 20.

§ 473. Each of these pronouns may be added to any person of the preterite or future tenses, with the exception of those cases in which

* Sometimes indeed, for the sake of emphasis, the entire pronoun is given in addition to the fragmentary suffix, e. g. *בֵּרַכְנִי גַם־אֲנִי* *bless me, also me*, Gen. 27 : 24.

the suffix would necessarily coincide with the subject of the verb, and thereby indicate a reflexive action, the expression of which has been assigned to a particular species, viz. the Hithpa'el; accordingly we find, not קָטַלְתָּהּ, but הִתְקַטַּלְתָּ *thou hast killed thyself*.* Hence all the affixed pronouns can be employed in the accusative with verbs in the *third* person only, where the subject and object, although of the same person, are not necessarily identical: thus the expression הִתְקַטַּל *he killed him*, means that he killed, not himself, but another; so הִתְקַטַּלְתֶּם *they killed them*, not themselves. To verbs in the *first* person the pronouns of the second and third only can be added in the accusative; and to verbs in the *second* person, only those of the first and third: the latter rule of course includes the imperative.

§ 474. To the infinitive, in its quality of verbal noun (§ 156), the same fragmentary pronouns are affixed in the accusative; their use, as when joined to the other parts of the verb, being to point out the receiver of the action, thus קָטַלְתִּי *killing me*, i. e. the killing performed *upon* me. For the purpose of designating the author of the action, or agent, the suffixes of the nouns are employed, thus קָטַלְתִּי *my killing*, i. e. the killing performed *by* me. This distinction of case obtains likewise in the suffixes of the participles: although, as the active participle itself denotes the agent, this can never be represented by the suffix, which in both cases denotes the object of the action, e. g. עֹשֶׂה *one making me*, Job 32:22., יָצַר *my creator*, Is. 49:5. With a passive participle, it of course denotes the subject of the action alone. For a more detailed exposition of all these points see the Syntax, Book III. Chap. VII.

§ 475. Many of these pronouns are affixed in two different modes, according as the word receiving them ends in a vowel, as קָטַלְתִּי, קָטַלְתָּ, or in a consonant, as קָטַל, יָקַטַל. To the former they are all added without any intermediate vowel, thus קָטַלְתָּהּ, קָטַלְתָּהֶם; but when appended to the latter, the suffixes of the first and third persons both singular and plural are preceded by a connecting vowel, termed the *vowel of union*, which is given to the last letter of the verb, for the purpose of more closely uniting the verb and pronoun, and at the same time furnishing a simple syllable on which the accent can be placed, thus קָטַלְתִּי, יָקַטַלְתֶּם. Of the suffixes of the second person singular,

* To express a reflexive action with intensity, the word נֶפֶשׁ *soul*, is frequently employed in the oblique cases, e. g. וְנָפְשְׁךָ תִּקַּח לְךָ *take heed to thy soul*, i. e. to *thyself*, Deut. 4:9. (See § 873 et seqq.).

the feminine, which has no accompanying vowel, is constantly preceded by the vowel of union when the verb ends in a consonant; the masculine, only when the word is *in pause*, i. e. accompanied by a disjunctive accent (§ 107. 3.). The suffixes of the second person plural of both genders, which always have the accent, are joined to the verb without an intermediate vowel.

§ 476. The vowel adopted for the purpose of connecting the pronominal suffixes with the preterite of verbs, is the appropriate vowel of that tense *a* (ֶ) or (ִ);* the future, imperative, infinitive, and participle employ its first modification *e* (ֵ). The following table exhibits the whole of them at a single glance.

Table of Pronominal Suffixes of Verbs.

For the Future.			For the Preterite.		
SINGULAR.					
	כִּי־			כִּי־	C. 1.
	כֶּה	הֶ	הֶ	הֶ	M. } 2.
כִּי־	הֶ	הֶ	הֶ	הֶ	F. }
	וֹ	הֶ	וֹ	הֶ	M. } 3.
	הֶ	הֶ	הֶ	הֶ	F. }
PLURAL.					
	כִּי־			כִּי־	C. 1.
	כֶּם			כֶּם	M. } 2.
	כֶּן			כֶּן	F. }
כִּי־	ם	ם	כִּי־	ם	M. } 3.
	ן	ן		ן	F. }

* The only exception is יִסְרְיִי Is. 8: 11. for יִסְרְיִי, where the (ֶ) of the first radical appears to have been shifted to the second, in order to serve as a vowel of union.

§ 477. The addition of suffixes to verbs gives rise to several changes in the vowels of the latter, the chief of which are as follows :

1. *a.* When the verb begins with a simple syllable, as is the case with nearly all the persons of the preterite Kal, the addition of a pronoun causes the rejection of the first vowel, thus קָטַלְתָּ, קָטַלְתִּי (§ 103. 1.). The same is the case with the future Kal and Hiph'il of verbs עָרַע and עָרַע, whose first syllable is simple and its vowel mutable, e. g. יִרְבְּאוּ, יִשְׁרְפוּ.

b. Some forms beginning with a simple syllable not only reject the first vowel, but also shorten the second, and shift it to the initial letter : as in the infinitive, קָטַל for קָטַלְתִּי (§ 103. 2. *b.*) ; and occasionally in other parts of the verb, e. g. יִרְחֹק Gen. 43 : 29. for יִרְחֹקְךָ.

2. *a.* When the first is a mixed syllable, the vowel of which is consequently immutable (§ 103), on the reception of a suffix preceded by a vowel of union (§ 474) the second vowel is rejected instead. This is the case with the future of perfect verbs, thus יִקְטֹלוּ for יִקְטֹלוּהוּ (§ 103. 2. *a.*) ; and also with the Pi'el species, thus קָטַלְתָּ for קָטַלְתָּהוּ.

b. But when the suffix is syllabic, and without a vowel of union, the second vowel is merely shortened, to prevent the formation of a mixed syllable with a long unaccented vowel (see § 55. 1.), thus קָטַלְתָּהּ, קָטַלְתָּהּ.

§ 478. The influence of the suffixes extends also to the consonants of the verb, in which they give rise to the following changes :

1. When the third pers. fem. sing. of the preterite receives a pronominal suffix, its characteristic ה, which is thus brought into the middle of the word, and therefore can no longer rest in (ה) (§ 439), is always hardened into its equivalent ח (§ 439. 2.) ; and consequently the syllable which it terminates becomes mixed and short, thus קָטַלְתָּהּ *she has killed me*, קָטַלְתָּהּ *she has killed thee*.

2. The sec. pers. fem. sing., on receiving a suffix, takes before the latter the feminine characteristic (ה־) (§§ 127, 224) as a vowel of union, that it may not be preceded by two vowelless consonants, thus קָטַלְתִּיךָ *thou (f.) hast killed him*.

3. The sec. pers. plur. masc. and fem., the ׁ and ׃ of which, as in plural nouns, seem to oppose the close connection of the verb and its suffix, reject these final consonants, and take the plural vowel of union (ו) (see § 160, 3 pers. pl.), thus קָטַלְתֶּם *you (m. or f.) have killed me*.

§ 479. For the sake of greater perspicuity and facility of reference, we will now give the whole of Kal at one view, with all the suffixes of the different modes, tenses, and persons. And this will serve for the entire verb, as they are affixed in a precisely similar manner to those of the remaining species whose meaning admits of their reception.

Paradigm of Kal with Suffixes.

SINGULAR.				PLURAL.		
PRETERITE.	1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.
Sing. 3 m.	קטלני	קטלך	קטלני } קטלו }	קטלני	קטלכם	קטלם m.
		קטלך	קטלם		קטלכן	קטלן f.
3 f.	קטלתי	קטלתך	קטלתו } קטלתו }	קטלתי	קטלחתם	קטלתם m.
		קטלתך	קטלתו		קטלחתן	קטלתן f.
2 m.	קטלתני } קטלתני }		קטלתיו } קטלתו }	קטלתני		קטלתם m.
			קטלתה			קטלתן f.
2 f.	קטלתני		קטלתיו } קטלתו }	קטלתני		קטלתם m.
			קטלתה			קטלתן f.
1 c.		קטלתיו } קטלתו }			קטלתכם	קטלתם m.
		קטלתה			קטלתכן	קטלתן f.
Plur. 3 c.	קטלתי	קטלתו } קטלתה }	קטלתי	קטלתכם	קטלתם m.	
		קטלתה		קטלתכן	קטלתן f.	
2 c.	קטלתני	קטלתיו } קטלתה }	קטלתני		קטלתם m.	
		קטלתה			קטלתן f.	
1 c.		קטלתיו } קטלתה }		קטלתכם	קטלתם m.	
		קטלתה		קטלתכן	קטלתן f.	
INFINITIVE.						
	קטל	קטלך	קטלו	קטלני	קטלכם	קטלם m.
		קטלך	קטלם		קטלכן	קטלן f.
FUTURE.						
Sing. 3 m.	יקטלני	יקטלך	יקטלו	יקטלני	יקטלכם	יקטלם m.
		יקטלך	יקטלם		יקטלכן	יקטלן f.
Plur. 3 m.	יקטלתי	יקטלתך	יקטלתו	יקטלתי	יקטלתכם	יקטלתם m.
		יקטלתך	יקטלתו		יקטלתכן	יקטלתן f.
IMPERATIVE.						
Sing. 2 m.	קטלני		קטלך	קטלני		קטלם m.
			קטלם			קטלן f.

REMARKS ON THE SUFFIXES OF VERBS.

Preterite.

§ 480. 1. In a few instances ה appears as the suffix of the third pers. masc. sing., e. g. קָבוֹה Num. 23 : 8. for קָבִי. The Mappik of the suffix ה of the third pers. fem. sing. is frequently omitted, e. g. שָׁמְרָה Amos 1 : 11. for שְׁמֹרָה*, וְתִחְמְרָה Ex. 2 : 3. for וְתִחְמְרָהּ הַיְסֻדָּה 9 : 18. for הַיְסֻדָּהּ. The ו of the suffix נִי occasionally receives Daghesh, e. g. הִנְנִי Gen. 30 : 6.

2. The suffix ה of the sec. pers. masc. sing. sometimes appears with ה final (see § 223), e. g. בָּאָהֶה Gen. 10 : 19, 31. The fem. suffix ה of the same person occasionally receives the characteristic vowel (ִי) of the feminine (§§ 127, 224), e. g. הִמְעַטְרִי Ps. 103 : 4. These forms appear in like manner with the future (see Jer. 7 : 27. Ps. 137 : 6. 145 : 10.). In a few instances ה is preceded by (ִי) instead of (ִי), e. g. קָרָאֶהֶ Is. 54 : 6.; which frequently occurs when in pause, e. g. פָּאָרְהֶה Is. 60 : 9.

3. Once the vowel (ִי) is used instead of (ִי) for connecting the pronominal ה of the third pers. m. pl. with the verb, viz. וּבְיָצֵעִם Amos 9 : 1.

§ 481. The sec. pers. fem. sing. of the verb in a few instances takes (ִי) for the vowel of union instead of (ִי), which causes it to resemble the masculine, e. g. יִלְדְּתָנִי Jer. 2 : 27. for יִלְדְּתִינִי = יִלְדְּתִינִי הַשְׁבַּעְתִּינִי Josh. 2 : 17, 20. for הַשְׁבַּעְתִּינִי; and occasionally (ִי), e. g. הוֹרִידְתָּנִי 2 : 18.

§ 482. In the affirmative ה (= ה) of the third pers. fem. sing. a Daghesh is inserted, on the rejection of the ה of the affixed pronoun ה (§ 77. 3.), in order to complete the mixed syllable, and thereby retain the preceding short vowel (ִי) (§ 34. a. note), thus קָטְלָתָהּ she killed him for קָטְלָתָהּ; the same effect is produced by the shifting back of the vowel of the fem. suffix ה, thus קָטְלָתָהּ she killed her for קָטְלָתָהּ.

§ 483. Verbs whose second radical has *e* in the preterite (§ 133) generally retain it on receiving a pronominal suffix, and reject the first vowel (477. 1. a.), e. g. אָהַבּוּ 2 Sam. 12 : 24. Is. 48 : 14., אָהַבְּהָה Cant. 1 : 3., יִרְאֶהוּ Job 37 : 24., שָׁנְאָה Deut. 24 : 3., שָׁאֵלָה Gen. 32 : 18., שָׁכַחְהִי Is. 49 : 14. Jer. 2 : 32. Those with *o* when thus making a mixed syllable in the middle of a word, change it into *o* (§ 477. 1. b.), e. g. יִכְלֹתִי Ps. 13 : 5. for יִכְלֹתִי.

* Gesenius, without sufficient reason, supposes this ה to be paragogic, with the accusative omitted. See his *Lexicon Manuale*, p. 1023.

Future.

§ 484. 1. In the future singular, before the suffixes masc. **הוּ** and fem. **הָ** of the third person, a **נ** termed Nun epenthetic (§ 81. 2.) is sometimes inserted, in order to avoid the hiatus caused by the weakness of **ה**, thus **יִקְטְלֶהוּ** for **יִקְטְלֶהוּ**, **יִקְטְלֶהָ** for **יִקְטְלֶהָ**; **הוּ** is then frequently rejected by § 77: 3., and **נ** receives Dagghesh, in order that the preceding (**י**) may still form a mixed syllable, and thus remain unchanged (§ 34. a.), e. g. **יִקְטְלֶהוּ**, **יִקְטְלֶהָ**.

2. In like manner has arisen the Dagghesh following the short vowel (**י**), in the suffix **הוּ** of the sec. pers. masc. sing., e. g. **אֶרְאֶהְּ** Gen. 12: 1.; **אֶקְבֹּץְךָ** Is. 43: 5.; in **כָּהוּ** of the same person (see § 480. 2.), e. g. **תִּנְצֹרְכָה** Prov. 2: 11.; and in **נִי** of the first pers. sing., e. g. **יִעֲרֹכֵנִי** Jer. 49: 19.

§ 485. On receiving either of the pronominal suffixes **הוּ** or **הָ**, the final **י** of the third pers. plur. (§ 162) is often retained, e. g. **יִמְצְאוּנָהּ** Jer. 2: 24.; in such cases (**י**) is frequently written for (**ה**) (§ 100. 1. note), e. g. **יִעֲבְרֶנָּהּ** 5: 22. Sometimes **י** is retained before the suffixes of the sec. pers. sing., e. g. **יִשְׁאֲרֶנָּה** Ps. 91: 12., **יִשְׁתַּחֲוֶנָּה** Is. 60: 7.; and occasionally before that of the first, e. g. **יִקְרָאֵנִי** Prov. 1: 28., where it once takes (**י**), viz. **תִּדְבָּרְאֵנִי** Job 19: 2.

§ 486. Sometimes the preterite vowel of union **a** is employed instead of the future **e**, e. g. **יִאֲהַבְנִי** Gen. 29: 32., **תִּדְבַּקְנִי** 19: 19., **יְבַדִּילְנִי** Is. 56: 3., **יִשְׁבְּרֶנִּי** Job 9: 18., **יִיֹשִׁיבְנִי** 1 Kings 2: 24., **יִתְרַאֲנִי** Num. 22: 33., **יִרְאֲנִי** Ex. 33: 20., **תִּבְעַתְחֵנִי** Job 9: 34.; **יִלְבַּשֶׁם** Ex. 29: 30., **יִשְׁיִמֶם** Deut. 7: 15., **יִשְׁעֶן** Ex. 2: 17.

§ 487. The suffix **ם** of the third pers. plur., although generally changed into its cognate **ן** in the feminine (§ 123, p. 89), is occasionally retained in that gender also, probably to distinguish the suffix from the plur. term. **רֵן**, e. g. **יִיֹגְרְשִׁימֶם** Ex. 2: 17. for **יִיֹגְרְשִׁנֶם**, **יִיֹאֲחֲרִים** 1 Sam. 6: 10. for **יִיֹאֲחֲרִין**. See also Gen. 26: 15, 18. Num. 17: 3, 4. In poetry this suffix occasionally assumes the form **מֶה** instead of **מִי** (see p. 89), e. g. **יִכְסִימֶה** Ex. 15: 5.

Infinitive and Imperative.

§ 488. The suffixes are added to the infinitive and also to the imperative with the vowel of union (**י**). The former of these modes, when taking the suffixes of the second person, occasionally retains its **o** under the second radical, e. g. **אֶכְלֶהְּ** Gen. 2: 17., **אֶכְלֶכֶם** 3: 5.; and some-

times, though rarely, this vowel when shifted to the first (see § 477. 1. b.) is further shortened into (), e. g. קָצַרְכֶם Lev. 19 : 9. 23 : 22. The latter mode, being formed from the future, takes in like manner Nun epenthetic, e. g. קָחְנָה Jer. 36 : 14. = קָחְנָה for קָחְנָה; so יִקְרְאֶנָּה v. 15., שְׁמִיעֶנָּה Job 5 : 27.

§ 489. As was before stated (§ 478), the suffixes are added to the remaining species in the same manner as to the Kal form; the changes in the vowels to which they occasionally give rise, are all to be explained by means of the general principles already laid down. These observations apply to all verbs whether perfect or imperfect. It may, however, be proper to add, that in verbs לָחַ, the final ה, which the addition of a pronominal suffix brings into the middle of the word, is rejected in the preterite, and the vowel of the second radical is given to the first, thus גָּלַח for גָּלַחְהוּ; גָּלַח for גָּלַחְנָה; so likewise in the third pers. fem. sing., where ה radical is regularly hardened into ח (§ 439. 2.), and on the reception of a suffix is rejected, thus גָּלַחְתָּהּ for גָּלַחְתָּהּ. In the future of these verbs, ה is in like manner rejected.

CHAPTER VIII.

THE NOUNS.

§ 490. THE words in Hebrew included in the general term *Noun* (Heb. שֵׁם) correspond to those of the same class in other languages, and like them may be divided into,

I. **CONCRETE Nouns** (שֵׁם עֵצָם), i. e. names of existences which are subjected to the observation of the senses; these names are each derived from some prominent attribute allowed by common consent to stand for all those of the object to which it belongs. They may be subdivided as follows:

1. *Proper nouns*, or names appropriated to individual existences, as אַבְרָהָם *Abraham*, יַרְדֵּן *Jordan*, כְּנָעַן *Canaan*.

2. *Appellative nouns*, or names of whole species of individual existences, whether found in nature, as אָדָם *man*, הָר *mountain*, עֵץ *tree*; or the work of art, as בַּיִת *house*, גַּן *garden*, שִׁמְלָה *garment*.

3. *Material* nouns, or names of existences taken in their most extended sense, without respect to the form or organization which confers individuality, as כֹּרֶן *corn*, זָהָב *gold*, מַיִם *water*.

II. *ABSTRACT Nouns* (שֵׁם מְקַרֵּה), i. e. names of qualities or modes of existence, *abstracted* or taken from the objects with which they are found in combination, and consequently as such perceptible to the mind alone, as אֶהְבָּה *love*, גְּבוּרָה *strength*, חֵכְמָה *wisdom*.

§ 491. With regard to *sex*, Hebrew nouns are divided, according to the form under which the objects they represent are found existing in animated nature, or to the aspect under which they present themselves to the mind, into two genders, *masculine* and *feminine*. They are likewise divided as to *number*, whether consisting of one or more, into *singular* and *plural*. Lastly, the relations nouns bear to each other are pointed out by certain inflections, which may be termed *cases*. Of all these we shall treat separately in their proper order.

§ 492. The formation of Hebrew nouns gives rise to another division, into *primitive* and *derivative*.

I. *PRIMITIVE Nouns* are in a manner self-existent, not deriving their origin from any other word, whether noun or other part of speech; they comprise most material-nouns, as well as the names of many animals and plants, and of the double members of the human body, e. g. בָּשָׂר *flesh*, כֶּסֶף *silver*; סוּס *horse*, עֵץ *tree*; אוֹז *ear*, יָד *hand*.

II. *DERIVATIVE Nouns*. Under this head are comprehended all nouns derived either from *verbs* or from other *nouns*, by means of a change in the vowels, or by the addition of certain letters to the beginning or end. The following examples may suffice:

1. *Verbal Derivatives*, e. g. from כָּתַב *to write* are formed the noun of action כְּתוּב *writing*, the noun of agency כֹּתֵב *writer*, and a noun denoting the product of the action, as מִכְתָּב *a writing*, that which is written; from פָּתַח *to open* are formed פֶּתַח *door*, that which opens, מַפְתָּח *key*, that which causes to open.

2. *Nominal Derivatives*, e. g. from עֵבֶר *Heber* is formed עִבְרִי *a Hebrew*, a descendant of Heber; from רֹאשׁ *head*, רֵאשִׁית *a beginning*.

G E N D E R S .

§ 493. The nouns as well as the verbs of the Hebrew language have but two genders, *masculine* (זָכָר) and *feminine* (נְקֵבָה); to one or the other of which every object, whether animate or inanimate, is conceived

to belong. The neuter gender of many Indo-European languages, i. e. a separate class containing those nouns which it is considered cannot with propriety be included in either of the above, is entirely unknown, not only to the Hebrew, but also to the whole family of tongues of which it forms a member. Some names of things which are neither masculine nor feminine by nature are used alternately in both genders, and thence receive the appellation of *common* (מִשְׁתָּהּ).

§ 494. The two genders masculine and feminine are in general to be distinguished either by the *termination* or by the *signification*.

I. *By the Termination.* 1. In the Hebrew language, nouns which belong to the masculine gender are of the simplest form, ending for the most part in a strong consonant; from these the corresponding feminine nouns are derived by softening the termination through the addition of the weak letter ה resting in the long open vowel (ֹ), e. g. אִישׁ *man*, אִשָּׁה *woman*; נָעַר *boy*, נַעֲרָה *girl*; מֶלֶךְ *king*, מַלְכָּה *queen*. This mode of formation is admirably adapted to the expression of the opposite qualities of force and delicacy which characterize the two sexes, and at the same time would seem to intimate the fact of the priority of man's creation.

2. As almost all words ending in הֹ are of the feminine gender, and as many masculine nouns may be converted into feminines by affixing this termination, it has been appropriately named the *feminine characteristic* (§ 160). We find, moreover, that הֹ is very frequently hardened into its cognate ח (§ 73. 2. d.), and hence this latter consonant is sometimes employed for the same purpose, e. g. זִמְרָה *song*, Ex. 15: 2. Is. 12: 2., נְחֵלָה *possession*, Ps. 16: 6., עֲזָרָה *help*, 60: 13. 108: 13., שֵׁנָה *sleep*, 132: 4., פֹּרֵת *fruit-tree*, Gen. 49: 22. These at first were mere alternate forms with the preceding, as all the nouns which take חֹ usually terminate in הֹ: but in process of time the hardened form of the feminine characteristic acquired a permanent place in certain nouns, preceded by (ֹ), e. g. נָבִיאָה *lady*, תְּפִלָּה *glory** (especially in feminine participial nouns, thus קְטֻלָּה); by (וֹ), e. g. יְלָדוּת *youth*, מַלְכוּת *kingdom*; or by (יֹ), e. g. רֵאשִׁית *beginning*, שְׁאֵרִית *remainder*. Hence arises the rule, that feminine are to be distinguished from

* When the last radical is a guttural, the term חֹ is changed into חֹּ. A few have a feminine ending which are masculine by their signification, e. g. שָׂרָה *governor*, קַהֲלָה *preacher*. The ח of the latter is supposed by some to be added to form a *nomen muneris*, as שְׂכָרָה Ezr. 2: 57., and by others to correspond to the *excellētia* in Arabic.

masculine nouns by the termination הָ, or ת preceded by one of the vowels above enumerated.*

II. *By the Signification.* 1. The gender of nouns is frequently to be determined by their meaning; thus the following are *feminine*: *a.* All names of females, whether belonging to the human race or to the brute creation, e. g. אִם *mother*, מִלְנֶשׁ *concubine*; רֶחֶל *ewe*, אֶתוֹן *she-ass*. *b.* Names of countries and cities, e. g. אֶרֶץ *land*, אֶדוֹם *Edom*, כְּנָעַן *Canaan*, מִצְרַיִם *Egypt*, מוֹאָב *Moab*; עִיר *city*, יְרוּשָׁלַיִם *Jerusalem*, צִיּוֹן *Zion*: these by the poetical writers are frequently personified in the feminine with the epithet בַּת *daughter* prefixed, thus מִצְרַיִם בַּת *Daughter of Egypt*, צִיּוֹן בַּת *Daughter of Zion*. *c.* Those members of the bodies both of men and animals which are double, e. g. זְרוֹעַ *arm*, יָד *hand*, עֵין *eye*, רֶגֶל *foot*, אָזֶן *ear*.†

2. All nouns are *masculine* by termination which do not end in הָ, with the exception of those mentioned in the preceding paragraph. As to their *signification*, masculine nouns comprise, *a.* All names of males, whether men or brutes, e. g. אָב *father*, בֶּן *son*, אֲדוֹן *lord*, מֶלֶךְ *king*; אַרִי *lion*, חֲמוֹר *he-ass*. *b.* Names of nations, e. g. אֶדוֹם *Edom*, מוֹאָב *Moab*, יִשְׂרָאֵל *Israel*, אֶפְרַיִם *Ephraim*. *c.* Names of rivers and mountains, e. g. יַרְדֵּן *Jordan*, פִּישׁוֹן *Pishon*, יַבֵּק *Jabbok*; חוֹרֵב *Horeb*, סִינַי *Sinai*, לְבָנוֹן *Lebanon*. *d.* Names of months, e. g. אָבִיב *Abib*, זִיף *Zif*, אֶתָן *Ethan*, בּוּל *Bul*. *e.* Material-nouns, e. g. זָהָב *gold*, כֶּסֶף *silver*, דָּם *blood*, מַיִם *water*.

§ 495. The above general rules will be found to hold almost throughout; but, as inanimate objects have no gender except the ideal one attributed to them according to the light in which they happen to be regarded, it is by no means to be wondered at if any arbitrary classification made with a view to this particular should prove to be defective.

* A few nouns sometimes take the termination אָ, for הָ; they are as follows: דֶּשָׁא Jer. 50:11., זָרָא Num. 11:20., חָזָא Is. 19:17., חָמָא Dan. 11:44., לִבָּא Ezek. 19:2., מָרָא Ruth 1:20., מִשְׁרָא Lam. 3:12., קָרְחָא Ezek. 27:31., שָׁנָא Ps. 127:2., which may be considered as Aramaisms.

† The words זְרוֹעַ Is. 17:5. and רֶגֶל Ps. 73:2., appear at first sight to be construed in the masculine. The difficulty, however, may be easily cleared up by prefixing to each of these words the preposition בְּ, whose omission is of such frequent occurrence. The first of the two passages would then read, "They are like one who gathers standing corn, and cuts it *with* his arm" (i. e. inclosing it in his arm); the second, according to the K'thibh, "I should soon have fallen *with* my feet." There are a few instances, notwithstanding, in which these words are undoubtedly masculine, e. g. זְרוֹעַ Is. 51:5., רֶגֶל Prov. 1:16. 7:11. Jer. 13:16.

1. Accordingly we find some nouns which are feminine, although destitute of the characteristic termination of that gender, and not included among those which are feminine by signification, e. g. **אָנן** *bowl*, **אָח** *brasier*, **אָצבע** *finger*, **אַשור** *step*, **בְּאָר** *well*, **בֶּטֶן** *belly*, **חֶרֶב** *sword*, **יָחַד** *peg*, **כּוֹס** *cup*, **כֶּכֶר** *talent*, **נֶעַל** *shoe*, **עֵרֶשׂ** *Great Bear*, **עֶרֶשׂ** *couch*, **מֹרְסֵל** *morsel*, **צִלָּע** *rib*, **צָפוֹן** *north*, **רְבּוּא** *myriad*, **תֵּבֵל** *world*, **תֵּימָן** *south*.*

2. Other nouns of this sort are construed in both genders alternately, although in some of them the masculine prevails, and in others the feminine, e. g. **אֶבֶן** *stone*, **אוֹת** *sign*, **אֲנִי** *ship*, **אָרוֹן** *ark*, **אֶרֶץ** *road*, **אֵשׁ** *fire*, **גֶּדֶר** *wall*, **גֶּן** *garden*, **גֶּפֶן** *vine*, **דָּלָת** *gate*, **דֶּרֶךְ** *way*, **הַמּוֹן** *multitude*, **לָשׁוֹן** *beard*, **חֲלוֹן** *window*, **חֵצֵר** *court*, **יְמִין** *right hand*, **לֶחֶם** *bread*, **לְשׁוֹן** *tongue*, **מַטֵּה** *staff*, **נַפֶּשׁ** *soul*, **סִיר** *pot*, **עָב** *cloud*, **עָרֶב** *evening*, **עֵת** *time*, **רֶחֶב** *sheep*, **צֶבֶא** *host*, **צִפּוֹר** *sparrow*, **קִיר** *wall*, **קֶשֶׁת** *bow*, **רֵיחַ** *wind*, **רֹחַב** *street*, **שָׂאֵל** *hell*, **שֶׁבֶט** *rod*, **שַׁבָּת** *sabbath*, **שֶׁמֶשׁ** *sun*, **שֵׁן** *tooth*, **תְּהוֹמוֹת** *abyss*, **תֵּצֵר** *razor*.†

* The fem. nouns **בַּר** *wine-press*, **דֵּת** *decree*, should be classed with those ending in the hardened form of the fem. char. (§ 494. 2.), the former being a contraction for **בַּרָּה** from **בָּרָה** to *press*, and the latter for **דֵּתָה** from **דָּתָה** to *judge*.

† Prof. Ewald has endeavoured, by the application of certain general principles, to include every noun which without the feminine termination is either feminine or common, in the category of those which are feminine by their signification. His arrangement of feminine nouns without the characteristic termination is as follows:

I. Names of persons and animals which belong to the female sex in a *physical* point of view, e. g. **אִמָּה** *mother*, **רֵחֵל** *ewe*.

II. Names of objects to which the feminine gender is attributed in an *ideal* manner, viz. 1. Names of objects to which is attached the idea of maternal care and support, e. g. **אֶרֶץ** *earth*, **עִיר** *city*, **שֶׁמֶשׁ** *sun*, &c. 2. Names of invisible agents, e. g. **נַפֶּשׁ** *soul*, **רֵיחַ** *breath*, **אֵשׁ** *fire*, &c. 3. From the idea of dependence and subserviency attached to the weaker sex, especially in the East, the feminine gender is conferred upon, a. many names of limbs of men and animals, e. g. **יָד** *hand*, **רֵגֶל** *foot*, **עֵינַי** *eye*, &c.; b. names of articles of clothing, e. g. **נֶעַל** *shoe*; c. names of implements, e. g. **חֶרֶב** *sword*, **תֵּצֵר** *razor*, **כּוֹס** *cup*, &c.; d. names of plants and minerals made use of by man, e. g. **אֶבֶן** *stone*, **בְּאָר** *well*. (See Krit. Gram. d. Hebr. Sprache, §§ 166, 167).

Ingenious as his theory certainly is, and plausible as it may appear, still a slight examination of the foundations on which it rests, will suffice to prove it a theory and nothing more: for the majority of the nouns he has adduced as examples, of which we have given only a part, are common, and some of them more frequently masculine than feminine; while by far the greater part of the remaining nouns embraced by his statements, are employed in the masculine exclusively.

§ 496. This use of nouns as common, or of either gender, is not confined to the names of inanimate objects, but extends likewise to some names of animals: these latter consist of, 1. Nouns which constantly preserve the masculine form, the animals they denote being regarded as strong and bold; their gender is left to be determined by the adjective or verb with which they are construed, e. g. גָּמֶל *camel*, דֵּב *bear*, זֶאֵב *wolf*, חֲזִיר *swine*, כָּלֵב *dog*, תּוֹר *turtle-dove*: these are employed in each gender alternately, e. g. masc. גְּמָלִים בָּאִים Gen. 24:63., fem. גְּמָלִים מִיְּנִיקוֹת Gen. 32:16.; masc. דֵּב שְׂכֹרֵל Hos. 13:8., fem. שְׂכֹרֵל דֵּב 2 Kings 2:24., &c. 2. Names of animals, &c. which have the feminine termination, because considered weak and timid, and are still sometimes construed in the masculine, e. g. אֶרְנַב *hare*, דְּבוּרָה *bee*, בַּת הַיַּעֲנָה *ostrich*, חֲסִידָה *stork*, יוֹנָה *dove*.

§ 497. In Hebrew as in English, the names of many female animals, whether with or without the characteristic termination, differ totally from those of their males, e. g. חֲמוֹר *he-ass*, אֲחוּר *she-ass* (not חֲמוּרָה); שׁוֹר *ox*, פָּרָה *cow* from פָּר (not שׁוֹרָה); אֲרִי *lion*, לִבְיָא *lioness* from לִבְיָא (not אֲרִיָּה). The same is the case with some nouns denoting the titles and offices of human beings, e. g. אֲדוֹן *lord*, גְּבִירָה *lady* (from גְּבִיר); עֶבֶד *man-servant*, שַׁעֲרָה or אָמָה *maid-servant*.

FORMATION OF NOUNS.

§ 498. As has been already stated, nouns may be divided, as regards their formation, into two classes, *primitive* and *derivative*. Of the latter by far the greater number derive their origin from verbs: thus we find nouns formed after the preterite, infinitive, and participles of Kal as well as of the other species. These are taken either from active-transitive verbs, denoting, 1st, the action of the verb, as קָטַל *killing*; 2d, the person acting, or agent, as קָטֵל *killer, one killing*; 3d, the instrument of action, as מַפְתֵּחַ *key* (lit. *opener*); 4th, the place of action, as מִזְבֵּחַ *altar* (from זָבַח *to sacrifice*); 5th, the product of the action, as כָּתַב or מִכְתָּב *a writing, something written* (from כָּתַב *to write*): or from intransitive or neuter verbs signifying a state of being, to which the force of such derivatives corresponds, e. g. from יָשַׁב *to sit*, יֵשֶׁב *session*, יֹשֵׁב *sitter*, מִיֵּשֶׁב *seat*; from חָכַם *to be wise*, חָכֶם *wise man*, חֲכָמָה *wisdom*.

§ 499. These derivative nouns are all formed from or in imitation of different parts of the verb, by changing the vowels, or by prefixing or affixing one or more of the letters א, ה, ו, י, מ, נ, ת, which to aid

recollection have been composed into the technical word **הַמְּנִיחִי** (see § 8. note). Of these **מ** is always prefixed, and **ח** generally affixed; the rest are added either at the beginning or end.

§ 500. We will now enter upon the classification of verbal nouns, arranging them with regard to their forms, in the order of the different modes, tenses, &c. from which they are derived. And as all the primitive nouns likewise present one or other of these forms, we shall include them under the same general heads, leaving the lexicographer, within whose province it falls, to make the requisite distinction between these two classes of nouns, and exhibit their fundamental meanings. All nouns, whether primitive or derivative, have the appearance of being constructed, like the verbs, from roots of three letters each, either consisting entirely of perfect consonants, or containing one or two imperfect ones; accordingly we shall employ in representing their forms the corresponding parts of the several paradigms of verbs.

NOUNS FROM PERFECT VERBS.

KAL.

Preterite.

§ 501. 1. *a.* **קָטַל** (קָטַל, קָטַל); *f.* **קַטְלָה**. Formed after the preterite of verbs whose second radical has (.), which in the nouns is changed for the sake of contradistinction into (.), e. g. *Masc.* **בָּשָׂר** *flesh*, **גָּמַל** *camel*, **דָּבָר** *word*, **זָהָב** *gold*, **חָדָשׁ** *new*, **חָכָם** *wise*, **יָשָׁר** *straight*, **עָמַל** *work*. *Fem.* **בְּרָכָה** *blessing*, **חֲדָשָׁה** *new*, **חֲכָמָה** *wise*, **צְדָקָה** *righteousness*. Some are formed by rejecting the first vowel, and lengthening the second, e. g. **זָמָן** *time*, **יָקָר** *dignity*, **כָּתַב** *writing*, **שָׂאָר** *remainder*; in a few instances the second vowel is not lengthened, e. g. **גָּבַר** *man*, **דָּבַשׁ** *honey*, **חָתַת** *fear*.

b. **קָטַל** (קָטַל, קָטַל); *f.* **קַטְלָה**, **קַטְלָת** (קַטְלָת). Formed after intransitive verbs whose second radical has (.), e. g. *Masc.* **גָּדַר** *wall*, **גָּזַל** *spoil*, **זָקֵן** *old man*, **חָמַץ** *leavened*. *Fem.* **אֲבֵדָה** *lost*, **בְּהֵמָה** *beast*, **גָּזְלָה** *spoil*; **שְׁחָלַת** *ointment*, **תְּכַלֶּת** *purple*; **גְּבֵרָה** *lady*; **שְׂאֵרִית** *remainder*. Some reject the first vowel in the masculine, e. g. **בָּאָר** *well*, **זָאָב** *wolf*, **בָּאָב** *pain*. Others take (.) for the first vowel, and (,) for the second, e. g. **נָכַר** *strangeness*, **שָׁעַר** *hair*, **שָׁכַר** *intoxicating drink*. As the preterite and participle of intransitive verbs are so nearly allied in signification (see § 233), these nouns may likewise be regarded as participials.

2. *a*. קָטַל; *f*. קְטֹלָה. (קְטֹלָה, קְטֹלָה). In forming some nouns, both vowels of the preterite are changed into *e* (ֵ), the first modification of *a*, whence they have received the name of *Cegholates*, the distinguishing characteristic of which is that by § 56. 2. they all have the accent on the penult, e. g. *Masc.* דָּרַךְ way, מֶלֶךְ king, עֶבֶד servant. When the third radical is a guttural, either the second takes (ֵ), e. g. זָבַח sacrifice, זֶרַע seed; or the first takes (ֵ), e. g. נָזַר diadem, נֶצֶר branch, סָפַר book; or the first takes (ֵ) and the second (ֵ), e. g. נִצָּח splendour, שִׁמֵּעַ report. When the second and third radicals are gutturals, both the first and second take (ֵ), e. g. נָעַר boy, שַׁעַר gate, תָּעַר razor; and also when the second alone is a guttural, e. g. נָעַל shoe, פָּעַם step. *Fem.* זָמְרָה song, שִׁפְחָה maid-servant; חֲרָפָה shame; מַלְכָּה queen; נַעֲרָה girl, יְלָדוּת youth, מַלְכוּת kingdom.

b. קָטַל; *f*. קְטֹלָה. Sometimes the first radical of a Cegholate takes *o*, e. g. *Masc.* אָכַל food, אָמַר speech, חֲזַק strength, עָמַק depth, קִדְּשׁ holiness. When the second or third radical is a guttural, (ֹ) is exchanged for (ֵ), e. g. שָׁחַד gift, גָּבַה height. *Fem.* אָכְלָה food, חָכְמָה wisdom, חָרְפָּה desolation, עָצָמָה strength; חֲתָמָה seal, כְּתִירָה capital of a pillar, עָפְרָה lead, תּוֹלַעַת worm.

Infinitive.

§ 502. קָטַל, קְטַל; *f*. קְטֹלָה. These comprise the nouns of action, or infinitives, formed from transitive verbs; and also nouns of existence, or attributives, from intransitive and neuter verbs, e. g. *Masc.* גָּדוֹל great, קָטוֹן small, קָרוֹב near, רָחוֹק remote, קָדוֹשׁ holy, שָׁלוֹם peace, קְבוֹד glory, אָדוֹם red, שָׁחוֹר black, אַיִם dreadful. Some nouns take the form of the construct, e. g. סָגוֹר inclosure, כָּפוֹר cup, יָקוֹד burning; when the first radical is a guttural, it takes (ֵ), e. g. חֲלוֹם dream; except א, which has (ֹ) instead (§ 88. 2.), e. g. אָזוֹב hyssop, אֶפְרוֹד ephod. *Fem.* בְּכוֹרָה first-born, עֲבָדָה service; יְבֵשֶׁת dry, יָכֻלָּה ability, כְּתִיכָה tunic, נְחֹשֶׁת copper.

Participles.

§ 503. *Active*. 1. קָטַל; *f*. קְטֹלָה. The regular form of the *nomen agentis*, e. g. *Masc.* חָיִל sailor, יוֹנֵק suckling, עוֹלִיל child, רֹגֵל fuller. *Fem.* שֹׁחֶרֶת shield, שׁוּמְמָה desert, תּוֹעֵבָה abomination.

2. קָטַל. Here the second radical takes *a* instead of *e*, e. g. אוֹצֵר treasure, גוֹרֵל lot, חוֹתֵם seal, עוֹלָם eternity.

§ 504. *Passive*. 1. קטיל, קטיל; f. קטילה, קטילה. Regular form of the *nomen patientis*, e. g. *Masc.* בָּחֹר *chosen*, זָכָר *male*, מְצַח *mighty*, עָרוֹם *naked*. Some reject the first vowel, e. g. גָּמֹל *deed*, דְּבִיל *dwelling*, יָבֵל *produce*, כְּרֹב *cherub*. When the first radical is א, it takes () (§ 88. 2.), e. g. אָבוֹס *crib*, אָטוֹן *yarn*. *Fem.* אֲרוֹכָה *bandage*, גְּבוּרָה *strength*, יְשׁוּעָה *help*, מְלוּכָה *kingdom*, שְׁמוּעָה *report*; אֲדָמָה *redness*, אֶלְמָה *sheaf*, חֲתָלָה *swathe*, סִגְלָה *possession*.

2. קטיל, קטיל; f. קטילה, קטילה. Some, like the passive participle in Chaldee and Syriac, have (י־) for the second vowel instead of (ו־), e. g. *Masc.* אֶסְרָה *harvest*, אֶסְרִי *prisoner*, אֶצִּיל *joint*, בָּחֹר *chosen*, בְּצִיר *vintage*, גְּדִישׁ *stack of corn*, מְשִׁיחַ *anointed*, קִזֹּר *consecrated*. Some reject the first vowel, e. g. בָּרִיחַ *bar*, אֲדִיטֹם *adytum templi*, כָּסִיל *fool*, מְחִיר *price*. *Fem.* אֶכֶלָה *food*, לִירִיכָה *lyric*, יְדִידוּת *delight*, כְּסִילוּת *folly*.

Dagheshed Nouns.

§ 505. Some nouns have () or () under the first radical, and consequently Dagghesh in the second. These may be regarded as formed from or after the intensive species.

PI'HEL.

Preterite.

§ 506. קטל, קטל, קטול, קטול; f. קטלה, קטלה. Examples: אֵלֶם *dumb*, חָבֵל *mast*, כִּסֵּא *throne*, עִוֵּר *blind*, פָּקַח *seeing*, חֵרֵשׁ *deaf* (e for i by § 102. 1. c.), אֵילָת *foolishness*, עִוְרָת *blindness*. Some have () instead of (), e. g. אֶבֶר *husbandman*, טוֹס *talent*; others (י־), e. g. גְּבוּר *strong*, צְפוּר *sparrow*, שָׁכָר *intoxicated*; שֶׁבֶלַת *ear of corn*: and others (ו־), e. g. בְּכֹרִי *first fruits*, לְמוּד *skilful*.

Infinitive.

§ 507. קטל, קטל, קטיל, קטיל; f. קטלה, קטלה. Examples: מַקֵּל *staff*; אֲדָרָת *magnificence*, כִּפְאוֹת *cover of the ark*. Some nouns of this class take () for the second vowel, e. g. גָּנֵב *thief*, סָבֵל *burden*, שַׁבָּת *sabbath*; בִּקְשָׁה *request*, חַטָּאָה *sin*. Others have (י־), e. g. אֲדִיר *great*, אֲמִיץ *strong*, מַטִּישׁ *hammer*, צְדִיק *righteous*, שֹׁלֵט *ruler*. And a few have (ו־), e. g. עֲמוּד *pillar*, שְׁכֵל *childless*, בָּחֹר *youth*.

PU'HAL.

§ 508. קטל ; f. קטלח. A few are formed after the infinitive of this species, e. g. סבל *thicket*, סבל *burden* ; כתנת *tunic*.

Nouns formed by the Addition of a Servile Letter.

מ prefixed.

§ 509. The letter מ prefixed to verbal roots to denote the place or instrument of action is considered, and properly so, to be a fragment of one or other of the interrogative pronouns מה *what?* מי *who?* In addition to the participial nouns of the Pi'hel, Pu'hal, Hiph'hil, and Hoph'hal species, e. g. מבשל *kitchen*, מקצוע *corner*, מושביל *didactic poem*, מושחת *corruption*, there are other nouns formed by prefixing מ, which denote either the instrument, place, or product of the action, or the action itself considered abstractedly.

1. *Instrument.* מקטל (מקטיל) ; f. מקטלה (מקטלת). Examples: Masc. מזלג *flesh-hook*, מכתש *mortar*, מפתח *key* ; מלבוש *clothes*, מנעול *bolt*. Fem. מחרשה *plough*, מכשלה *stumbling-block*, משענה *stay* ; מאכלה *knife*, מהמץ *leaven* ; מכמרה *fishing-net*.

2. *Place.* מקטל (מקטל), מקטל. Examples: מזרח *sunrise*, משכן *dwelling-place*, משפט *place of judgment* ; מזבח *altar* ; מרבץ *stall*.

3. *Product.* מקטל, מקטל. Examples: מכתב *writing*, מרחק *distance*, מזמור *song*.

4. *Abstract Nouns.* מקטל, מקטל ; f. מקטלה (מקטלה). Examples: ממכר *sale*, ממשל *dominion* ; מלחמה *war*, (מקטלות). Examples: ממכר *sale*, ממשל *dominion* ; משמעת *audience* ; מעשר *tithe*, מקהל *assembly* ; ממלכה *sovereignty*, מלכות *id.*

ח prefixed.

§ 510. 1. The letter ח is prefixed to the root in forming a large number of nouns. This affirmative, for whose explanation grammarians, after exhausting their ingenuity on the subject, have left little else than fanciful conjectures, may be assumed to be the principal letter of the particle אח = יח (see chapter on the Particles) ; which, being closely connected with the verbal root, points it out as denoting

either a concrete existence to which is attached the attribute contained in the root, or as the attribute itself taken abstractedly, e. g. **פָּאָר** *to glitter*, **תְּפָאָרָא** *glory* (that which glitters); **מָרַר** *to be bitter*, **תְּמָרִיר** *bitterness* (the quality of being bitter).

2. **תִּקְטֵל**, **תִּקְטֵלָה**, **תִּקְטִיל**, **תִּקְטִילָה**; f. **תִּקְטֵלָה** (תִּקְטֵלָה), **תִּקְטֵלָה**, **תִּקְטִילָה**. These comprise both abstract and concrete nouns, e. g. **תִּדְהָר** *elm*, **תִּדְעֵל** *fear*; **תִּפְאָרָה** or **תִּפְאָרֶת** *glory*, **תִּפְלָצָה** *dread*; **תִּכְרֵךְ** *checkered cloth*; **תִּבְעָרָה** *Tabera*, **תִּרְדָּמָה** *deep sleep*; **תִּכְרֵךְ** *cloak*, **תִּלְמִיד** *disciple*; **תִּאֲנִיָּה** *complaint* for **תִּאֲנִיָּה** *cleansing*, **תִּנְחִימָה** *consolation*; **תִּנְחִימָה** *id.*, **תִּהְלִיכָה** *procession*, **תִּהְפִּיכָה** *folly*.

א prefixed.

§ 511. **אֶקְטֵל**, **אֶקְטִיל**, **אֶקְטִילָה**; f. **אֶקְטֵלָה**. Examples: **אֶצְבֵּעַ** *finger*, **אֶשְׁנֵב** *lattice*, **אֶשְׁכָּר** *gift* (a few have () under the first letter, as **אֶכְזֵב** *false*, **אֶכְזָר** *hard*); **אֶצְעָרָה** *armlet*, **אֶזְכָּרָה** *memorial*, **אֶמְתַּחַח** *sack*; **אֶפְרָח** *pullet*, **אֶשְׁכּוֹל** *cluster*; **אֶבְנֵט** *girdle*, **אֶכְזִיב** *Achzib*.

י prefixed.

§ 512. **יֶקְטֵל**, **יֶקְטִיל**, **יֶקְטִילָה**. Examples: **יֶצְהָר** *oil*, **יֶצְחָק** *Isaac*; **יַעֲקֹב** *Jacob*; **יֶלְקֵט** *bag*.

ן, or ן affixed.

§ 513. **קֶטֶלֶן**, **קֶטֶלֶן**, **קֶטֶלֶן**, **קֶטֶלֶן**; **קֶטֶלֶן**, **קֶטֶלֶן**, **קֶטֶלֶן**. These consist either of abstract nouns or of nouns denoting the subject or object of the verbs from which they are derived, e. g. **קֶטֶלֶן** *destruction*, **קֶטֶלֶן** *widower*, **קֶטֶלֶן** *gift*, **קֶטֶלֶן** *oblation*, **קֶטֶלֶן** *table*; **קֶטֶלֶן** *widow*; **קֶטֶלֶן** *caldron*, **קֶטֶלֶן** *drought*; **קֶטֶלֶן** *want*; **קֶטֶלֶן** *gain*, **קֶטֶלֶן** *powerful*, **קֶטֶלֶן** *interpretation*; **קֶטֶלֶן** *hunger*, **קֶטֶלֶן** *memory*, **קֶטֶלֶן** *deposit*, **קֶטֶלֶן** *breach*, **קֶטֶלֶן** *pledge*; **קֶטֶלֶן** *pinning*, **קֶטֶלֶן** *leader*. Occasionally this termination has a diminutive force, e. g. **קֶטֶלֶן** *mannikin*, the name given in Hebrew to the *pupil* of the eye.

ם, or ם affixed.

§ 514. A few nouns used adverbially are formed from others by affixing this letter, e. g. **יּוֹמָם** *daily*, **אֱמָנָם** *truly*, **פְּתָאָם** (= **פְּתָעָם**) *suddenly*.

י־ affixed.

§ 515. These are derived from other nouns by affixing the letter י resting in its homogeneous vowel (.); their forms of course depend upon those of their primitives. They consist of,

1. Patronymic nouns, or ancestral appellations, e. g. גָּדִי *Gadite*, דָּנִי *Danite*, יִשְׂרָאֵלִי *Israelite*, יִשְׁמָעֵאֵלִי *Ishmaelite*.

2. Gentile nouns, or national appellations, e. g. מִצְרִי *Egyptian*, עֲבָרִי *Hebrew*, פְּלִשְׁתִּי *Philistine*, פְּרִזִּי *Perizzite*. The feminine of these nouns is formed by adding either the char. term. הָ, and inserting Daghesth in the final י of the masculine, in order to retain the preceding short vowel; or by merely affixing its hardened form ת, e. g. מִצְרִיָּה or מִצְרִית *an Egyptian woman*, עֲבָרִיָּה or עֲבָרִית *a Hebrew woman*.

3. Appellations which have reference neither to descent nor citizenship, but to some other prominent attribute, e. g. אֲדָמָנִי *red*, אֲכָזְרִי *cruel*, נְגִידִי *princely*, שֵׁנִי *second*, &c.

§ 516. 1. Feminine nouns ending in הָ, on receiving this termination, change the final ה into ת (see § 73. 2. d.), e. g. עֲזָה *Gaza*, עֲזָתִי *Gazite*, inhabitant of Gaza.

2. When a masculine noun which should receive an affixed י ends in ה, either this latter is rejected, as בְּרִיעָה *Beriah*, בְּרִיעִי *a descendant of Beriah*; or the noun is employed in the signification required without a change of termination, as לִימְנָה מְשִׁפַּחַת הַיִּמְנָה of *Jimna*, the family of the *Jimnites*, Num. 26 : 44.; or else ה is rejected, and replaced by the syllable נִי, as לְשִׁלָּה מְשִׁפַּחַת הַשְּׁלָנִי of *Shelah*, the family of the *Shelanites*, Num. 26 : 20.

3. When the primitive ends in י, the affirmative is omitted, e. g. לִישְׁוֵי מְשִׁפַּחַת הַיֵּשׁוּי of *Jesui*, the family of the *Jesuites*, Num. 26 : 44.

NOUNS FROM IMPERFECT VERBS.

From Verbs בָּנִי and בָּרִי.

§ 517. מְנַשֵּׁה; מְנַשֶּׁה, מְנַשָּׁה; f. מְנַשָּׁה. The only nouns בָּנִי are those formed by prefixing מ with a vowel to the root; the initial liquid, as in the verbs, being assimilated to the letter following, which consequently receives Daghesth (§ 314). These comprise abstract and concrete nouns, which in form resemble participles of the Hiph'il species, e. g. *Masc.* מְבַט *expectation*, מְטַע *plantation*, מְפַח *expiring*, מְתַן *gift*, מְטָה

staff. Fem. מַטְרָה *custody*, מַפְלָה *ruins*; מַגְפָּה *plague*, מַפְלָה *ruins*. A few take o or u for the second vowel, e. g. מַשׂוֹר *saw*; מַבּוּעַ *fountain*, מַדְדָּה *seduction*.

§ 518. 1. מוֹשֵׁב, מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה, מוֹשְׁבָה, מוֹשְׁבָה. Most nouns are formed by prefixing מ, and restoring ו, which rests in o or u. These also resemble the Hiph'il species, e. g. מוֹדַע *acquaintance*, מוֹשֵׁב *seat*; מוֹלָדָה *Moladah*, מוֹרְשָׁה *possession*, מוֹסְדָה *foundation*, מוֹלְדָה *birth-place*; מוֹעֵד *appointed time*, מוֹפֵת *sign*, מוֹקֵשׁ *snare*; מוֹסְרָה *bond*, מוֹעֲצָה *counsel*; מוֹסֵד *foundation*, מוֹסֵר *instruction*; מוֹסְדָה *foundation*, מוֹעֲדָה *asylum*. In a few nouns ו remains, and rests in (.) or (..), e. g. מַיְשׁוֹר *plain*, מַיְטֵב *the best part*; מַיְנִיקָה *nurse*.

2. מַשׁוּב, מַשׁוּב; f. מַשְׁבָּה. Some nouns are formed like those of מַלֵּא, e. g. מַדַּע *knowledge*, מַצָּב *station*; מַבּוּל *deluge*; מַצְבָּה *pillar*, מַצְבֵּת *id.*

3. מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה. Some nouns are formed from these roots by prefixing ת in the same manner as מ, e. g. מוֹשְׁבָה *sojourner*, מוֹשְׁבָה *chastisement*; מוֹשְׁבָה *must*, מוֹשְׁבָה *south*.

§ 519. שְׁבָה. A few feminine nouns are formed by affixing the char. fem. ה, and rejecting the first radical, e. g. הַדַּע *knowledge*, הַעֲצָה *counsel*, הַנֵּמָה *sleep*; and one by repeating the two last radicals, viz. הַפְּרוּצִים *productions* from פָּרַץ.

From Verbs עָרַ or עָרַ.

KAL.

§ 520. 1. Preterite. קָם, קָם; f. קָמָה, קָמָה. Some nouns עָר are formed precisely like the preterite of verbs of the same species, viz. by rejecting ו together with its vowel, e. g. זָר *stranger*, עָב *cloud*, עָר *enemy*, רָשׁ *poor*; צָרָה *rival*, קָמָה *standing corn*: or by rejecting ו, and giving the intransitive vowel (.) of the second radical to the first (§ 384), e. g. אֵל *god*, גָּר *stranger*, כֵּן *upright*, מֵת *corpse*, נֵר *lamp*; עָדָה *witness*, צָרָה *food*.

2. קוֹם, קוֹם; f. קוֹמָה, קוֹמָה. Some retain ו, which rests in o or u, e. g. אֹר *light*, בּוֹר *purity*, יוֹם *day*; קוֹמָה *stature*, שׁוּאָה *tempest*, בֹּשֶׁת *shame*; אֹר *flame*, חוֹר *hole*, סוֹס *horse*, רוּחַ *wind*; דּוּגָה *fishing*, דּוּמָה *silence*, צוּרָה *form*, שׁוּבָה *return*. These, however, may be considered as formed from or according to the infinitive absolute or construct.

3. קָרָם. In others ר is mobile, and takes the vowel (), e. g. אָנָן *vanity*, מָוֶת *death*, עָוֶל *iniquity*, תָּרַךְ *midst*. Once, where the third radical is א, it has (), viz. שָׂא *falsehood*.

§ 521. 1. בֵּין, בֵּין; f. בִּינָה, בִּינָה. In nouns formed after the preterite of verbs עָ"י, either י rests in a preceding (), e. g. גֵּיר *lime*, לֵב *fruit*, אֲחֵר *posterity*, עִיר *city*, צִיץ *flower*, קִיר *wall*, שִׁיר *song*; בִּינָה *understanding*, חִירָה *Hirah*, שִׁירָה *song*; or it is mobile, and takes () for its own vowel, e. g. זֵית *olive*, חֵיל *strength*, לַיִל *night*, עֵין *eye*, שִׁית *thistles*; אֵיבָה *hostility*.

2. בִּינּוֹן, קָמוֹן. Some are formed by affixing נוֹן to the preterite, e. g. זָרוֹן *pride*, לָצוֹן *scorn*, שִׂשׂוֹן *joy*; חִיצוֹן *outside*, מֵדִיָּה *medial*: once זָרְדוֹן *proud*, as from זָרַד.

§ 522. *Infinitive*. יָבִין, יָקִים. A few nouns are formed from the infinitive by prefixing י, e. g. יָבוּל *produce*, יָקִים *being*, יָחַד *investigation*; יָרִיב *adversary*.

מ prefixed.

§ 523. The majority of nouns from this part of verbs עָ"י are formed by prefixing מ; they generally denote the *place of action*.

§ 524. 1. *Absolute*. מָקוֹם; f. מְקוֹמָה. Examples: *Masc.* מְאֹר *a light* (a place whence light issues), מְכוֹן *dwelling-place*, מְלוֹן *lodging-place*, מָקוֹם *place*; very seldom מ takes (). e. g. מְרוֹם *Merom* (high place), מְרוֹץ *race*. *Fem.* מְכוֹנָה *place*, מְצוּדָה *net*.

2. *Construct*. a. מָקָם; f. מְקוֹמָה. *Masc.* מְבוּשׁ *pudendum*, מְגִיר *dwelling-place*, מְעוּפָה *darkness*, מְרוּד *persecution*. *Fem.* מְבוּסָה *trampling down*, מְבוּקָה *emptiness*, מְלוּנָה *shed*, מְנוּחָה *rest*, מְצִידָה *net*.

§ 525. תָּקוֹם; f. תְּקוּמָה. A few nouns are formed after the infinitive construct by prefixing ת, e. g. תְּהוֹם *abyss*; תְּבוּנָה *understanding*, תְּכוּנָה *place*, תְּמִינָה *image*, תְּקוּמָה *power of resistance*, תְּרִיקָה *medicine*, תְּשׁוּבָה *return*.

HOPH'HAL.

§ 526. *Participle*. מְדַקֵּם; f. מְדַקְמָה. The nouns of this form are few in number, e. g. מְדַקְמָה *darkness*, מְדַקֵּם *foundling*; מְדַקְמָה *weighty burden*.

From Verbs עָע.

§ 527. *Preterite*. סָב, סָבָה; f. סְבָה, סְבָה. These biliteral monosyllables take either (), e. g. גַּן *garden*, דֵּל *weak*, עָז *strong*, קָל *light*, חַי *alive*; which in some is lengthened into (), e. g. חָם *warm*, תָּם *perfect*: or (), e. g. חָן *grace*, לֵב *heart*, עֵת *time*, כֵּן *nest*, קֵץ *end*, שֵׁן *tooth*. Feminines are formed by adding the term. הֶ- and inserting Daghesh in the second radical, e. g. חַיָּה *alive*, חֲמָה *warmth*, כַּלָּה *bride*, שְׁמָה *desolation*; those which have () in the masculine changing it into () by § 101. 2. b., e. g. בָּצָה *marsh*, גָּזָה *fleece*, זָמָה *plan*, מָלָה *word*, נָדָה *abomination*; unless the second radical is a guttural, when the () is retained, e. g. גָּרָה *cud*.

§ 528. *Infinitive*. סָב; f. סְבָה. Examples: חָם *warmth*, עָז *strength*, עָל *yoke*, קָר *cold*, חָם *fulness*, חָוָה *oppression*. Feminines are formed by adding הֶ- and changing *ō* on the insertion of Daghesh into *ū*, by § 101. 3. b., e. g. גָּלָה *a spring*, חָפָה *bridal bed*, חָקָה *statute*, סְבָה *booth*, קָבָה *tent*.

מ prefixed.

§ 529. מָסַב, מָסַבָּה, מָסַבָּה; f. מְסָבָה. These consist of nouns formed from עָע roots by prefixing מ, e. g. *Masc. Kal pret.* מָסַב *covering*, מָגֵן *shield*; *infin.* מַעְיֵז *fortress*: *Hiph. part.* מָסַב *divan*, מִצָּר *strait*; מָכַס *tribute*, מָמַר *bitterness*; מָשַׁק *running about*: *Hoph. part.* מִסְכָּה *covered walk*, מִוְרָה *fear*. *Fem.* מְגִלָּה *roll*, מְזָמָה *thought*, מְהָרָה *destruction*, מְסָלָה *high road*; when the second radical is a guttural, the first takes (), e. g. מְאַרָה *curse*, מְגִרָה *saw*; once with *pref.* נ, viz. נְסָבָה *event*.

ח prefixed.

§ 530. חָסַב; f. חְסָבָה. Examples: *Masc.* חָבַל *deflement*, חָמַס *melting*. *Fem.* חָחָלָה *praise*, חָחָלָה *beginning*, חָחָה *mercy*, חָחָלָה *prayer*.

From Verbs לָה.

KAL.

§ 531. *Preterite*. גָּלָה, גָּלָה; f. גְּלָה, גְּלָה. The nouns of this class which end in הֶ- are masculine; those in הֶ- are feminine, of which this is the characteristic termination, the radical ה being rejected by § 77. 3., whence the forms גָּלָה and גְּלָה for גָּלָה and גְּלָה. Ex.

amples: *Masc.* חֶזֶה *breast*, עֵלֶה *leaf*, קֶנֶה *staff*, קֶצֶה *end*, קָשָׁה *hard*, שָׂדֶה *field*. *Fem.* אָלֶה *oath*, מִנֶּה *portion*, קֶצֶה *end*, קָשָׁה *hard*, שָׁפָה *lip*, שָׁנָה *year*. Some have (..) for the first vowel, e. g. *Masc.* גָּאָה *proud*, נִכָּה *reviling*, קֶצֶה *end*, רֶעֶה *associate*. *Fem.* גָּאָה *pride*, גָּוָה *elevation*, מֵאָה *hundred*, פֵּאָה *corner*. Others take (..), e. g. בָּכָה *weeping*, הִנָּה *meditation*.

§ 532. גָּלוּ, גָּלִי; f. גָּלוּת, גָּלוּתָהּ, גָּלוּתָא. In some לָהֵ nouns, ך mobile appears as the third radical, e. g. עָנִי *afflicted*, שָׁלֵי *quiet*. More frequently this letter rests in its homogeneous vowel u, e. g. *Masc.* אָחוּ *meadow*, שָׁחוּ *swimming*; and twice in the cognate o, rejecting the first vowel, viz. אָגָה *agate*, תָּאוּ *gazelle*. *Fem.* גָּלוּת or גָּלָת *exile*, הָגוּת *thought*, חֲסִידָה *confidence*; others reject the first vowel, e. g. זָנוּת *whoredom*, רָאוּת *vision*, פְּדוּת *deliverance*, שְׁבוּת *captivity*, עָנִיָּה *affliction*. Some feminines are formed by adding the more usual termination הָ, e. g. הֶדְרָה *joy*, עֶרְוָה *nakedness*, שְׁלֵוָה *quietness*.

§ 533. גָּלִי, גָּלִי; f. גָּלוּת, גָּלוּתָהּ, גָּלוּתָא. In other nouns י takes the place of ה final, the first vowel being either retained or rejected, e. g. *Masc.* טָהוּ *pure*, עָנִי *afflicted*, צָלִי *roast*, קָלִי *id.*, שָׁנִי *crimson*; דָּלִי *water-bucket*, כָּלִי *vessel*, מָרִי *obstinacy*, פְּרִי *fruit*, צָבִי *splendour*, קָשִׁי *hardness*, שְׁבִי *captivity*. *Fem.* Formed by the addition of the characteristic הָ, in consequence of which י receives Daghes conservative, e. g. עָלִיָּה *loft*, עָנִיָּה *afflicted*, שְׁבִיָּה *captive*, שְׁתִּיָּה *drinking*; or by affixing the hardened characteristic ת, e. g. גָּזִית *culling*; בְּרִית *covenant*, כְּרִית *separation*, שְׁבִית *captivity*, שְׁחִית *pit*.

§ 534. גִּי. Some nouns of the preceding form whose second radical is also ה or ר, reject it according to § 93. 3. b., e. g. צִי *aridity* for צָהִי; אִי *howling* for אָרִי, בִּי *brand* for בָּרִי, עִי *heap* for עָרִי, רִי *irrigation* for רָרִי.

§ 535. *Participle*. גָּלִי, גָּלוּ, גָּלָה; f. גָּלוּת, גָּלוּתָהּ, גָּלוּתָא. Examples: *Masc.* חֶזֶה *prophet*, יוֹרֶה *early rain*, רָאָה *seer*. *Fem.* (see the form גָּלָה, § 531) שׁוֹאָה *storm*, תּוֹעָה *impiety*. Occasionally ה is changed into ך (or perhaps we should rather say the original ך is restored, see § 439. 1. note), which rests in the vowel u, e. g. בָּחוּ *vacuity*, תּוֹחוּ *emptiness*; or into ך, which rests in i, e. g. הָמִי *silence*, חָרִי *wheaten bread*, חָלִי *sickness*. *Fem.* Formed by the addition of the characteristic הָ, which causes the insertion of Daghes conservative in ך (§ 32), e. g. הָמִיָּה *brawler*, פְּרִיָּה *fruitful*; also with u for the first vowel, e. g. הִמְיָה *silence*.

מ prefixed.

§ 536. מַגְלָה, מִגְלָה; f. מַגְלִית, מִגְלִית. To these the letter מ is prefixed with either () or (), the radical ה resting in (), e. g. *Masc.* with (), מִבְנָה *building*, מִקְוֶה *hope*, מִקְנָה *purchase*, מִקְרָה *accident*, מִשְׁנָה *the second*; with (), resembling the Hiph. part., מִסְנָה *spinning*, מִרְאָה *sight*, מִרְבָּה *greatness*. *Fem.* מִצְוָה *command*, מִקְוֶה *reservoir*; מִרְבִּית *multitude*, מִרְעִית *pasturing*, מִשְׁכִּית *figure*.

ת prefixed.

§ 537. תַּגְלִית, תְּגִלִּית, תְּגִלָּה, תְּגִלָּה, תַּגְלָה. When the first radical is א, the weakest of the gutturals, the prefixed ת always has (). e. g. תַּאֲוָה *wish*, תַּאֲלָה *curse*, תַּאֲוָה *desire*. Otherwise it takes (), e. g. תְּגִרָה *strife*, תְּכִלָּה *perfection*, תְּקוֹה *hope*; sometimes (), e. g. תַּהֲלָה *sin*, תַּרְמָה *deceit*; and occasionally (), e. g. תִּלְאָה *labour*, תַּעֲלָה *channel*. Some end in ות or ית (§ 494. I. 2.), e. g. תַּזְנוּת *idolatry*, תַּרְבִּית *offspring*; תַּבְלִית *destruction*, תַּבְנִית *model*, תַּכְלִית *completion*, תַּרְבִּית *interest*.

א prefixed.

§ 538. אַגְלָה, אִגְלָה; f. אַגְלִית, אִגְלִית. A few nouns are formed from roots לֹה by prefixing א with () or (), e. g. אַרְבָּה *locust*; אַחֲוָה *declaration*, אַתְנָה *gift*.

ן or ן affixed.

§ 539. גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן. Nouns receiving the termination ן either reject ה radical, e. g. גִּלְיוֹן *affliction* for גִּלְיוֹן (§ 77. 3.), so חֲזוֹן *sight*, חֲרוֹן *burning*, רָחוֹן *leanness*, רִצְוֹן *delight*, שִׁאוֹן *noise*; or change it into י, e. g. אֶבְיָוֹן *poor*, הִתְיָוֹן *meditation*, רַנְסוֹן *ransom*, רַעְיוֹן *endeavour*. Sometimes the second radical has (), and receives Daghes conservative by § 32, e. g. בְּזִיוֹן *contempt*, תַּבְלִית *tablet*; but when the second radical is a guttural, the () of the first is lengthened into (), e. g. הִרְיוֹן *conception*. Some nouns take ך, and change the radical ה into י, e. g. בִּנְיָן *building*, עִנְיָן *business*, קִנְיָן *acquisition*. In one instance ן is simply affixed to the form גְּלִי, viz. קִצְיוֹן *judge*.

From Verbs לָא.

KAL.

§ 540. מִצָּא, מִצָּא, מִצָּא. Those few nouns which are formed from roots לָא take either the precise form of the preterite or participle, or deviate from it in the vowels alone. None of them receive an additional letter, e. g. Pret. צָבָא *host*, צָמָא *thirst*; דָּשָא *grass*, טָנָא *basket*, קָלָא *prison*, פָּלָא *miracle*. Part. גָּמָא *papyrus*, סָבָא *wine*.

PI'HEL.

§ 541. מִצָּא, מִצָּא, מִצָּא. A few dagheshed nouns are formed from these roots, resembling either the preterite or infinitive of the intensive species of the verb, e. g. Pret. כָּסָא *seat*. Infin. רָבָא *broken*, חָטָא *sinner*, קָנָא *jealous*.

QUADRILITERAL NOUNS.

§ 542. קָטָלִיל, קָטָלִיל, קָטָלִיל. These quadriliterals are formed, not by affixing an additional letter to the root, but by doubling the third radical, with *ā, ō, ū, or ī* for the intervening vowel, e. g. רָעֵנֶן *green*, שָׁאָן *quiet*; נִהָלִיל *pasture*, נִרְחֵן *pleasure*; גָּבֵנֶן *knob*, נֶאֱפִיחַ *adultery*, תְּנַעֲצִיץ *thorn-hedge*, שְׂבָלִיל *snail*; חִכְלִיל *obscure*, סִגְרִיר *rain*.

Nouns Reduplicating the First Radical.

From Verbs עָע.

§ 543. סִבְסָבָה, סִבְסָבָה, סִבְסָבָה; f. סִבְסָבָה, סִבְסָבָה. These nouns are formed like the intensive species of verbs of the same class, viz. by the reduplication and subsequent transposition of the first radical (see § 143. 3.). They may be ranged under the heads of preterite and infinitive, according to the vowels by which they are accompanied, e. g. Pret. צָלָצַל *cymbal*, צָנַנְנָה *pot*. Infin. קָרָקַד *crown of the head*, גָּלְגָל *skull*; חָרָחַר *inflammation*: גָּלְגַל *wheel*, חָרָחַר *weed*, חָתַחַח *fearful*, עָפַעַח *eyelash*, מָעַמַע *mark*; חָלַחַח *pain*; גָּרְגָרָה *neck*, קָשְׁקֶשֶׁת *scale*: זָרְזִיר *girded*; this last form is also assumed by a noun whose root is not עָע, viz. זָרְזִיחַ *rain*.

Nouns Reduplicating the Final Syllable.

§ 544. קַטְלֵטֵל, קַטְלֵטֵל, קַטְלֵטֵל; f. קַטְלֵטֵלָה. Names of colours double the last syllable, to form diminutives, e. g. אָדָם *red*, אֲדָמָה *reddish*; יֶרֶק *green*, יֶרֶקֶק *greenish*; שָׁחֹר *black*, שָׁחֹרָחֹר *blackish*. Some attributives of other significations assume these forms, e. g. הִפְכָּכָה *crooked*, עֲקָלְקֵל *devious*, פְּתִילָה *perverse*, אֲסַפְסָפָה *rabble*. The word אֲבַעְבֵּעַת *pustules* is formed from the root בִּיעַ by reduplicating its principal letters and prefixing א prosthetic. In a few instances the reduplication is merely connected with the original word by Makkeph, e. g. יְפֹדֶפֶיָה *very beautiful*, פְּקֹדֶקֶיָה *wide opening*.

Nouns Affixing or Inserting a Liquid or Palatal.

§ 545. Quadrilaterals formed by affixing a liquid to the root for the most part take ל, e. g. בִּרְזֵל *iron*, כְּרָמֵל *garden*, עֲרָפֵל *darkness*, חֲרָזֵל *locust*, קֶרֶסֶל *ankle*, גִּבְעֵל *corolla*; some take ן, e. g. גִּרְזֵן *axe*, צִפְרֵן *finger-nail*. The liquid most frequently inserted is ר, e. g. שִׁרְעָה *thought*, חֲרָצֵב *band*, קֶרֶם *axe*, שִׁרְבִיט *sceptre*; in the following instance we have an inserted ל, viz. גִּלְמִיד *solitary*. The two following are formed by affixing the palatal ך, viz. חֲזָזָךְ *treasury*, חֲדָרָךְ *Hadrach*. A few affix the sibilant ש, e. g. חֲלָמִישׁ *flint*, חֲרָמִישׁ *sickle*, עֲכָבִישׁ *spider*.

Nouns of Miscellaneous Forms.

§ 546. The derivation of the following quadrilaterals has not hitherto been satisfactorily ascertained, viz. Masc. מִזְבֵּר *treasurer*, מִחְזָם *edict*, טַפְסָר *satrap*, עֲכָבֵר *mouse*, עֲקָרֵב *scorpion*, פֶּרַעַשׁ *flea*, סִנְפִּיר *fin*. Fem. אֲרִנְבָּתָה *hare*, חֲבַצְלֵתָה *meadow-saffron*.

MULTILITERALS.

§ 547. A few nouns occur consisting of five or more letters, and which are not formed by reduplicating the final syllable (see § 544): they are mostly Chaldaisms, and are employed, with but few exceptions, only by the later writers, e. g. אֲרִנְמָן *purple* (formed perhaps from the root רָנַם, with א prosthetic and ן affixed), אֲנָרְטֵל *basin* (א prosthetic and ר inserted), אֲדָרְכֹון *daric* (a Persian coin), אֲחַשְׁדָּרְפָן *satrap*, אֲחַשְׁתָּרֹן *mule*, מִרְשָׁנֹן or מִחְשָׁנֹן *copy*, צִפְרָדֵּעַ *frog* (supposed to be compounded of צִפֹּר and רֵדֵעַ), שְׁעִטְנִי *a kind of cloth*.

Compounds.

§ 548. Some Hebrew multiliterals are composed either of two nouns, of a verb and noun, or of a particle and noun; they consist for the most part of proper names: 1. of two nouns, e. g. אֲרִיאֵל *Ariel* (lion of God), גַּבְרִיאֵל *Gabriel* (man of God), אַבִּימֶלֶךְ *Abimelech* (father of a king), חֲצִמָּוֶת *Hazarmaveth* (court of death), אֲזַמָּוֶת *Azmaveth* (might of death), צֶלְמָוֶת *shadow of death*, שְׁלֵהָבֶת *fire-flame* (this word, which is commonly said to be of the Chaldee form שְׁפַעַל, may be considered as compounded of אָשׁ, whose א is rejected by aphæresis (§ 76), and לֶהָבֶת, פָּחַבַּג *food* (from פֶּת *bread* and בָּג *food*); 2. of a verb and noun, e. g. יְחֻזְקָאֵל *Ezekiel* (God strengthens), הֶזְעִיקָהּ *Hezekiah* (idem), יִשְׁמַעְאֵל *Ishmael* (God hears), יִשְׁעָיָה *Isaiah* (help, O God); 3. of a particle and noun, e. g. בְּלִיעַל *worthlessness* (without profit).

CHAPTER IX.

INFLECTIONS OF NOUNS.

FORMATION OF THE PLURAL:

§ 549. In Hebrew, as in most other languages, the *Plural number* (רְבִי פְּרָדִי) is distinguished from the *Singular* (רְבִי יְחִיד) by a change of termination; and as its nouns are all either masculine or feminine (§ 493), there are but two different forms of the plural, one appropriated to each gender.

MASCULINE.

§ 550.. 1 The sign of the Plural Masculine of both nouns and adjectives is ם affixed to the singular form by means of the connecting vowel (־), e. g. זָר *stranger* pl. זָרִים, גָּדוֹל *great* pl. גָּדוֹלִים. As the letter ם is the only essential part of the plural termination, the preceding י, which is merely the accompanying *mater lectionis* of the vowel of union, is in many instances omitted in writing, the quantity of the syllable remaining the same (§ 100. 1. *note*), e. g. תַּנִּינִים *sea-monsters* for תַּנִּינִיִּם.

2. When the singular, as in patronymics and gentile nouns, ends in י (§ 515), the vowel of union (־י) is generally omitted altogether, e. g. יהודי *Jew* pl. יהודים for יהודיים; though sometimes the י is suffered to remain as an otiant even here, e. g. יהודיים *Esth.* 4 : 7. 8 : 7., כשדיים *Chaldeans*, *Ezek.* 23 : 14. 2 *Chron.* 36 : 17., ערביים *Arabs*, 2 *Chron.* 26 : 7., פלשתיים *Philistines*, 1 *Chron.* 14 : 10. Occasionally the final י of the singular becomes mobile, and takes the vowel of union; in which case it receives Dagghesh conservative on account of the preceding short vowel (§ 32), e. g. עבריים *Hebrews*, *Ex.* 3 : 18., כשניים *Ethiopians*, *Amos* 9 : 7. : but when י is mobile and preceded by a long vowel, the *mater lectionis* is generally omitted, e. g. גוֹי *nation* pl. גוֹיִם.

§ 551. In a few instances, which may be regarded as Chaldaisms, the cognate ך is adopted as the plural termination instead of ם, e. g. אחרך *others*, *Job* 31 : 10. for אחרים; so אִינן *islands*, *Ezek.* 26 : 18., חֶשֶׁן *wheat*, *Ezek.* 4 : 9., יָמִין *days*, *Dan.* 12 : 13., מִלֵּין *words*, *Job* 18 : 2., מַלְכִין *kings*, *Prov.* 31 : 3.

§ 552. In some plurals the termination ם or ך is omitted, and only the vowel of union retained, as is generally the case in the verbs (§ 226), e. g. הַשְׁלֵשִׁי 2 *Sam.* 23 : 8. for הַשְׁלִישִׁים; so לְכָרִי 2 *Kings* 11 : 4, 19., מְנִי *Ps.* 45 : 9., עָמִי 2 *Sam.* 22 : 44. *Ps.* 144 : 2. *Lam.* 3 : 14. To these may be added the much disputed word כְּאָרִי *Ps.* 22 : 17., which according to some is to be taken as a part. plur. for כְּאָרִים from כּוֹר, the weak letter ר being changed into א; this supposition is favoured by the forms שְׂאֲמִים *Ezek.* 28 : 24, 26. and שְׂאֲמֹת 16 : 57., although to agree with them completely the א should be quiescent.

§ 553. A greater anomaly consists in the change of י־ into י־ besides the omission of ם, e. g. יְדִי *Ezek.* 13 : 18., הָרִי *Zech.* 14 : 5., גֹּבִי *Amos* 7 : 1., חֲלוֹנִי *Jer.* 22 : 14., חֹרִי *Is.* 19 : 9., חֲשׁוֹפִי 20 : 4. With these may be reckoned the plurals of *preëminence*, אֲדִנִּי and שְׁדִּי, the latter of which has (־) probably to distinguish it from אֲדִנִּי, the ordinary plural of אֲדֹנָי with the suffix of the first person. It may, nevertheless, be justly doubted whether the final י־ and י־ of all these instances are in reality anomalous plural terminations or pronominal suffixes. See Gesenius's *Lehrgebäude*, § 124, and Ewald's *Kritische Grammatik*, § 164.

FEMININE.

§ 554. The distinctive termination of the Plural Feminine is the feminine characteristic ת (§ 494. 2.) affixed to the singular by means of the connecting vowel (וֹי), e. g. קוֹל *voice* pl. קוֹלוֹת. כֹּתֶף *shoulder*

pl. כְּתוּבוֹת. Since the termination וֹת designates not only the plural number, but also the feminine gender of that number, all nouns and adjectives which in the singular end in either of the feminine characteristics הָה or תָּה, reject it in the plural as superfluous,* e. g. חֵכְמָה wisdom pl. חֲכָמוֹת, גְּדוּלָּה great pl. גְּדוּלוֹת; אֲנָרָה letter pl. אֲנָרוֹת, עֲמוּנִית Ammonitess pl. עֲמוּנִיּוֹת; מַלְכוּת kingdom pl. מַלְכוּיוֹת for מַלְכוּתוֹת (the ך of nouns in וֹת, becoming mobile in the plural, is changed into ך, and receives Daghesth on account of the preceding וּ).

EXCEPTIONS.

§ 555. Although in the great majority of cases, the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in וֹת, as well as feminines which form it in יִם, while some nouns of each gender take alternately both יִם and וֹת. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular.

§ 556. The following masculine nouns form the plural by affixing וֹת, viz. אָב father pl. אֲבוֹת; so אוֹב conjurer, אוֹצֵר treasure, אוֹת sign, אֶרְמוֹן palace, אֶשְׁכָּל cluster, בֶּהֶן thumb, בּוֹר cistern, גַּג roof, גִּזְרֵל lot, גֹּדֵן goad, זֶנֶב tail, חֶזֶה breast, חֲזוֹן vision, חֶלֶם dream, חֶשְׁבֹן reason, טֶפֶח hand-breadth, כֶּסֶף throne, לִיחָה tablet, לַיִל night, מִזְבֵּחַ altar, מִזְלָג flesh-fork, מֶטֶר rain, מַעְשֵׁר tithe, מָקוֹם place, מַקֵּל staff, נֶאֱדָר wine-skin, נֵר lamp, עוֹר skin, עָפָר dust, עֵשֶׂב herb, צָבָא host, צִרּוֹר bundle, קוֹל voice, קִיר wall, קָרֶב war, רוּחַ wind, רְחוֹב street, רְחוּק chain, שֻׁלְחָן table, שֵׁם name, שׁוֹפָר trumpet, שֹׁט column, תְּהוֹם abyss.

§ 557. The following feminines form the plural in יִם, viz. אֶבֶן stone pl. אֲבָנִים; so אֶלְמְנוּת widowhood, גַּחְלִית live coal, קֵצֶה cake, דְּבָרָה bee, דָּת law, זָנוּת idolatry, זְמוּרָה branch, חֶטֶה wheat, חֹשֶׁךְ darkness, יוֹנָה dove, כַּד pail, כֶּסֶמֶת spell, לִבְנָה brick, מִלָּה word, נְמִלָּה ant, סָאָה measure, פְּלִגְשָׁה concubine, פֶּלֶא flax, פֶּת piece, שְׂעִירָה barley, שִׁבְלֵת ear of corn, שֵׁטָה acacia, תְּאֵנָה fig-tree: בָּצִים eggs and נָשִׁים women are used only in the plural.

* An exception is found in the word אֶמְחָה, plur. אֶמְחָחוֹת Gen. 31:33. 2 Sam. 6:22. &c., where the final ח is retained, probably to distinguish it more completely from אֶמְחָה plur. אֶמְחָה. A few nouns in יִם and וֹת also retain the final ך, e. g. דְּלָח door pl. דְּלָחוֹת Ezek. 41:24, קֶשֶׁת bow pl. קֶשְׁחוֹת; so חֲנִיתוֹת spears, Is. 2:4. Mic. 4:3., שְׁחִיתוֹת pits, Ps. 107:20. Lam. 4:20.

§ 558. The following form the plural in **ים** or **ות** indifferently, viz.

1. Masc. **ארי** or **אריה** lion pl. **אָרִיִּים** or **אָרִיּוֹת**; so **נֶבֶב** hackle, **דֹּר** generation, **הֵיכָל** temple, **זֶבַח** sacrifice, **זָכוֹן** remembrance, **זְרוֹעַ** arm, **יוֹם** day, **יַעַר** forest, **כִּיּוֹר** basin, **לֵב** heart, **מְאוֹר** light, **מִבְצָר** fortress, **מִגְדָּל** tower, **מִזְרָק** dish, **מַכְאוֹב** pain, **מַעְיָן** fountain, **מִשְׁכָּב** couch, **מִשְׁכָּן** dwelling, **נָהָר** river, **סָף** threshold, **עוֹן** sin, **עָצֶם** bone, **עֵקֶב** heel, **פְּרֵץ** breach, **צְנָאָר** neck, **קֶבֶר** grave, **קַרְדֵּם** axe, **שָׂדֶה** field, **שִׁיר** song, **תַּעֲנוּג** pleasure.
 2. Fem. **אָמָּה** tribe pl. **אָמִים** or **אִמּוֹת**; so **אֶלְמָה** sheaf, **אִשִּׁישָׁה** cake of dried grapes, **חֵנִית** spear, **כֹּתֵף** shoulder, **נֶעַל** shoe, **פֶּרֶסָה** hoof, **שָׁבוּעַ** week, **שָׁנָה** year. 3. Com. **חַלּוֹן** window pl. **חֻלְנִים** or **חֻלְנוֹת**; so **חֲצֵר** court, **כְּבוֹד** talent, **כָּנָף** wing, **מִטָּה** staff, **סִיר** pot, **עָב** cloud, **עַתָּה** time, **פַּעַם** step.

§ 559. This indecision of the language with regard to the gender of the plural we have purposely considered as an anomaly, and have presented accordingly all the instances in which it makes its appearance. For notwithstanding that rules might be given which would hold good to some extent, and that a ground of distinction might be affirmed to exist in the meanings of the two forms, which are sometimes found to differ more or less essentially, still the number of cases which, after all had been done, must necessarily be considered as exceptions, would render the attempt to reduce them to system far more perplexing than useful.* Indeed with regard to those names of things whose gender is not determined by their intrinsic qualities, but depends upon the light in which they present themselves to the mind, almost all nations differ more or less in their practice upon this point both from one another and among themselves.

§ 560. Some nouns, comprising both abstracts and concretes, are used only in the plural form, which indicates either protraction of time or space, or intensity of the idea they convey, e. g. **חַיִּים** life (periods of life), **מַיִם** water (waves), **פְּנִים** face (features), **שָׁמַיִם** heaven (heavens, *superna*), **תַּחְתִּיּוֹת** *hades* (*inferna*). Many abstracts appear in the plural form with a singular but intensive signification: some of these end in **ים**, e. g. **אַהֲבָיִם** loveliness, **גְּאֻלָּיִם** redemption, **הֲדַיִם** love, **זִקְנִים** old age, **כְּפָרִים** atonement, **מִלְאִים** consecration, **מַעֲדָנִים** or **מַעֲדָנִים** delight, **נְעֻרִים** childhood, **עֲלֻמִּים** youth, **רַחֲמִים** compassion, **שְׂכָלִים** bereavement, **שְׁלֻחִים** dismissal, **תַּמְרוֹרִים** bitterness; and others in **ות**,

* As a proof of the correctness of the above remark, we need only refer the reader to the signal manner in which Prof. Ewald has failed, after laying down a multitude of rules often contradictory and unsustained by facts, in adducing any satisfactory theory of the gender. See his *Kritische Grammatik*, §§ 173, 174.

e. g. בְּטָחוֹת *security*, הוֹלָלוֹת *foolishness*, חֲכָמוֹת *wisdom*, מִדְּלוֹת *circumcision*, מַעֲדָנוֹת *delight*, עִלְלוֹת *gleaning*, קַנְאוֹת *jealousy*, תוֹעֲפּוֹת *swiftness*, תְּהַבְלוֹת *guidance*. Add the plurales excellentiæ, or plurals used to signify preëminence, e. g. אֱלֹהִים *God*, אֲדֹנָי *Lord* (see § 553), בְּהֵמוֹת *hippopotamus*, &c.

§ 561. Others are employed in the singular with a plural signification; these are for the most part collectives, and consist of the generic names of animals, e. g. בָּקָר *cattle*, בָּנִים *children*, עוֹף *fowl*, צִיָּם *birds of prey*, צֹאן *sheep*, שׂוֹר *oxen*.

FORMATION OF THE DUAL.

§ 562. The *Dual* (רֵבִי זִנְיִי) may be considered as a secondary and derivative form of the plural, made by giving the (.) of יִם to the י which it before preceded, and inserting (.) in its stead, thus יָיִם. This termination may be affixed to masculine and feminine nouns ending in a perfect consonant, e. g. יָד *hand*, יָדַיִם *both hands*; נֶעֱלַל *shoe*, נֶעֱלָלַיִם *pair of shoes*; דֶּלֶת *door*, דֶּלֶתַיִם *gate of two leaves*; and also to feminines ending in הָ, after hardening ה into ת, e. g. שֵׁפָה *lip*, שֵׁפָתַיִם *pair of lips*.

§ 563. This form is not employed in Hebrew as in Greek to denote the number *two* applied to any object: it signifies more properly a *pair*;* whence its use is restricted to,

1. The names of things which in nature are found existing in pairs, e. g. אוָזְנַיִם *the ears*, אֶפְיִם *the nostrils*, בְּרָכַיִם *the knees*, יָדַיִם *the hands*, יָרְכַיִם or יָרְכָתַיִם *the hips*, כְּנָפַיִם *the wings*, מַתְיָנַיִם *the loins*, עֵינַיִם *the eyes*, רַגְלַיִם *the feet*, שִׁנַּיִם *the teeth* (i. e. the two rows), שֵׁפָתַיִם *the lips*. And hence the dual form is retained when even more than one pair is denoted, e. g. כַּרְעֵיִם *the legs*, applied to quadrupeds, שֵׁשׁ כְּנָפַיִם *six pair of wings*, Is. 6:2., שִׁבְעָה עֵינַיִם *seven pair of eyes*, Zech. 3:9.; and also after the word כָּל *all, every*, e. g. כָּל-יָדַיִם וְכָל-בְּרָכַיִם *every pair of hands and every pair of knees*, Ezek. 7:17. 21:12.

2. The names of things made double by art, as דֶּלֶתַיִם *gate of two leaves*, מֵאֲזֵנַיִם *pair of scales*, מִלְּקַחַיִם *pair of tongs*, רִחִים *handmill* (consisting of a pair of stones), נֶעֱלָלַיִם *pair of shoes*.

3. The dual is also occasionally employed as we use the word *couple*, in speaking of two things of a kind, whether belonging toge-

* On this account it is found in nouns only, and never in verbs.

ther in pairs or not, e. g. the numeral שְׁנַיִם, which in addition to its ordinary meaning, *two*, is used also to denote a *pair*, as in the phrase שְׁנַיִם שְׁנַיִם *in pairs*, Gen. 7 : 15. ; מֵאָתַיִם *a couple of hundred*. It is often applied to periods of time, e. g. יוֹמַיִם *a couple of days*, שָׁבָעִים *a couple of weeks*, עֶרְבַּיִם *twilight*, צַהֲרָיִם *midday* (combining the double light of morning and afternoon). The word עֲצֵלְתָּיִם *slothfulness*, Eccl. 10 : 18., would appear at first sight to constitute an exception ; but it may be considered as referring to the inactivity of *both hands*, an interpretation favoured by the latter clause of the verse cited. Comp. Prov. 19 : 24.

§ 564. 1. The names of double members of the body appear also with the feminine plural termination וֹת ; this form, however, is rarely applied to the members of the natural body, but rather to factitious imitations of them, or by a figure of speech to inanimate objects supposed to bear to them some analogy, e. g. יָדַיִם *the hands*, יָדוֹת *artificial hands* ; כַּפַּיִם *the hands*, כַּפּוֹת *handles* ; קַרְנֵיִם *the horns*, קַרְנוֹת *horns of the altar* ; כַּנְּפַיִם *the wings*, כַּנְּפוֹת *extremities* ; עֵינַיִם *the eyes*, עֵינּוֹת *fountains* ; עֶקֶב *heel*, עֶקְבוֹת *footsteps*.

2. In a very few instances the plural is used in the same signification as the dual, e. g. שְׁפָחוֹת *the lips*, Ps. 45 : 3. 59 : 8. Is. 59 : 3. ; and on the other hand, the dual form occasionally appears with the figurative signification, e. g. יָדַיִם *sides*. In one or two instances the dual is superadded to the plural form, e. g. חוֹמָה *wall*, pl. חוֹמוֹת *walls*, du. הַמְּתָנִים *the two walls* of Jerusalem (this form may be explained in another manner, viz. by supposing the ה of the singular to have been hardened into ת on the reception of the dual termination (§ 562), and Kamets replaced by Hholem) ; לִיחָה *tablet*, pl. לִיחָוֹת *tablets*, du. לִיחָתַיִם *the two decks* of a ship.

Internal Changes of Nouns.

§ 565. We come now to consider the changes in form that nouns undergo, to indicate their various relations and modifications in the course of grammatical construction ; and here we have to show, 1st, in what cases and from what causes they suffer a change ; and, 2dly, what the changes are which they are subjected to.

1. With respect to the first subject of consideration, we find that changes take place, *a.* in singular nouns, when passing from the independent or *absolute* (Heb. מְבֻרָּחֹת *cut off, free*) into the *construct*

state, or state of being connected with another noun (Heb. קְמִיכּוֹר *supported*); *b.* in singular nouns on receiving the plural termination, masc. יָם, fem. וֶת (§§ 550, 554); *c.* in plural nouns, when passing from the absolute into the construct state.

2. As regards the changes themselves, we find that they are confined almost exclusively to the mutable vowels: thus a long mutable vowel becomes shortened or rejected, a short one lengthened or rejected, and sometimes in consequence of a rejection a new syllable is formed. The only changes that take place in the consonants, besides the addition of יָם and וֶת to form the plural, are those of fem. sing. nouns ending in הָ, which in the construct is converted into תָּ, and of masc. plur. nouns, which in the construct reject the final ׁ.

§ 566. It must here be remarked that all nouns do not suffer these changes, and that in those which are subjected to them they do not take place in precisely the same manner. It will therefore be necessary to treat separately of each of the cases above enumerated, showing what nouns undergo the changes referred to, and what those changes are. And here we find on examination that in each of the above cases, viz. in the formation, *a.* of the singular construct, *b.* of the plural absolute, and *c.* of the plural construct, the nouns may be divided into three classes, containing, 1. those which suffer no vowel-change; 2. those which suffer one vowel-change; and, 3. those which suffer two changes.

A. SINGULAR CONSTRUCT.

§ 567. The term *Construct* is applied to the condition of a noun which is followed and restricted by another, as compared with that of one not thus followed and restricted. As examples of the two states we may take the expressions, יָד *hand*, יָד יְהוָה *the hand of Jehovah*; in the latter of which the meaning of the word *hand* is not left unrestricted as in the former, but is qualified as being the hand of *Jehovah* and of no other. The closeness of this connection is shown moreover by a quick pronunciation of the first noun, in order to arrive sooner at the end of the whole compound expression. From this it results, that the noun in the construct shortens or rejects one of its vowels, or, if practicable, shortens one and rejects another; while the qualifying noun, which undergoes no restriction of its meaning, does not suffer any contraction of its form. And hence the relation of *possessor* and

possessed is exhibited in the Hebrew in a more philosophical manner than in the classical and other languages, where the qualifying noun is inflected to point out this relation, while that which is qualified remains unchanged.

§ 568. As the formation of the construct state consists in shortening or altogether rejecting one or more of the vowels of the absolute when practicable, it of necessity depends entirely upon the form of the word, and not upon its gender or signification, whether on entering this state it is to suffer any change or not, as also what change if any it shall undergo. In this respect all nouns may be divided into the following three classes, observing that those ending in ה־ change this termination into ת־, as already remarked (§ 565. 2.), besides slightly differing from other nouns, as will be seen, in the internal changes which they undergo.

1. Nouns which in forming the construct suffer no change, but retain the form of the absolute; those with ה־ merely changing the termination into ת־.

2. Nouns which suffer one change, viz. the shortening or rejection of a vowel; those in ה־ suffering a rejection.

3. Nouns which suffer two changes, viz. the shortening of one vowel and the rejection of another; those in ה־ undergoing both a rejection and the consequent formation of a new syllable.

First Class.

§ 569. I. The first division of the first class comprises,

a. All monosyllabic nouns with a long immutable vowel, i. e. one accompanied by a *mater lectionis*, e. g. אֵיר *light*, יוֹם *day*; חֶמֶד *he-ass*, שָׁמַיִם *leaven*; סוּס *horse*, רוּחַ *wind*; גְּבֻלָּה *limit*, זָבֻל *habitation*; עִיר *city*, קִיר *wall*; בְּרִיד *tin*, גְּבִיר *lord*. As these nouns have but a single vowel, which can neither be shortened nor rejected (§ 100. 1.), the form of the construct must necessarily remain the same as that of the absolute. With them may be classed monosyllables with the vowel (ִ), which seldom suffer any change in the construct, e. g. בֶּן *son*, לֵב *heart*, עֵץ *tree*, שֵׁם *name*; * בְּאֵר *well*, זָאֵב *wolf*, כָּאֵב *pain*.

* Sometimes however, especially when followed by Makkeph, these nouns shorten their (ִ) into (ֶ), e. g. בֶּן־ 1 Sam. 20: 30, 31., also בֶּן־ Deut. 31: 23.; לֵב־ Prov. 20: 5. 22: 15., שֵׁם־ Gen. 16: 15.

b. Monosyllables with a short vowel, which of course admits neither of contraction nor rejection (§ 103), e. g. **גַּג** *roof*, **דָּל** *poor*, **הָר** *mountain*, **פֶּת** *piece*; **דְּבֶשׂ** *honey*, **מֵעַט** *a little*.

c. Dissyllables whose first syllable is short and mixed, and whose second is long and immutable, e. g. **מִזְמֹר** *song*, **מִכְשָׁל** *stumbling-block*; **גִּבּוֹר** *hero*, **צִפּוֹר** *sparrow*: **מִלְבוּשׁ** *garment*, **מַלְכוּת** *kingdom*; **בְּכוֹר** *early fruit*, **צִבּוֹר** *heap*: **מִבְדָּל** *division*, **תַּלְמִיד** *pupil*; **אַדִּיר** *mighty*, **כְּבִיר** *great*. Here the nature of both syllables forbids any contraction or rejection of the vowels (see §§ 100. 1., 103.); the same is the case when the last also is a short mixed syllable, e. g. **בְּרֹזַל** *iron*, **גְּרֹזֶן** *axe*.

d. Dissyllables whose first syllable is simple, with either a long or short vowel, and whose second is short and mixed. These comprise all that class of nouns usually termed Cegholates, from the Ceghol which constitutes their ultimate vowel, except when changed into Pattahh through the influence of a final guttural (§ 501. 2.). In passing into the construct state they undergo no change in either syllable:—for none can take place in the second, since it is both short and mixed (§ 103): and the first does not admit of rejection, on account of the accent which accompanies it; and if long, it cannot be shortened, as it forms a simple syllable, e. g. **מֶלֶךְ** *king*, **זֶרַע** *seed*, **נֶעַר** *boy*: **סֵפֶר** *book*, **נִצָּח** *splendour*; **קֹדֶשׁ** *holiness*, **רֶמֶחַ** *javelin*.*

II. All feminine nouns ending in **הָ**†, which being put into the state of construction change their termination into **תַּ**, e. g. **שִׁפְחָה** *maid-servant* constr. **שִׁפְחָתָה**. The reason of this peculiarity appears to be, that the final long vowel offers a hindrance to that close connection of the two nouns which is the peculiar characteristic of the construct state: on this account the (**הָ**) is shortened into (**תַּ**); and as **הָ** cannot end a mixed syllable, it is hardened into its cognate **ת**

* Except **שִׁנְיָה** *fatus* constr. **שִׁנְיָתָה**, Deut. 7: 13. 28: 4, 18, 51., **נִטְעָה** *plantco* nstr. **נִטְעָתָה**, **קִנְיָה** *vanity* constr. **קִנְיָתָה** Eccl. 1: 2. 12: 1., **שִׁבְעָה** *seven* constr. **שִׁבְעָתָה**, **זֶרַע** *seed* constr. once **זֶרַע** Num. 11: 7., **חֲדָר** *chamber* constr. **חֲדָרָה**; also dissyllables **עָרָה** and **לֵרָה** mobile, which in the construct incline to rest in their homogeneous vowels, e. g. **אֵין** *nothingness* constr. **אֵינָה**, **מָוֶת** *death* constr. **מָוֶתָה**, **מִדְּתָה** *midst* constr. **מִדְּתָה**, **אֵין** *naught* constr. **אֵינָה**, **בֵּית** *house* constr. **בֵּיתָה**, **גֵּילָה** *valley* constr. **גֵּילָתָה**, **לַיְלָה** *night* constr. **לַיְלָתָה**.

† Nouns ending in **הָ**, which are masculine, do not harden the final **הָ**; this being a radical, and therefore remaining unchanged: but they lengthen (**הָ**) into (**הַ**) contrary to the principle of the construct, thus **מִקְנֵה** *possession* constr. **מִקְנֵהָ**, **שָׂדֶה** *field* constr. **שָׂדֶהָ**. The cause of this seems to be, that the close connection between the two nouns attracts the tone of the former more strongly towards the latter, and thus lengthens the syllable which it accompanies.

(§ 73. 2. d.). The following are the nouns which constitute the second division :

a. Feminine dissyllables ending in ה־ whose first vowel is long and immutable, e. g. צוֹאֵה *dirt* constr. צוֹאֵה, so קוֹמֶה *height*, שׁוֹמֶה *storm*, בְּשׂוֹרָה *good news* ; סוֹסָה *mare*, אֲגִידָה or אֲגִידָה *band*, מְלִיכָה *kingdom* ; שִׁירָה *song*, נְגִינָה *lyric*. Among these may be included feminine nouns formed from the preterite of verbs עָו, e. g. בָּמָה *high place*, קָמָה *standing corn*, whose first vowel is retained as supplying the place of the rejected ך.

b. Feminines in ה־, whose first syllable is short and mixed, whether ending in a vowelless letter, e. g. אִמְרָה *speech* constr. אִמְרַת, so מְלִיכָה *garment* ; חֲרָפָה *scorn*, עֲרֻה *nakedness* ; נַעֲרָה *maiden*, עוֹלָה *unrighteousness* ; חֲכָמָה *wisdom*, עֲרָמָה *cunning* ; חֲפֻזָּה *liberty*, טְמָאָה *impurity* : or in a letter with Daghes, e. g. חֲזָה *terror* constr. חֲזַת ; so נָה *impurity*, מְגִלָּה *roll*, תְּהִלָּה *praise* ; מִכָּה *smiting*, מִסָּה *temptation* ; חֲקָה *law*, סִכָּה *tent*.

c. Feminine trisyllables in ה־ whose first syllable is short and mixed, and whose second is long and simple, e. g. מִהֲפֻכָּה *overthrow* constr. מִהֲפֻכַת, so מִכְשָׁלָה *ruin* ; בְּכוֹרָה *early fig*, חֲבִירָה *wound* ; בִּקְרָה *care*, בִּקְשָׁה *request*.*

Second Class.

§ 570. I. The second class comprises all nouns which in forming the construct either shorten or reject a vowel : the contraction takes place only in the ultimate, and the rejection only in the penultimate.

1. Those in which a vowel is shortened are :

a. Monosyllables with the long vowel (ֹ), which being mutable (§ 100. 2.) is shortened into (ֻ) on account of the quickness of pronunciation proper to nouns in the construct state, caused by the hastening onward of the voice, in order to arrive at the qualifying noun, e. g. דֵּג *fish* constr. דָּג, so דָּם *blood*, זָר *stranger*, יָד *hand*, רָשׁ *poor* ; זָמַן *time* constr. זָמַן, so כָּתַב *writing*, יָקָר *honour*.

* Many nouns, however, which end in ה־, change each (ֹ) into its modification (ֻ), e. g. מְלִיכָה *kingdom* constr. מְלִיכָה, so מְלִיחָה *war*, מְשָׁלָה *dominion*, מְרִיבָה *chariot*, &c. ; and מְשֻׁפָּחָה *species* constr. מְשֻׁפָּחַת, where (ֹ) is taken instead of (ֻ) on account of the strong guttural ח (§ 84. 1.).

† Except עָב *cloud*, whose long vowel accompanying a weak guttural is occasionally found unchanged in the construct, e. g. קָעַב מַלְאֲכֵי Is. 18 : 4. Ezek. 41 : 25. Prov. 16 : 15.

b. Dissyllables whose first vowel is long and immutable (§ 100. 1.), and whose second is (), which is shortened into () as in the preceding, and for the same reason, e. g. אוֹצֵר *treasure* constr. אוֹצֵר, so כּוֹסֵב *star*, מוֹשֵׁב *sitting-place*; כּוֹמֵץ *necklace*, עֵינֵב *flute*; הֵיכֵל *temple*, מֵיטֵב *best part*.

c. Dissyllables whose first syllable, being short and mixed, admits neither of contraction nor rejection (§ 103), and whose second vowel is (), which as before is shortened into (), e. g. מִקְדָּשׁ *sanctuary* constr. מִקְדָּשׁ, so מִשְׁכָּן *dwelling*, מִשְׁפָּט *judgment*; מִרְחָב *space*, מִרְחָק *distance*; מִשְׁחָה *corruption*, קֶרֶבֶן *offering*: in some the initial mixed syllable is formed by Daghesth in the second letter, e. g. אָכָר *husband-man* constr. אָכָר, so אָכָר *vow of abstinence*, כֶּכֶר *talent*. In this class may be included some dissyllables whose ultimate vowel is (), which also is shortened into () (§ 101. 2. c.), e. g. מִזְבֵּחַ *altar* constr. מִזְבֵּחַ, מִשְׁאֵל *burden* constr. מִשְׁאֵל; *מַקֵּל *staff* constr. מַקֵּל and also מַקֵּל.

2. Those in which a vowel is rejected are:

d. Dissyllables whose first vowel is (), and whose second is long and immutable: these reject the first vowel, e. g. אֲדוֹן *lord* constr. אֲדוֹן, so גָּדוֹל *great*, מָקוֹם *place*, שָׁלוֹם *peace*; בְּרוּךְ *blessed*, עָצוֹם *mighty*, עָרוֹם *naked*; כֹּרֶם *corn-stack*, נָגִיד *prince*, נָחִיב *liberal*, קַצִּיר *harvest*, נָקִי *innocent*, קָלִי *roasted grain*. And also some whose first vowel is (),† e. g. מַלְאֵךְ *interpreter* constr. מַלְאֵךְ.

e. Trisyllables whose first syllable is short and mixed by means of Daghesth in the second letter, whose second vowel is (), and whose third syllable contains a quiescent semi-vowel. As both the first and third syllables are immutable (§§ 101. 1., 103), the vowel of the second is rejected in the construct, and generally also the Daghesth in the second letter, which is then no longer required (§ 33. 1.), e. g. זְכוֹרִיִּן *memory* constr. זְכוֹרִיִּן, so כְּלִיּוֹן *consumption*, שְׁמָדוֹן *destruction*. Sometimes, however, Daghesth is retained, e. g. עֲצָבוֹן *labour* constr. עֲצָבוֹן.

II. a. Feminine dissyllables in הֵ- whose first vowel is either () or (), making a simple syllable, which not being immutable is rejected, e. g. קֶצֶה *end* constr. קֶצֶה, so שְׁפָה *lip*, שָׁנָה *year*; דַּעַת *knowledge*,

* A few nouns of the form מַקְטֵל change the first vowel into () and the second into (), viz. מַפְתָּח *key* constr. מַפְתָּח, so מִרְבֵּעַ *lair*, מִזְוֵחַ *outcry*, מִשְׁבֵּר *womb*, מִשְׁכָּן *staff*.

† Except when the letter bearing this vowel is א, which on account of its weakness retains its vowel in the constr., e. g. אֹבֵס *stall*, אֹזֵב *hyssop*, אֶפֶד *ephod* (see § 88. 2.).

מֵאָה *hundred*, פֶּאָה *corner*. *b.* Some trisyllables whose first vowel is long and immutable reject the second, e. g. תוֹעֵבָה *abomination* constr. תוֹעֵבַת.

Third Class.

§ 571. The third class comprises all dissyllables which suffer two changes.

I. The following reject the first vowel, and shorten the second :

a. Dissyllables which have a (,) in each syllable ; these, being mutable, are both affected, e. g. בָּשָׂר *flesh* constr. בָּשָׂר, so דָּבָר *word*, זָהָב *gold*, חָכָם *wise*, כָּנָף *wing*.*

b. Dissyllables whose first vowel is (,), and whose second is (_) ; in passing into the construct state, the former is rejected, and the latter changed into the simplest short vowel (_) (§ 101. 2. c.), e. g. זָקֵן *old man* constr. זָקֵן, so חָצִיר *court*, שָׁכֵן *inhabitant*.†

c. Dissyllables which have (_) for the first vowel and (,) for the second, e. g. לֵבָב *heart* constr. לֵבָב, so עֵנָב *vine*, שֵׁעַר *hair*.

II. Feminine dissyllables in ה־ whose first syllable begins with a vowelless letter, and has a long mutable vowel. Upon the rejection of this vowel there will be two concurrent Sh'was at the commencement of the word, the first of which is changed by § 103. 4. into (,), e. g. בְּרָכָה *blessing* constr. בְּרִכַּת for בְּרִכַּת, so צְדִיקָה *righteousness*, נִבְלָה *corpse* ; occasionally into (_), e. g. עֲגִלָּה *cart* constr. עֲגִלַּת for עֲגִלַּת ; so בְּהֵמָה *beast* ; and sometimes, especially when the second radical is a guttural, into (_), e. g. גְּעֵרָה *rebuke* constr. גְּעֵרַת for גְּעֵרַת.‡

* Except חָלָב *milk* constr. חָלָב.

† Except those from verbs לָא, e. g. מָלֵא *full* constr. מָלֵא ; a few others which retain the (_) of the absolute, e. g. חָמֵשׁ *five* constr. חָמֵשׁ, so יוֹן *mire*, עֵקֶב *heel* ; and the following, which in the construct take two Ceghols, viz. גֶּרֶר *wall* constr. גֶּרֶר, so רֵגֶל *thigh*, כֹּתֵף *shoulder*, and once כָּבֵד *heavy* Is. 1 : 4. In Is. 11 : 14. כֹּתֵף retains the absolute form.

‡ Except the two following which retain their first syllable unchanged, viz. מַעְרָה *cave* constr. מַעְרַת, חֲצֵלָה *channel* constr. חֲצֵלַת ; and a few which in the construct ends in חֲ, e. g. צִטְרָה *crown* constr. צִטְרַת, דְּבִלָה *cake* constr. דְּבִלַת.

Paradigm of the Singular Construct.

FIRST CLASS.

NO. I.

D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
מֶלֶךְ	מֶלֶךְ :	מִזְמוֹר	מִזְמוֹר :	בֵּג	בֵּג :	אֹרֶז	אֹרֶז :
סֵפֶר	סֵפֶר :	מִלְבוּשׁ	מִלְבוּשׁ :	דָּר	דָּר :	סוּס	סוּס :
קֹדֶשׁ	קֹדֶשׁ :	מִבְדִּיל	מִבְדִּיל :	מַעַט	מַעַט :	עִיר	עִיר :

NO. II.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מַכְשִׁלָּה	מַכְשִׁלָּה :	אֲמֶרֶת	אֲמֶרֶת :	צֹאֵת	צֹאֵת :
בִּפְרִיָּה	בִּפְרִיָּה :	מִגְלָח	מִגְלָח :	סוּסָה	סוּסָה :
בִּקְשָׁה	בִּקְשָׁה :	מִפֶּה	מִפֶּה :	שִׁירָה	שִׁירָה :

SECOND CLASS.

NO. I.

E.		D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
זֶכֶּרֶן	זֶכֶּרֶן :	אֶדוֹן	אֶדוֹן :	מִקְדֵּשׁ	מִקְדֵּשׁ :	אוֹצֵר	אוֹצֵר :	הֶגֶל	הֶגֶל :
שִׁבְרוֹן	שִׁבְרוֹן :	נֶגִיד	נֶגִיד :	אֶפֶר	אֶפֶר :	עוֹגֵב	עוֹגֵב :	יָד	יָד :
עֲצָבוֹן	עֲצָבוֹן :	מִלִּיץ	מִלִּיץ :	מִשְׁאֵת	מִשְׁאֵת :	הִיכָל	הִיכָל :	זֶמֶן	זֶמֶן :

NO. II.

B.		A.	
Const.	Abs.	Const.	Abs.
תּוֹעֵבָה	תּוֹעֵבָה :	שְׁנֵה	שְׁנֵה :
שְׂמִמָּה	שְׂמִמָּה :	שְׂפָה	שְׂפָה :
מוֹעֵצָה	מוֹעֵצָה :	דָּעָה	דָּעָה :

THIRD CLASS.

NO. II.

NO. I.

Const.	Abs.	Const.	Abs.
בְּרִכָּה	בְּרִכָּה :	בֶּשֶׁר	בֶּשֶׁר :
גִּשְׁתִּי	גִּשְׁתִּי :	זֶקֶן	זֶקֶן :
בְּרִמָּה	בְּרִמָּה :	לֶבֶב	לֶבֶב :

B. PLURAL ABSOLUTE.

§ 574. The affixing of the plural terminations masc. **ִים**, fem. **ִי**, gives rise to certain changes in the vowels of nouns, similar in principle to those which occur in forming the singular construct; for, as the close connection of a noun in the construct with that which follows it causes the hurrying over of the voice to arrive at the principal accent of the compound term, which is that of the last word,—so in forming the plural, the addition of a syllable which must always receive the accent (§ 55. 1.) carries the tone forward, and this necessarily gives rise to changes in the vowels (§ 103. 1.). But although the producing causes are similar in the two cases, the effects are not always the same. This arises from the fact, that the plural terminations of both genders are asyllabic, and give their vowel to the final letter of the singular, whose ultimate vowel if long is retained, e. g. **דָּם** *blood*, **יָד** *hand*, **דָּבָר** *word*, plur. **דְּמַיִם**, **יָדַיִם**, **דְּבָרַיִם**;* or if short, must be lengthened to form a simple syllable, the accent being already occupied by the termination, e. g. **הָר** *mountain*, **מֶלֶךְ** *king*, plur. **הָרַיִם**, **מְלָכִים**. In the singular construct, on the contrary, where no such necessity exists, the vowel-change consists in shortening. But this distinction extends only to the change of one vowel into another; for the causes which effect the retention of the absolute form or the total rejection of a vowel in the formation of the singular construct, operate also in that of the plural absolute: thus, immutable vowels remain, e. g. **סוּסִים** *horse*, **קוֹל** *voice*, **מְלֻבוּשׁ** *clothes*, plur. **סוּסִים**, **קוֹלֹת**, **מְלֻבוּשִׁים**; while others are rejected, e. g. **מְקוֹם** *place*, **פֶּקֶד** *overseer*, **מַלְאָךְ** *interpreter*, plur. **מְקוֹמוֹת**, **פִּקְדִּיִם**, **מַלְאָכִים**. These are the principal rules to be observed in forming the plural absolute; and according as they severally apply, nouns may be divided into the three following classes:

1. Those which undergo no change whatever on receiving either of the terminations **ִים** or **ִי**.
2. Those which reject a vowel.
3. Those which reject one vowel, and change another.

* Except **גִּמְלָה** *camel*, which in the plural shortens the (,) of the second radical into (.), and consequently inserts Daghes in the third, thus **גִּמְלִים**.

Second Class.

§ 576. To the second class, comprising nouns which reject a vowel in forming the plural, belong those in *d* and *e* of the second class Singular Construct, and all those of the first division of the third class, including some of the exceptions in the note to *b*.

1. Those in *d* of the second class reject the first vowel, as in the singular construct (see § 570. 2.), e. g. מְקוֹמוֹת, גְּדוּלִים, אֲדוֹנִים; נְדִיבִים, נְגִידִים, מְלִיצִים; עֲצוּמִים.

2. Those in *e* reject the second vowel, as in the singular construct, e. g. צִירוֹנִים; חֲזִיוֹנוֹת; שְׁגִירוֹנוֹת, זְכָרוֹנוֹת, גְּלוֹיוֹנִים.

3. Those of Class III. Div. I. reject the first vowel, e. g. דְּבָרִים, עֲנָבִים, לִבְבוֹת; שְׂכָנִים, חֲצֵרִים, זֻקָּנִים; * חֲכָמִים, זְהָבִים in the note to *b*, e. g. גְּדָרִים, גְּדָלוֹת, כְּחָפוֹת, גְּדָלוֹת; the plural of חֶמֶשׁ however is חֲמִשִּׁים.

Third Class.

§ 577. The third class comprises nouns which in forming the plural lengthen one vowel, and reject another, viz. those included in *d* of Class I. Div. I., termed Cegholates, and those in *b* of Class I. Div. II. whose first syllable ends in a vowelless letter.

1. Those of the Cegholates which have for their ultimate vowel either (ֵ) or (ֶ), can retain it only so long as the last syllable remains mixed, which is always the case in the singular, both absolute and construct: but on the reception of one of the plural terminations -ים or -וֹת, each of which gives a vowel to the last radical, the syllable containing the short vowel in question, now become the penult, must be made simple; and as the accent is necessarily given to the ultimate (§ 56. 1.), this can be accomplished only by lengthening its vowel, which in general is done by taking for the short (ֵ) or (ֶ) the first long vowel (ֹ) (§ 102. 2. *b*.), at the same time rejecting the first vowel by § 103. 1., e. g. מֶלֶךְ, סֶפֶר, זֶרַע, בֶּקָר, pl. מַלְכִים, סִפְרִים, זֶרְעִים, בִּקְרִים. †

* Except סָרֵשׁ pl. סָרְשִׁים.

† The plural of קֹדֶשׁ forms an exception: when alone, it retains its first vowel *ō* shortened into *ō*, thus קֹדָשִׁים (*kōdashim*); which, on the reception of the definite article or a preposition, is replaced by the compound Sh'wa (ְ), thus שְׂרָשׁ, אֲחֵלִים pl. אֲחֵלִים, בְּקָדָשִׁים, חֲקָדָשִׁים. Add also the following exceptions, אֶחָד pl. אֶחָדִים, שְׂרָשִׁים pl. אֶחָדִים, אֶבֶן pl. אֶבָנִים; and also the *ē* dissyllables, אֶיֶל pl. אֶיֶלִים, לֶיֶל pl. לֶיֶלוֹת.

2. The feminine nouns in *b* of the second division of the first class take the same form in the plural, with the exception of the termination, as the preceding, e. g. אֲמֵרוֹת, הֲרָפוֹת, שְׁמָלוֹת, שְׁפָחוֹת.

§ 578. This division of the nouns according to their modes of forming the plural absolute, which are regulated entirely by the laws of euphony, will enable the learner to understand them as they appear in the paradigm, and to form for himself the plural of almost every noun in the language.

Paradigm of the Plural Absolute.

FIRST CLASS.

4.		3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דָּגִים	דָּג	מִזְמוֹרִים	מִזְמוֹר	גַּגֹּת	גֵּג	אוֹרוֹת	אוֹר
יָדַיִם	יָד	מַלְבוּשִׁים	מַלְבוּשׁ	הָלָלִים	הָלַל	שִׁירִים	שִׁיר
פְּתָבִים	פְּתָב	אֲדִירִים	אֲדִיר	עַמִּים	עַם	גֵּרִים	גֵּר

7.		6.		5.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
צוּאוֹת	צוּאָה	מִקְדָּשִׁים	מִקְדָּשׁ	אוֹצְרוֹת	אוֹצֵר
שִׁירוֹת	שִׁירָה	מִשְׁפָּנוֹת	מִשְׁפָּן	פּוֹמָזִים	פּוֹמֵז
מַפְּחוֹת	מַפָּה	כְּפָרִים	כְּפָר	הִיכָלִים	הִיכָל

SECOND CLASS.

3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּבָרִים	דְּבָר	גְּלִיּוֹתִים	גְּלִיּוֹן	אֲדוּרִים	אֲדוּן
זִמְרִים	זִמְרָן	הִזְיוֹנוֹת	הִזְיוֹן	עֲצוּמִים	עֲצוּם
לִבָּבוֹת	לִבָּב	צִירוֹנִים	צִירוֹן	מְלִיצִים	מְלִיצָן

THIRD CLASS.

2.		1.	
Plur.	Sing.	Plur.	Sing.
אֲמֵרוֹת	אֲמִירָה	מַלְכִּים	מֶלֶךְ
שְׁפָחוֹת	שְׁפָחָה	סִפָּרִים	סִפָּר
נִעְרוֹת	נִעְרָה	בָּקָרִים	בָּקָר

C. PLURAL CONSTRUCT.

§ 579. When a noun in the plural number is put in the *state of construction* (§ 565), it undergoes as in the singular some changes from the absolute form, the principal of which consists in rejecting the ׀ of the masculine termination ׀ִם, and changing its (.) into (.), e. g. סוּסִים *horses*, סוּסֵי פָּרָעֹה *the horses of Pharaoh*. This change appears to be effected as follows: the long mixed syllable ׀ִם opposes or rather prevents that intimate connection of the two nouns which is the distinguishing feature of the construct state; and after the consequent rejection of ׀, the remaining ׀ִ is changed into ׀ִ, that it may not be confounded with the pronominal suffix of the first person singular (§ 123). The consonant of the feminine termination וֹת, which is a soft lingual, seems not so strongly to oppose the required connection, and is therefore suffered to retain its place in the construct, e. g. אֲוִרוֹת *lights*, אֲוִרוֹת הַשָּׁמַיִם *the lights of heaven*. Besides the rejection of the consonant of the masculine termination, the plural number of each gender in forming the construct undergoes vowel-changes analogous to those of the singular, and from the same causes (see § 567). It should be remarked, that the dual in construction assumes the same form as the plural. Plural nouns may then be divided, according to their manner of forming the construct, into the three following classes, viz.:

1. Those which deviate from the absolute form in the termination only.
2. Those which reject the penultimate vowel.
3. Those which in addition form a new syllable.

First Class.

§ 580. To the first class belong:

a. Dissyllabic plurals whose penult is long and immutable, e. g. *Masc.* סוּסִים; אֲדוֹנֵי; חֲמוּרֵי; גְּבִירֵי. *Fem.* סוּסוֹת; צִוּאוֹת; מְקוֹמוֹת; שִׁירוֹת.

b. Dissyllables whose penult is short and mixed, e. g. *Masc.* גְּנֵי, דָּלִי, חֲקִי; צִמִּי, דָּלִי. *Fem.* מְקַלּוֹת, לְבוּשׁוֹת.

c. Trisyllables whose antepenult is short and mixed, and whose penult is long and immutable, e. g. *Masc.* מְחֲמוּרֵי; גְּבִירֵי; מְלִבְיֹשִׁי. *Fem.* מְכַרְמוֹת, זְכָרְמוֹת; בְּפִירֵי; אֲדִירֵי.

Second Class.

§ 581. To the second class belong :

a. Dissyllables whose first syllable consists of a single consonant and a rejectible vowel, e. g. *Masc.* שְׁנִי, דְּמִי, דְּגִי. *Fem.* שְׂמֹות, שְׂדֹות.*

b. Trisyllables whose antepenult is immutable whether long or short, and whose penult is mutable, e. g. *Masc.* כְּבֹדִי, מְקֹדְשִׁי. *Fem.* אוֹצְרוֹת, הִיכָלוֹת.

Third Class.

§ 582. To the third class belong the plurals of both genders whose penult is a simple syllable, consisting of two consonants and a mutable vowel. In forming the construct this latter is rejected, and to prevent the concurrence of two vowelless letters at the beginning of a word, the first consonant takes a short vowel (§ 103. 4.), e. g. דְּבָרִים constr. דְּבָרִי = דְּבָרִי, צְדָקוֹת constr. צְדָקוֹת = צְדָקוֹת. It matters little which of the short vowels is taken to form this new syllable, and accordingly we find them all employed in turn; still the original vowel has some influence in deciding the one to be adopted, thus :

a. Those whose first radical has *e* in the singular take either *e* or more commonly one of its modifications *i* or *ā* (§ 103. 4.), e. g. *Masc.* קָבֵר, קְבָרִים, קְבָרִי; מֶלֶךְ, מְלָכִים, מְלָכִי; חֶלֶק, חֲלָקִים, חֲלָקִי. *Fem.* שְׂמֹלֹת, שְׂמָלוֹת; מְלָכוֹת, מְלָכוֹת; עֲגָלוֹת, עֲגָלוֹת.

b. Those whose first radical has *o* in the singular generally take *o* or its modification *ū* (§ 101. 3.). e. g. בָּקָר, בְּקָרִים, בְּקָרִי; קִמְצָה, קִמְצִים.

§ 583. The above are the leading rules for the formation of the plural construct from the absolute. In these there is nothing arbitrary, nothing for which a reason cannot be given; indeed they all depend on the application of a few simple principles, by mastering which the learner will be enabled at once and without difficulty to form the plural construct of almost every noun from the absolute.

* We must except dissyllables from an ע"ו or ע"י root, e. g. שְׁטִיט, שְׁטִיטִים, עָרִים, עָרִי; or from an ע"ע root, e. g. הָרִים, הָרִי; שָׁרִים, שָׁרִי.

Paradigm of the Plural Construct.

FIRST CLASS.

Masculine.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מְזֻמָּרִים	מְזֻמָּרִים :	דְּלִי	דְּלִים :	סוּסִי	סוּסִים
מְלַבְּוֹשִׁים	מְלַבְּוֹשִׁים :	עַמִּי	עַמִּים :	אֲדוּמִי	אֲדוּמִים
אֲדִירִים	אֲדִירִים :	חֲקִי	חֲקִים :	גְּבִירִי	גְּבִירִים

Feminine.

זָכְרוֹנוֹת	זָכְרוֹנוֹת :	גִּבּוֹת	גִּבּוֹת :	סוּסוֹת	סוּסוֹת
חֲזִירוֹנוֹת	חֲזִירוֹנוֹת :	מְקַלּוֹת	מְקַלּוֹת :	שִׁירוֹת	שִׁירוֹת
גְּלִיוֹנוֹת	גְּלִיוֹנוֹת :	לְבוּשׁוֹת	לְבוּשׁוֹת :	מְקַמּוֹת	מְקַמּוֹת

SECOND CLASS.

Masculine.

B.		A.	
Abs.	Constr.	Abs.	Constr.
פּוֹכְבֵּי	פּוֹכְבִּים :	דָּגִי	דָּגִים
מְקַדְּשֵׁי	מְקַדְּשִׁים :	שָׁנִי	שָׁנִים
כְּפָרִי	כְּפָרִים :	דָּמִי	דָּמִים

Feminine.

אוֹצְרוֹת	אוֹצְרוֹת :	שָׁדוֹת	שָׁדוֹת
מִמְלָכוֹת	מִמְלָכוֹת :	שָׁמוֹת	שָׁמוֹת
בִּקְשׁוֹת	בִּקְשׁוֹת :	מִאֲוֹת	מִאֲוֹת

THIRD CLASS.

Masculine.

B.		A.	
Const.	Abs.	Const.	Abs.
בָּקָרִי	בָּקָרִים :	דְּבָרִי	דְּבָרִים
חֲדָשִׁי	חֲדָשִׁים :	מַלְכִּי	מַלְכִּים
קִמְצִי	קִמְצִים :	חֲלָקִי	חֲלָקִים

Feminine.

צִדְקוֹת	צִדְקוֹת
מַלְכוֹת	מַלְכוֹת
עֲגָלוֹת	עֲגָלוֹת

CHAPTER X.

NOUNS WITH PRONOMINAL SUFFIXES.

§ 584. THE Hebrew nouns as well as verbs receive the fragmentary pronouns, which are added to them in the genitive case, e. g. שׁוּר ox, שׁוּרִי ox of me, or my ox, שׁוּרְךָ ox of thee (m.), or thy ox, &c. This use of the suffixes has already been shown in the chapter on Personal Pronouns (§ 123). We have now therefore to exhibit, 1st, the manner in which they are affixed to nouns singular and plural; and 2dly, the influence which their addition exercises on the vowels of nouns.

§ 585. Here also, as in the verbs, it becomes requisite to make a distinction between those suffixes which are preceded by a vowel of union and those which are not, and also between the forms of nouns receiving them, whether terminating in a consonant or in a vowel.

§ 586. With regard to the first particular, we find that suffixes consisting of or commencing with a vowel, as those of the first pers. sing. ׀, and of the third pers. sing. masc. ך and fem. ךָ, are joined immediately to nouns without an assistant vowel. To these must be added the suffix of the sec. pers. masc. sing. ך, which receives the accent when the noun does not end in a vowel (§ 58. 3.), and those of the second pers. plur. masc. כֶּם and fem. כֶּן, which are always accompanied by the accent (§ 58. 1.); in these cases the tone is thrown too forcibly on the suffix, to suffer it to be preceded by another vowel. Of the remaining suffixes those of the sec. pers. fem. sing. ך and the first pers. plur. ך are preceded by the connecting vowel (ְ), and those of the third pers. plur. masc. ך and fem. ך by (ִ).

§ 587. As to the forms of nouns, a distinction must be made between those of the singular and those of the plural. The reason of which is, that nouns receiving suffixes are always to be regarded as in the construct state, in which they really are, the expression *my house* being equivalent to *the house of me*.

1. Singular nouns of each gender when taking a pronominal suffix end generally as in the construct in a consonant, e. g. m. סוּס horse constr. סוּס, f. מָרְסָה mare constr. מָרְסָת. To these therefore the assyllabic suffixes are added by means of a connecting vowel, thus m. סוּסִי, f. מָרְסָתִי.

2. *a. Masculine plural nouns, which in the construct constantly end in מִ (§ 579), receive every suffix without a vowel of union, whose place is supplied by the termination itself, thus סוּסִים, סוּסֵיכֶם, סוּסֵינוּ. The conjunction of the masc. plur. termination מִ (e) and the affixed pronoun of the first pers. masc. sing. י (i) produces the diphthong מִי (ai),* e. g. סוּסֵי מִי my horses. The same change of termination takes place on the reception of the suffix of the sec. pers. fem. sing. הָ : this added to the plural construct would form the ending מִהָ (thus סוּסֵימִהָ), to distinguish which in pronunciation from the singular מִהָ (thus סוּסֵמִהָ), the final י takes its corresponding vowel (.), thus סוּסֵמִהָ ; and to make the distinction more obvious, (.) is changed as in the first person into (_), thus סוּסֵמִהָ. Again, on the addition of the suffix of the third pers. masc. sing. ה, which as a consonant would be expressed by the vowel termination of the plural construct מִ, the intervening י, in order to become distinctly audible, takes, as before the suffix הָ, its homogeneous vowel (.), thus סוּסֵמִהָ, which then becoming changed into מִ, thus סוּסֵמִהָ, is contracted into מִהָ, thus סוּסֵמִהָ *susán*. Before the suffixes of the sec. pers. masc. sing. הָ and third pers. fem. sing. הָ, the terminating מִ of the noun is for distinction's sake shortened into מִ, thus סוּסֵמִהָ, סוּסֵמִהָ. Before all the plural suffixes the terminating מִ remains unchanged, thus סוּסֵמִים, סוּסֵמִיכֶם, סוּסֵמִינוּ.*

b. To the feminine plural the suffixes are added in a different manner; for since the consonantal termination מן of the absolute is retained in the construct (§ 579), it is always necessary to insert a connecting vowel, in order to prevent the occurrence of a long mixed syllable in the middle of a word (§ 185). For this purpose are employed the same vowels as those which precede the suffixes to the masculine; so that, while the appearance is in both cases precisely similar, what in the latter constitute the termination of the construct or its contraction, are in the former mere vowels of union.

§ 588. The following table, showing the forms assumed by the suffixes when added to nouns of both genders, will prevent the necessity for further explanation.

* In the construct of certain nouns we have an instance of the opposite change of *ai* into *e*, thus בית constr. בית, עין constr. עין, &c. (§ 569. *d. note.*).

Table of Pronominal Suffixes of Nouns.

For Plural Nouns.

For Singular Nouns.

SINGULAR.

	יְ		יְ	C.	1.
	יָךְ	כָּךְ	יָךְ	M.	} 2.
יְרִי	יָךְ	כִּי	יָךְ	F.	
יְיָהּ	יָיו	הָיו	וְ	M.	} 3.
	יָיָהּ	הָיָהּ	וְיָהּ	F.	

PLURAL.

	יְנֵה	נֵה	נֵה	C.	1.
	יְכֵם	כֵּם	כֵּם	M.	} 2.
	יְכֵן	כֵּנָה	כֵּן	F.	
יְיָהּ	יְיָהּ	יְיָהּ	יְיָהּ	M.	} 3.
יְיָהּ	יְיָהּ	יְיָהּ	יְיָהּ	F.	

§ 589. The changes produced in the forms of nouns by the addition of the pronominal suffixes, are similar as regards the rejection of vowels to those which take place in forming the plural number: that is, nouns which do not contain a mutable vowel suffer no internal change, e. g. סוֹס plur. סוֹסִים, suff. סוֹסִי, סוֹסִי; while those which have a rejectible one take Sh'wa in its stead, e. g. אֶדְוִן plur. אֶדְוִיִּם, suff. אֶדְוִי, אֶדְוִי.

§ 590. There remains, however, a distinction to be noted, as respects the lengthening or shortening of original vowels, between those suffixes which are immediately connected with the noun, and those which consist of a vowel, or are added by means of one.

1. The suffixes of the second and third pers. plur. כֵּם, כֵּן, יְהֵם, יְהֵן, which invariably receive the accent (§ 58. 1.), whence they are termed *grave*, are not preceded by a vowel of union (see above, § 586). Hence nouns to which they are added retain in both numbers the form of the construct state (§ 587), e. g. דָּבָר, constr. sing. דָּבָר, suff. דָּבָרְכֵם, דָּבָרְהֶם; constr. pl. דָּבָרֵי, suff. דָּבָרֵיכֵם, דָּבָרֵיהֶם.

2. The remaining suffixes, which in contradistinction to the above are called *light*, are always preceded by a simple syllable formed by means either of their own vowel or of the vowel of union. And hence nouns receiving them take in both numbers the form of the plural absolute (§ 574), e. g. דָּבָר, plur. דְּבָרִים, suff. דְּבָרַי, דְּבָרֶיךָ. The suffix of the sec. pers. masc. sing. ךְּ likewise, although added to singular nouns without a vowel of union, and taking the accent, does not cause the ultimate vowel of the noun to be shortened; since the accent in this case is not so forcibly drawn towards the end of the word, as when the latter receives one of the grave suffixes, or is in construction with another noun. To avoid the formation of a long mixed syllable in the middle of a word, the ultimate vowel, if (,), takes Methegh (§ 63. 2.), thus דְּבָרֶךָ d'bhār'chá.

§ 591. 1. Nouns ending in the mutable vowel () shorten it into () on receiving a syllabic suffix, e. g. בֵּן, בְּנֵה; אֵיב, אֵיבָה; and on receiving an asyllabic light suffix reject it altogether, e. g. בֵּן, בְּנִי; אֵיב, אֵיבִי.

2. *a.* Cegholate nouns in the singular on receiving a suffix, reject the second vowel (§ 103. 2. *a.*), and either retain the first, e. g. נָגַד, נִגְדִי; הָבֵל, הִבְלִי; or shorten it, e. g. מֶלֶךְ, מֶלְכִי; קָבַר, קִבְרִי; חָלַק, חִלְקִי; סָפַר, סִפְרִי; קָדַשׁ, קִדְשִׁי.

b. In the plural, the *light* suffixes are added to the absolute form, e. g. מֶלְכִי, מְלָכִי; and the *grave* to the construct, e. g. מְלָכֶיךָ, מְלָכֶיךָם.

3. Nouns ending in ה־ reject the final ה on receiving a pronominal suffix (see § 489), e. g. מִקְנֶה, מִקְנִי, מִקְנֶה, מִקְנֵי, מִקְנֵיךָ, מִקְנֵיךָם.

§ 592. In addition to the preceding paradigm, which exhibits the suffixes alone, we here present one showing the mode of their connection with nouns of both genders and numbers. For this purpose we have selected the nouns סֵיס horse, סֵיסָה mare, which suffer no internal change.

Paradigm of Nouns with Suffixes.

FEMININE.		MASCULINE.			
Plur.	Sing.	Plur.	Sing.		
Singular.					
סִבּוֹתַי	סִבּוֹתִי	סִבִּי	סִבִּי	c.	1.
סִבּוֹתֶיהָ	סִבּוֹתֶיהָ	סִבֵּיהָ	סִבֵּיהָ	m.	} 2.
סִבּוֹתֵיהֶן	סִבּוֹתֵיהֶן	סִבֵּיהֶן	סִבֵּיהֶן	f.	
סִבּוֹתֵיהֶם	סִבּוֹתֵיהֶם	סִבֵּיהֶם	סִבֵּיהֶם	m.	} 3.
סִבּוֹתֵיהֶן	סִבּוֹתֵיהֶן	סִבֵּיהֶן	סִבֵּיהֶן	f.	
Plural.					
סִבּוֹתֵינוּ	סִבּוֹתֵינוּ	סִבֵּינוּ	סִבֵּינוּ	c.	1.
סִבּוֹתֵיכֶם	סִבּוֹתֵיכֶם	סִבֵּיכֶם	סִבֵּיכֶם	m.	} 2.
סִבּוֹתֵיהֶן	סִבּוֹתֵיהֶן	סִבֵּיהֶן	סִבֵּיהֶן	f.	
סִבּוֹתֵיהֶם	סִבּוֹתֵיהֶם	סִבֵּיהֶם	סִבֵּיהֶם	m.	} 3.
סִבּוֹתֵיהֶן	סִבּוֹתֵיהֶן	סִבֵּיהֶן	סִבֵּיהֶן	f.	

REMARKS ON THE SUFFIXES OF NOUNS.

Singular Nouns.

§ 593. The suffix of the sec. pers. masc. sing. הָ is commonly added without a vowel of union, thus דְּבַרְהָ (§ 590. 2.); but when the word is in pause, the accent is placed immediately before the suffix, which has the effect of changing the preceding () into () (§ 107. 3.), e. g. דְּבַרְהָ, דְּבַרְהָ. In a few instances this suffix receives הָ paragogic, e. g. יִדְכָּה Ex. 13 : 16., שְׁמָכָה Jer. 29 : 25. In pause we find יִדְכָּה, e. g. כְּפָכָה Ps. 139 : 5.; and once fem. יִכְכָּה, viz. מִלְאָכָה Nah. 2 : 14. for מִלְאָכָה. A י appears inserted between the noun and suffix, viz. תְּהִלָּתָה Ps. 9 : 15.

§ 594. 1. The suffix of the third pers. masc. sing. is sometimes written הָ instead of י, e. g. בְּעִירָה Ex. 22 : 24., כְּסִתָּה v. 26., בְּרִעָה 32 : 17.; these the K'ri corrects, but not the following, viz. אֶהְיֶה Gen. 12 : 8., כִּלָּה Jer. 2 : 21. Ezek. 11 : 15. 20 : 40., יָחַה Deut. 34 : 7., שִׁירָה Ps. 42 : 9.

2. The Mappik of the suffix of the third pers. fem. sing. is occasionally omitted, and Raphe placed above הָ (§ 45), e. g. וְשַׁעֲרָה Lev. 13 : 4., בְּחֻטָּאָה Num. 15 : 28., עֲזָרָה v. 31., מִבְּשָׂחָה Prov. 21 : 22. Once אֶ- is found instead of הָ, viz. כִּלָּה Ezek. 33 : 5.

§ 595. The suffix of the first pers. plur. is preceded in a few instances by (,) as a vowel of union, e. g. מִדְּעֵתָנִי Ruth 3 : 2., קִימְנִי Job 22 : 20.

§ 596. The suffixes of the sec. and third pers. fem. plur. sometimes take ה paragogic, e. g. פְּזַמְתִּיכֶנָּה Ezek. 23 : 48, 49.; לְבַדְּנָה Gen. 21 : 29., קָרַבְנָה 41 : 21., כָּלְנָה 42 : 36.

§ 597. A few nouns which form the construct by the addition of the vowel ה־, thus אָב constr. אָבִי, receive all the suffixes without a vowel of union, whose place this termination supplies (§§ 474, 587. 2.) The mode in which this is effected is shown in the succeeding article on Anomalous Nouns.

Plural Nouns.

§ 598. The suffix of the first pers. sing. added to plural nouns sometimes assumes the fuller form נִי, e. g. תַּחֲתָי 2 Sam. 22 : 40. for תַּחְתִּי; and once appears as י־ alone, viz. עֲרֵתִי Ps. 132 : 12. for עֲרֵתִי.

§ 599. On receiving the suffixes of the sec. pers. sing., the intermediate י of the fem. plur. (see § 587. 2. b.) is occasionally omitted, e. g. masc. כְּגִבּוֹרֶיךָ Deut. 3 : 24. for כְּגִבּוֹרֶיךָ Deut. 28 : 59. for כְּגִבּוֹרֶיךָ, fem. אֲחֵי־וָתֶּךָ Ezek. 16 : 52. for אֲחֵי־וָתֶּךָ. Sometimes before the feminine suffix ה the constr. term. י־ remains unchanged, e. g. אֲשֶׁרֶךָ Eccl. 10 : 17. for אֲשֶׁרֶךָ; to which may be added the word שְׁלֹשְׁתֶּיךָ Ezek. 5 : 12., which, being a collective, and construed accordingly with a plural verb, assumes the plural form on taking the suffix (see § 587. 2. a.). To this suffix the characteristic י־ of the same gender is occasionally appended, the final י of the noun remaining without a vowel, e. g. תַּחֲלוֹאֲיָי Ps. 103 : 3., חַיִּיכִי v. 4., נְעִירֵיכִי v. 5.

§ 600. The suffix of the third pers. masc. sing. sometimes takes the form הוּ, in which case the terminating י־ of the plural construct is retained unchanged, e. g. גְּבוּרֵיהוּ Nah. 2 : 4., עֲיִירֵיהוּ Job 24 : 23.; or else the י is omitted, and the vowel retained, e. g. מַעֲלֹתֵיהוּ Ezek. 43 : 17., רַעְיֵהוּ Prov. 19 : 7. Job 42 : 10. Occasionally the Aramaic form וְהִי occurs, e. g. תִּגְמֹלֵיהוּ Ps. 116 : 12.; though perhaps we should rather consider the ו and י as here transposed for וְהִי, which in the K'thibh is frequently the case (comp. 1 Sam. 19 : 22. Prov. 23 : 5.). Sometimes the final י of the noun is omitted on the reception of the ordinary suffix ו, e. g. בְּרִיָּהוּ Ex. 35 : 11. for בְּרִיָּהוּ, חָצִיר Ps. 58 : 8. for חָצִיר, מִשְׁפָּחָהוּ 2 Sam. 22 : 23. 1 Kings 6 : 37. for מִשְׁפָּחָהוּ.

מִשְׁפָּחָהּ Is. 49 : 13. for עֲנִיָּהּ. The feminine suffix of the third person sometimes takes אַ paragogic instead of ה, e. g. אֲתִיקֶיהָ Ezek. 41 : 15.

§ 601. The suffix of the sec. pers. masc. plur. כֶּם is once in some editions preceded by י, viz. תַּפְצִיחֵיכֶם Jer. 25 : 34. for תַּפְצִיחֵיכֶם; and occasionally י is omitted, e. g. מִקְנֵיכֶם Deut. 3 : 19. for מִקְנֵיכֶם. The feminine כֶּךָ is found with ה paragogic, e. g. בְּסִתְרוֹתֶיכֶהָ Ezek. 13 : 20.

§ 602. 1. The suffixes of the third pers. plur. likewise take ה paragogic, e. g. masc. אֲלִיהֶמהָ Ezek. 40 : 16., fem. נְיִוֵּתֶיהֶהָ 1 : 11. When added to the pronominal adjective כָּל *all*, which before the suffixes always shortens Hholem into Kibbuts (§ 101. 3. b.), the suffixes of this person sometimes assume the irregular forms masc. הֶם for הֵם, thus כָּלֶהֶם 2 Sam. 23 : 6.; and fem. הֶנָּה for הֵנָּה, thus כָּלֶהֶנָּה 1 Kings 7 : 37., so likewise בְּרוֹכֶהָ Ezek. 16 : 53.

2. The suffix of the third pers. masc. plur. is sometimes added to fem. plurals in the form proper for singular nouns (see §§ 597, 598), e. g. סְבָלָהֶם Ex. 1 : 11. for סְבָלָתֵיהֶם, so אֲוִתָּהֶם Ps. 74 : 4. Job 21 : 19., עֲוֹנָהֶם Is. 53 : 11.

§ 603. Nouns in the dual number receive the suffixes in precisely the same manner as in the plural.

ANOMALOUS NOUNS.

§ 604. A few Hebrew nouns present certain peculiarities of inflection which are not accounted for by the general rules already given. These, being of very common occurrence, deserve a particular notice; they are as follows :

אָב *father* forms the singular construct by adding י, which on the reception of the suffixes serves as a vowel of union, e. g. constr. אָבִי; suff. אָבִיהָ, אָבִי, אָמִי, אָבִי, אָבִי, אָבִי : plur. אָבוֹת; suff. אָבוֹתֵי (§ 556), אָבוֹתֶם, אָבוֹתֵי Ex. 4 : 5. Jer. 31 : 32.

אָח *brother*, like אָב, thus constr. אָחִי; suff. אָחִיהָ, אָחִי, אָחִי, אָחִי, אָחִי, אָחִי : plur. אָחִים; constr. אָחִי; suff. אָחִיהָ, אָחִי, אָחִי, אָחִי, אָחִי, אָחִי.

אָחִית *sister*, formed by affixing the fem. term ת by means of the vowel י to the preceding. This form it retains in the singular,

e. g. **אֲחֻרָּהּ**, **אֲחֻרָּהּ** : but in the plural it takes **י** before **וֹת**, e. g. **אֲחֻרָּהּ**; suff. **אֲחֻרָּהּ**, **אֲחֻרָּהּ**, as though from **אֲחֻרָּהּ**.

אִישׁ *man* generally forms its plural from the obsolete singular **אִנֶּשׁ**, thus **אִנְשִׁים**, constr. **אִנְשֵׁי**; the regular plural **אִישִׁים** is seldom used, and then conveys the accessory idea of *eminence, distinction* (see Ps. 141 : 5. Prov. 8 : 4.). The **י** of the later singular **אִישׁ** must not be considered as supplying the place of **נ**, to which it bears no kind of affinity, and with which it is never commuted : on the contrary the **נ** of **אִנֶּשׁ** for **אִנְשֵׁי** is rejected, like that of the infinitive **תִּנְתֵּן** (§ 77. 2.); and since the following final cannot receive Daghesth, the vowel (.) as a compensation is lengthened into (ִ). Comp. **קִימוֹשׁ** = **קִימוֹשׁ**, **קִימוֹשׁ** = **קִימוֹשׁ**. In the feminine form, after the addition of the characteristic termination **הּ**, Daghesth can be and accordingly is employed, thus **אִשָּׁה**; the construct of this latter however adopts the mode of compensation followed by the masculine, viz. that of lengthening the vowel (.) into (ִ) (§ 102. 1. c.), thus **אִשָּׁה**.

אִמָּה *mother*; suff. **אִמִּי**, **אִמָּה**, **אִמָּה** : plur. **אִמּוֹת**.

אִמָּה *maid-servant*. This constitutes an exception to the generality of feminine nouns, in preserving the characteristic **הּ** of the singular on the addition of the plural termination **וֹת** (see § 554. *note*.), thus **אִמָּהוֹת**, constr. **אִמָּהוֹת**.

אִשָּׁה *woman* for **אִנֶּשָׁה**; in the construct **נ** is compensated by lengthening (.) into (ִ), thus **אִשָּׁה**; suff. **אִשָּׁתִּי**, **אִשָּׁתִּי** or **אִשָּׁתִּי** : plur. **נָשִׁים**, formed by rejecting the **א** of the masc. plur. **אִנְשִׁים**. The form **אִשָּׁה** appears as an absolute in Deut. 21 : 11. 1 Sam. 28 : 7. Ps. 58 : 9; the two first instances however may be considered as in the construct state. The regular plural **אִשּׁוֹת** appears only in Ezek. 23 : 44.

בֵּית *house* = **בֵּית** = **בֵּית** (like **אִישׁ** = **אִנֶּשׁ**); plur. **בָּתִּים** (*bottom*) for **בֵּיתִים**, constr. **בֵּיתִי**; this form is taken also on receiving the suffixes, e. g. **בֵּיתִי**, **בֵּיתִי**, &c., Methegh being placed on the first syllable by § 25. 2.

בֶּן *son*; constr. **בֶּן**, also **בֶּן** Deut. 25 : 2. 31 : 23. Prov. 30 : 1. Jon. 4 : 10; suff. **בְּנִי**, **בְּנִי**, **בְּנִי** : plur. **בָּנִים**; constr. **בְּנִי**; suff. **בְּנִי**. In the construct form **בְּנִי**, which occurs Gen. 49 : 11., the final **י** may be considered as paragogic, as in the words **מִלֵּאֲדִי** Is. 1 : 21., **רִבְרִי** Lam. 1 : 1., or as the termi-

nation of the plural construct for בְּנֵי ; another form appears Num. 24:3, 15., in which ר is paragogic, as in $\text{בְּנֵי יִרְמְיָהוּ}$ Gen. 1:24.

בַּת *daughter* = בַּתָּה = בְּנָתָה ; suff. בָּתִּי for בְּנָתִי , בָּתְּךָ ; plur. בָּנוֹת ; constr. בָּנוֹת .

גֵּיא *valley*; constr. גֵּיא : plur. גֵּיאוֹת 2 Kings 2:16.; suff. גֵּיאוֹתֶיךָ Ezek. 35:8.

חָם *father-in-law*; י inserted before the suffix, as in אָבִיךָ , &c., thus חָמִיךָ , חָמִיָּה . From this is formed the feminine חָמוֹת *mother-in-law*, in the same manner as אָחוֹת , which see.

יוֹם *day*: dual יוֹמִים : plur. יָמִים for יְיָמִים like the Chald. יָמִין Dan. 12:13., poet. יָמוֹת Deut. 32:7. Ps. 90:15.; constr. יָמַי ; suff. יָמִיךָ , יָמִיָּה .

כֶּלִי *utensil*: plur. כֵּלִים ; suff. כֵּלִי , כֵּלֶיךָ .

מַיִם *water*; constr. מֵי and reduplicated מֵימַי Ex. 4:9. 7:19. 8:2. 2 Kings 5:12.; suff. מֵימֶיךָ , מֵימֵי .

מַנְתָּה *portion* for מִנְיָתָה from מָנָה : plur. מִנְיּוֹת Neh. 12:47. 13:10., also מִנְאוֹת 12:44.; suff. מִנְיּוֹתֶיךָ , מִנְאוֹתֶיךָ Esth. 2:9.

פֶּה *mouth*; constr. פִּי ; suff. פִּי for פִּיךָ , פִּיָּה , פִּיֶּךָ , פִּיָּה , פִּיָּה , פִּיָּה .

קֶץ *end*; plur. constr. קְצֵי Job 18:2.

רֹאשׁ *head*: plur. רִאשִׁים ; suff. רִאשֵׁיךָ Is. 15:2.

שֶׁה *sheep*; suff. שֵׁיךָ Deut. 22:1. and שֵׁיָּהּ 1 Sam. 14:34.

שִׁית *thorn*; suff. שִׁיתֶיךָ Is. 10:17.

שֵׁם *name*; suff. שֵׁמֶךָ , שֵׁמִי : plur. שֵׁמוֹת ; constr. שֵׁמוֹת ; suff. שֵׁמוֹתֶיךָ .

CHAPTER XI.

ADJECTIVES.

§ 605. THE Adjective (שֵׁם הַתַּאֲרִי), or word joined to a noun for the purpose of qualifying its meaning, can hardly be considered as an independent part of speech in Hebrew; since in this language it is merely a noun placed in apposition with the word to which it refers. Its derivation and inflection, therefore, do not require a detailed separate treatment.

§ 606. 1. As regards their derivation, Hebrew adjectives are nouns formed from neuter verbs, and consequently express a state of being, that is, some property or quality, e. g. חָכָם *wise* from חָכַם *to be wise*, קָטָן *small* from קָטַן *to be small*.

2. These attributives are placed in apposition with the nouns which they qualify, and usually agree with them in gender and number, e. g. חָכָם אִישׁ *a wise man*, חָכְמָה אִשָּׁה *a wise woman*; חָכְמִים אַנְשִׁים *wise men*, נָשִׁים חָכְמוֹת *wise women*. To them are to be added all participial nouns, which serve as adjectives when placed in apposition with other nouns, e. g. מְרִיקוֹת גְּמָלִים *camels which suckle*, דֵּב שֹׁכֵר *a bear deprived of her young*.

§ 607. Besides the attributives properly so called, of which there are not many in Hebrew, we frequently find abstract nouns employed as attributives in construction with the nouns whose signification they restrict, e. g. הַר קָדֵשׁ *mountain of holiness*, i. e. *holy mountain*, עֵד שֶׁקֶר *witness of falsehood*, i. e. *false witness*.

§ 608. The inflections which adjectives undergo for the purpose of indicating the variations of gender, number, &c. being the same as those of other nouns, we have only to mention that the *comparative* degree is denoted by means of the preposition מִן prefixed to the noun with which the comparison is made, while the adjective itself remains unchanged, e. g. נָחֵמְד מִזָּהָב וּמִחֹק מִדְּבַשׁ *precious from gold, and sweet from honey*, i. e. *more precious than gold, and sweeter than honey*; and the *superlative* by prefixing the same participle to the adjective לֹל *all, every*, preceding the complement of the comparison, e. g. עָרוֹם מִכָּל חַיָּה *cunning from every beast*, i. e. *the most cunning of all beasts*. For a full treatment of this subject see Syntax, Chap. IV.

CHAPTER XII.

NUMERALS.

§ 609. The Hebrew Numerals (שְׁמוֹת הַמִּסְפָּר) are for the most part to be regarded as attributives denoting *quantity*. They are divided into two principal classes, *cardinals* and *ordinals*.

CARDINAL NUMBERS.

§ 610. The *Cardinals* (מִסְפָּר יְסוּדִי) from *one* to *ten* inclusive present both a masculine and a feminine form, each of which undergoes changes in the construct similar to those of other nouns. They are as follows :

FEMININE.		MASCULINE.		
Constr.	Absol.	Constr.	Absol.	
אַחַת	אַחַת	אֶחָד	אֶחָד	<i>One.</i>
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם	<i>Two.</i>
שְׁלוֹשׁ	שְׁלוֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	<i>Three.</i>
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	<i>Four.</i>
חֲמִישׁ	חֲמִישׁ	חֲמִשָּׁה	חֲמִשָּׁה	<i>Five.</i>
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	<i>Six.</i>
שִׁבְעַת	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	<i>Seven.</i>
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	<i>Eight.</i>
תִּשְׁעָה	תִּשְׁעָה	תִּשְׁעָה	תִּשְׁעָה	<i>Nine.</i>
עָשָׂר	עָשָׂר	עָשָׂר	עָשָׂר	<i>Ten.</i>

§ 611. In nearly all of these numerals some peculiarity of construction appears; but that which prevails to the greatest extent, and which is apt to strike us as the most singular, is that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns, thus *שְׁלֹשָׁה אַנְשִׁים* *three men*, *שְׁלֹשׁ נָשִׁים* *three women*.

§ 612. This mode of construction, which is peculiar to the Shemitish languages (it being found also in the Aramaic and Arabic), has occa-

sioned much perplexity to grammarians. The following attempt at its elucidation may therefore not be unacceptable. As the learned Schultens long ago observed (*Institutiones*, p. 217), the Hebrew numerals are in reality abstract nouns, and as such are of the feminine gender by signification, whether bearing the characteristic termination or not. Accordingly, when employed in connection with masculine nouns, they take the feminine termination *תָּה*, which shows that they are in effect independent feminine nouns; thus *שְׁלֹשָׁה בָּנִים* *a triad of sons*, i. e. *three sons*. The same form would be retained by these numerals before feminine nouns; but as they are then pointed out by means of the nouns with which they are connected as of the feminine gender, the characteristic termination becomes superfluous, and is dropped for the purpose of making a distinction between the genders as well in the numerals as in the nouns themselves, thus *שְׁלֹשׁ בָּנוֹת* *a triad of daughters*, i. e. *three daughters*. The word *עָשָׂר* *ten*, which is added to the units to form the numbers from *eleven* to *nineteen*, is put in the masculine before masculine nouns, the units preceding it from *three* onwards being already feminine; and in the feminine before fem. nouns, the units being already masculine, e. g. *חֲמִשָּׁה עָשָׂר בָּנִים*, *הַחֲמִשָּׁה עָשָׂר בָּנוֹת*.

Remarks on the Cardinals.

§ 613. For *אַחַד* we find *אֶחָד* Gen. 48 : 22. Is. 27 : 12. Ezek. 33 : 30. Zech. 11 : 7.; constr. *אֶחָד*. Sometimes *א* is rejected, thus *חָד* Ezek. 33 : 30.; and once in the K'thibh we have the form *אָח* Ezek. 18 : 10. (comp. Sanscr. *eka*, Pehl. *yek*). Fem. *אֶחָת* for *אֶחָדָה*, as *לְאִת* 1 Sam. 4 : 19. for *לְאִדָה* (§ 77. 1 : b.); in pause *אֶחָת* Gen. 11 : 1. Plur. masc. *אֶחָדִים* Gen. 11 : 1. 27 : 44. 29 : 20.

§ 614. *שְׁנַיִם*, fem. *שְׁנַיִם*. 1. The Daghes in the *ת* of the feminine is usually considered to have arisen from the rejection of the *נ* of the original form *שְׁנַתַיִם* or *שְׁנַתַיִם* (§ 77. 2.). Some, however, maintain that the original was *אֶשְׁתַיִם*; but to this they are led by the word *מִשְׁתַיִ* Judg. 16 : 28., in which *ת* appears without Daghes after *Sh'wa* mobile, while it receives one after *Sh'wa* quiescent, thus *מִשְׁתַיִ* Jon. 4 : 11. Neither of these explanations is perfectly satisfactory; for an anomaly still remains in the reception of Daghes by an aspirate after *Sh'wa* mobile. Our own opinion on the subject is, that although a *נ* has been rejected from the original form, the Daghes in *ת*, which as it occurs after *Sh'wa* must necessarily be Daghes lene (§ 37), like

every other of its kind is purely euphonic, i. e. is employed solely for the purpose of removing the original aspiration of the letter in which it is inscribed (§ 36). The necessity of this arises from the difficulty experienced in uttering an aspirate ה in conjunction with a sibilant (§ 74. 2.), in consequence of which recourse is had to the expedient of depriving the lingual of its aspiration, although by the general rules for the insertion of Daghesth lene this would not be required. A like principle of euphony sometimes gives rise to the insertion of Daghesth lene, contrary to general usage, in the first of two concurrent aspirates at the beginning of a word, when preceded by a word terminating in a vowel and with a conjunctive accent (§ 39. 4.). 2. When connected immediately with a noun, the masculine construct rejects the ה of the absolute, e. g. שְׁנֵי גֵרִים Gen. 25 : 23. ; but when followed by another numeral, this letter may be retained, e. g. עָשָׂר שָׁנִים Gen. 17 : 20. Num. 7 : 84. The same is the case with the feminine, e. g. שְׁתֵּי נָשִׁים Gen. 4 : 19., שְׁתֵּים עָשָׂרָה Num. 7 : 84.

§ 615. In the numerals from *three* to *ten* the feminine termination ה is hardened in the construct into ת (§ 572). The construct שְׁלֹשָׁת is found also with feminine nouns, e. g. שְׁלֹשָׁת נָשִׁי Gen. 7 : 13., לְשֹׁלֶשֶׁת, אַחֲרֵיהֶם Job 1 : 4. ; with suffixes שְׁלֹשָׁתָם, שְׁלֹשָׁתָכֶם Num. 12 : 4. For שְׁבַעַה we have שְׁבַעָה Job 42 : 13.

§ 616. The numerals אַרְבַּע and שְׁבַעַה take the dual form when denoting *reduplication*, e. g. אַרְבַּעַתָּם *fourfold* 2 Sam. 12 : 8., שְׁבַעַתָּם *sevenfold* Gen. 4 : 24.

§ 617. The cardinal numbers from *eleven* to *nineteen* are formed by placing after the respective unit the number עָשָׂר before masculine and עָשָׂרָה before feminine nouns. Thus,

FEMININE.		MASCULINE.	
עָשָׂרָה	{ אֶחָד	עָשָׂר	{ אֶחָד
	{ עֶשְׂתֵּי		{ עֶשְׂתֵּי
			Eleven.
עָשָׂרָה	{ שְׁתֵּים	עָשָׂר	{ שְׁנַיִם
	{ שְׁתֵּי		{ שְׁנַיִם
			Twelve.
עָשָׂרָה	שְׁלֹשׁ	עָשָׂר	שְׁלֹשָׁה
			Thirteen.
עָשָׂרָה	אַרְבַּע	עָשָׂר	אַרְבַּעַה
			Fourteen.
עָשָׂרָה	חֲמִשׁ	עָשָׂר	חֲמִשָּׁה
			Fifteen.
עָשָׂרָה	שֵׁשׁ	עָשָׂר	שֵׁשָׁה
			Sixteen.
&c.		&c.	

§ 618. The tens are formed from the units by affixing the plural termination ים; except עשרים *twenty*, which is the plural of עשר *ten*. Thus,

ששים	<i>Sixty.</i>	עשרים	<i>Twenty.</i>
שבעים	<i>Seventy.</i>	שלשים	<i>Thirty.</i>
שמונים	<i>Eighty.</i>	ארבעים	<i>Forty.</i>
תשעים	<i>Ninety.</i>	חמשים	<i>Fifty.</i>

§ 619. When compounded with units, these latter are placed either before or after the tens, the last word receiving ו conjunctive, thus אחד ועשרים or עשרים ואחד *twenty-one*. The form remains the same whether connected with masculine or with feminine nouns.

§ 620. The word מאה *hundred* is feminine; constr. מאת, dual מאותם, plur. מאות. Once in the K'thibh ה is changed into י, viz. מאיות 2 Kings 11: 4, 9. The hundreds are numbered by placing before the word מאות the numerals proper to feminine nouns, thus שלש מאות, חמש מאות.

§ 621. The word אלה *thousand* is masculine; dual אלפים, plur. אלפים. The units by which it is numbered are those of masculine nouns, thus שלשת אלפים, אחד עשר אלפים, עשרים אלפים. It will be perceived that the numerals preceding the words מאות and אלפים are placed in the state of construction; which is the effect of the close connection existing between the different parts of compound numerical expressions. The last term (viz. מאות or אלפים) may be put, like the units, either in the absolute or construct state.

§ 622. The word רבוא *ten thousand, myriad*, רבבה, Deut. 32: 30., is feminine; dual רבותים, plur. רבאות. In expressing compound numbers we may either begin with the units, and proceed to the numbers of larger denominations, in the order of their magnitude, e. g. שנים ופנה ופנה ופנה Gen. 5: 18.; or a different arrangement may be adopted, e. g. מאות ושלש אלפים ושלש מאות 2 Chron. 2: 16., אלה ושלש מאות וחמשה ושלשים שקל Ex. 38: 25. Accordingly, to designate the current year we might make use of either of the phrases, שנים וארבעים מאות וארבעים ושתי שנה, or אלה ושלש מאות וארבעים ושתי שנה, or אלה ושלש מאות וארבעים ושתי שנים.*

* The rabbinical writers employ the letters of the alphabet after the manner of the ancient Greeks for the purpose of numerical notation. The units from 1 to 9 are represented by the letters א — ט, the tens from 10 to 90 by י — צ, the hundreds from 100 to 400 by ק — ת (see the table, p. 3.). The intermediate numbers

ORDINAL NUMBERS.

§ 623. The Hebrew *Ordinals* (מספר סדורי), like those of other languages, are derived from the Cardinals. This is effected by affixing to the cardinals from *two* to *ten* inclusive the termination יָ (see § 515. 3.), and inserting the same vowel between the second and third radicals. The masculine plural of the ordinals ends in יִם (§ 550), the feminine singular in יָה (§ 494. I. 2.), and the feminine plural in יָהוּת (see § 554). Thus,

שֵׁשִׁי	<i>Sixth.</i>	רִאשׁוֹן	<i>First.</i>
שִׁבְעִי	<i>Seventh.</i>	שֵׁנִי	<i>Second.</i>
שְׁמִינִי	<i>Eighth.</i>	שְׁלִישִׁי	<i>Third.</i>
תְּשִׁיעִי	<i>Ninth.</i>	רְבִיעִי	<i>Fourth.</i>
עֲשָׂרִי	<i>Tenth.</i>	חֲמִישִׁי	<i>Fifth.</i>

Remarks on the Ordinals.

§ 624. ראשון *first*, Job 15 : 7. for ראש, formed from ראש *head, chief, first*; fem. ראשונה, once ראשונה Josh. 21 : 10. for ראשונה, and once ראשונה Jer. 25 : 1.

§ 625. שני *second*; plur. שניים Gen. 6 : 16. Num. 2 : 16.

§ 626. The ordinals differ in form from the cardinals only as far as *ten*; for the mode of indicating the remainder, see Syntax, § 944.

from 11 to 19, 21 to 29, &c. are denoted by placing after י, כ, &c. the additional unit required; thus יא $10+1=11$ (except that for the number 15, instead of the regular combination יח $10+5$, which are the initial letters of the name יחידה, the letters טו $9+6$ are employed), כא $20+1=21$, &c. These again are affixed to the hundreds, to denote the intermediate numbers, thus קא $100+1=101$, קיא $100+10+1=111$, &c. The later Jewish authors also represent the hundreds from 500 to 900 by adding to ר 400 the letter required, thus רק $400+100=500$; the more ancient writers, however, including those of the Masora, employed for this purpose the five final letters of the alphabet, thus ך 500, ם 600, ן 700, ף 800, ץ 900. The thousands are denoted by the units with two dots placed above them, thus א̇ 1000, ב̇ 2000, &c. The current year would therefore be represented by אהמב 1842. The Jewish books are dated from the creation of the world, which makes the present year according to their computation 5602; the 5000 however is usually omitted in writing, and this is intimated by the explanatory phrase קטון לפרט *by the small number*, abbreviated לפק, thus אר״ב לפק A. M. 5602, i. e. A. D. 1842.

FRACTIONAL NUMBERS.

§ 627. Of the *Fractional Numbers* (מִסְפָּר הַחֲלָקִי) the following only have forms peculiar to themselves, viz. חֲצִי *one half*, constr. חֲצִי, fem. מַחְצִית, רִבֵּעַ or רִבְעָה *one fourth*, חֲמִשָּׁה *one fifth*, עֲשָׂרֹן *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for when employed as fractions, they are placed *before* and in construction with the noun, instead of after it, e. g. שְׁנֵה הַרְבִּיעִית *the fourth year*, רְבִיעִית הַשָּׁנָה *a quarter of the year*. As the fractional numerals are all abstract nouns, the feminine forms of the ordinals are employed exclusively for their representation. For all further particulars regarding the numerals, see Syntax, Chap. XI.

CHAPTER XIII.

THE ARTICLE, ETC.

DEFINITE ARTICLE.

§ 628. *The Definite Article* (הַא הַיָּדִיעַ), or that particle by means of which an indefinite noun is rendered definite, consists in Hebrew of a prefixed ה, which is generally accompanied by (_), and followed by Daghesh in the initial letter of the word to which it is attached, e. g. סֵפֶר *a book*, הַסֵּפֶר *the book*. This ה is a fragment of the personal pronoun הוּא, which takes the homogeneous vowel of its principal letter ו (see p. 87) only while constituting an independent word: for when as a definite article it is prefixed to a noun or adjective, it resumes the simple vowel *a* of the verbal root from which it derives its origin (§§ 113, 214. 1.); whence we have the form הוֹסֵפֶר, which by § 77. 3. becomes הַסֵּפֶר, Daghesh forte being inserted in the succeeding letter by § 32, in order to preserve the short vowel (_).*

* A few vestiges of the original form are still to be met with, e. g. הוֹיֵר 1 Sam. 30: 24., הוֹיֵדֵעַ Jer. 29: 23.

§ 629. 1. When the initial letter of a noun receiving the definite article is a guttural which cannot take Daghes, the short vowel (ְ) of the article is generally lengthened into its corresponding (ִ) (§ 84. 3.), e. g. הָאֶרֶץ for הָאֶרֶץ, הָהָר for הָהָר, הָעֵיר for הָעֵיר, הָרֶאשׁ for הָרֶאשׁ. Often, however, (ְ) is retained before the comparatively strong ה, e. g. הַחֶרֶב, הַחֶשֶׁךְ (§ 85. 2.); seldom before the weaker ה, e. g. הַהוּא, הַהִיכָל, הַהֵיחַד; and in a few instances before ע, e. g. הַעֲזָבִים Prov. 2: 13, 17.

2. When an initial guttural, especially of a dissyllable, is accompanied by the vowel (ְ), the (ְ) of the article is changed in general into its modification (ֶ), in order to give distinctness to the enunciation of the two successive gutturals (§ 101. 1. b.), e. g. הָהָרִים, הָעֵרִים.

§ 630. When the initial letter of the word receiving the article is destitute of a vowel, Daghes may be inserted or omitted (§ 33. 1.), e. g. הַלְלוּם, הַסְפִּיר, הַיְרִיעָה.

§ 631. 1. When preceded by one of the inseparable prepositions בּ, כּ, ל, the article ה is rejected by § 77. 3., and its vowel given to such preceding letter, e. g. בְּהָרֶךְ for בְּהָרֶךְ, כְּעֶפֶר for כְּעֶפֶר; כַּמִּים for כַּמִּים, כְּעֶרֶם for כְּעֶרֶם; לְהָאֶרֶץ for לְהָאֶרֶץ.

2. In some instances, however, the article is not rejected, and consequently the Sh'wa of the preposition is retained. This occurs but seldom with בּ, e. g. בְּהַשְׁמִים Ps. 36: 6., בְּהָרֶךְ Neh. 9: 19.: more frequently with כּ before the word הַיּוֹם, e. g. כְּהַיּוֹם Gen. 39: 11. Deut. 6: 24. 1 Sam. 9: 13. Jer. 44: 22. Neh. 5: 11. 9: 10. (although even in this case it is occasionally rejected, e. g. כְּהַיּוֹם Gen. 25: 31, 33.); seldom before any other word, e. g. כְּהַחֶכֶם Eccl. 8: 1.: and sometimes with ל, e. g. לְהַגִּיר Ezek. 47: 22., לְהַחֲוִיָּה Neh. 12: 38., לְהַרְפֶּה 1 Chr. 20: 6, 8., לְהַעֵם 2 Chr. 10: 7.

DEMONSTRATIVE PRONOUNS.

§ 632. 1. The *Demonstrative Pronouns* (כְּנִי הָרִמָּה) in Hebrew distinguish both gender and number. The chief constituent element of the *near demonstrative* is the sibilant ז, to which when referring to a masculine noun is affixed the weak letter ה resting in the vowel (ְ) as a masculine termination (see § 569. a. note.), thus זֶה *this, hic*; occasionally instead of ה is taken the weak letter ו resting in its homogeneous vowel u, thus זֶה Hab. 1: 11. Ps. 12: 8. When referring to a feminine noun, it receives the feminine termination ת (§ 494. I. 2.),

thus זאת *this, hæc*. Sometimes it appears without ה, and with the semi-vowel ך instead of א, on account of the accompanying vowel ם, thus וז Hos. 7: 16. Ps. 132: 12.; and sometimes in Ecclesiastes with ה, e. g. וז Eccl. 2: 2, 24. 5: 15, 18. 7: 23. 9: 13.

2. The plural of this demonstrative, which is the same in both genders, is expressed by ל with the semi-vowel א prefixed, thus אל *these*, which besides the Pentateuch appears only in 1 Chron. 20: 8. Much more frequently ה- is affixed, when ל receives Daghesth in order to preserve the original mixed syllable (§ 32), thus אלה *a*; a formation precisely similar to that of המה from הם (see § 123).

§ 633. The article is regularly prefixed to these pronouns when they are placed as qualifying attributives after a definite noun, e. g. הדיברים האלה, הדבר הזה. In some instances the liquid ל is inserted after the article, to form a remote demonstrative, thus masc. הַלֵּזָה *that*, Gen. 24: 65. 37: 19.; and once we find the fem. form הַלֵּזָה Ezek. 36: 35. Occasionally the final ה of the masculine is omitted, thus הַלֵּזָה masc. Judg. 6: 20. 1 Sam. 14: 1. 17: 26.; once employed as fem., 2 Kings 4: 25. But in general the remote demonstratives are expressed by a personal pronoun with the article prefixed, thus והוא *that*, והם, והן *those* (see § 892).

RELATIVE PRONOUNS.

§ 634. The definite article ה prefixed to a participle or verb supplies the place of a *Relative Pronoun* (כְּנוּי הַמַּצְרֵה), e. g. הַרוֹכֵל *who walks*; lit. *the (person) walking*, הַהֹלֵכִי *who went* (see § 726. *et seqq.*).

§ 635. When standing for a noun, the relative is expressed by the separable particle אֲשֶׁר *who, which*, of both genders and numbers, e. g. Gen. 1: 12, 21. 6: 4. 19: 8. For its use and construction, see Syntax, Chap. IX.

§ 636. The principal letter of אֲשֶׁר, viz. ש, is employed as a relative prefix to nouns, pronouns, and verbs. It is accompanied in general by the vowel (ֶ), and occasionally by (ִ), in either of which cases the letter following, unless a guttural, receives Daghesth forte (§ 33. 1.); it also appears sometimes with (ֵ), and in a few instances without a vowel. Accordingly we have the following four forms in which this prefixed relative is found, viz. שֶׁ, שֵׁ, שִׁ, and שֻׁ. It occurs chiefly in Canticles and Ecclesiastes, where it is used almost to the exclusion of the separable אֲשֶׁר, and occasionally in some of the other late writings,

e. g. שָׁעַל Judg. 7 : 12., שִׁכְכָה, שִׁירָהָה Ps. 144 : 15., שָׁאֵל 146 : 5., שִׁדְדָן Job 19 : 29., שִׁקְרִינָהוּ Lam. 2 : 16., שָׁהָם Eccl. 3 : 18. It is found also a few times in the book of Judges, e. g. שִׁקְמָתִי Judg. 5 : 7., שִׁאֲתָה 6 : 17. In a few instances שִׁ appears with the liquid ל for ר (see § 73. 4.), e. g. בְּשָׁלְמִי on whose account, Jon. 1 : 7., בְּשָׁלִי on my account. Once שִׁלְ אֲשֶׁר Eccl. 8 : 17.

§ 637. Another relative exists in the pronoun כִּי *who, which, what* (*qui, quæ, quod*), Gen. 3 : 19. 4 : 25. Is. 54 : 6. 57 : 20. Ps. 22 : 31. This word however is employed more frequently as a particle, signifying *that, so that* (*quod*); in which sense also אֲשֶׁר is often used. See § 1091.

INTERROGATIVE PRONOUNS.

§ 638. In Hebrew there are two *Interrogative Pronouns* (כִּנְיֵי הַשְּׁאֵלָה) כִּי *who?* and מַה *what?* the first relating to *persons* only, the latter to *things*.

§ 639. Although the pronoun מַה is most frequently accompanied by (ְ), it also takes either (ִ) or (ֶ). *a.* When the initial letter of the following word is a guttural not accompanied by (ְ), the pronoun takes (ִ), e. g. מַה־אֵינִשׁ Ps. 8 : 5. Job 7 : 17., מַה־אָמַעַל v. 20., מַה־רָּבִי Ps. 3 : 2., מַה־רַּב 31 : 20. *b.* When connected by Makkeph with a word beginning with ה or ח, (ֶ) is sometimes employed, e. g. מַה־הוּא Num. 16 : 11., מַה־הִתְפַּצֵּז Job 21 : 21.; occasionally also without Makkeph, e. g. מַה־חָטָאתִי Gen. 31 : 36. *c.* When followed by a guttural with (ְ), (ֶ) is generally taken for the sake of distinctness (§ 101. 1. *b.*), e. g. מַה־עֲשִׂיתָ וּמַה־חָטָאתִי Gen. 20 : 9., מַה־הִלָּךְ Ps. 89 : 48.; and occasionally, though seldom, when followed by another letter, e. g. מַה־כְּבוֹדִי Ps. 4 : 3., וּמַה־לֹּא Job 7 : 21., מַה־מִּשְׁפָּט 2 Kings 1 : 7., מַה־עַל־מַה־חָפֵּז Is. 1 : 5. *d.* Generally, however, when followed by any other letter than a guttural, מַה takes (ִ); and as the final ה of this pronoun, which is almost always connected with the following word by Makkeph, is not regarded in its pronunciation, the initial letter of the following word takes Daghesth forte (§ 33. 1.), e. g. מַה־זֹּאת Gen. 12 : 18., מַה־יִּקְרָא 2 : 19., מַה־לָּךְ 21 : 17., מַה־מִּצְאָתָהּ 31 : 37., מַה־מַּעֲשֵׂיכֶם 46 : 33., מַה־מַּעֲשֵׂי 31 : 36.

§ 640. In some instances this pronoun is connected with the following word so as to form with it but one; and then ה is rejected, e. g. מַה־הָ Ex. 4 : 2. for מַה־זֶּה, מַה־לָּכֶם Is. 3 : 15. for מַה־לָּכֶם, מַה־לִּעָה Mal. 1 : 13. for מַה־לִּעָה.

§ 641. This participle occasionally receives the prepositions ב, כ, ל, when it takes for its vowel either *a* or *e*. The two first, ב and כ, are usually accompanied by (_), which is followed by Dagghesh in the initial letter of the pronoun, e. g. בַּמֶּדָּה Ex. 22 : 26. 33 : 16., כַּמֶּדָּה Gen. 47 : 8. Job 13 : 23, כַּמֶּדָּה Zech. 7 : 3. : the last, ל, takes (,), whether followed by Dagghesh or not, e. g. לַמֶּדָּה Ps. 49 : 6. 2 Sam. 2 : 22., לַמֶּדָּה 1 Sam. 1 : 8.

HE INTERROGATIVE.

§ 642. The letter ה is used also as an interrogative prefix to verbs, nouns, or particles, and corresponds to the Latin *an ? num ?* It is then termed *He Interrogative* (הַאִשְׁאֵלָה).

§ 643. This prefix is generally accompanied by the compound Sh'wa (_), e. g. הַשְׁמִיר אֲנִכִּי *am I the guardian ?* Gen. 4 : 9., הַנִּמְצָא הֲיָשׁוּבָה *can there be found ?* 41 : 38., הַזֶּה הֲיִזָּה *is this ?* 43 : 29., הַמִּבְלִי *because not ?* Ex. 14 : 11.

§ 644. Before a guttural (_) is usually taken, in order that both letters may be sounded distinctly, which could not be done were ה to retain the Sh'wa, as the voice must then pass quickly to the letter following (§§ 391, 413), e. g. הַאֲרָחָה Job 22 : 15., הַהִימָרִי Jer. 2 : 11., הַחִירָהֶם Num. 31 : 15., הַעֵת Hag. 1 : 4. ; and in one instance before the weak letter י, viz. הַיִּרְטָב Lev. 10 : 19. for הַיִּרְטָב.

§ 645. Before a guttural with (,), like the article it generally takes (_) (see § 629. 2.), e. g. הַאֲמָר Ezek. 29 : 9., הַהֲשִׁיב Gen. 24 : 5., הַחֲסֵךְ Ezek. 18 : 23.

§ 646. Before a vowelless letter, it retains only the (_) of the compound Sh'wa (_), in order to avoid the concurrence of two Sh'was, e. g. הַכְּזוּרָה Gen. 34 : 31., הַלְמַעֲנָה Job 18 : 4. ; and frequently the initial letter receives a Dagghesh, e. g. הַבְּרָכָה Job 23 : 6., הַלְבֵן Gen. 17 : 17. ; הַכְּצַקְתָּהּ 18 : 21., הַכְּתָנִת 37 : 32.

HE DIRECTIVE.

§ 647. The letter ה, which when placed at the beginning of a word has the power of singling it out from others of its class, and rendering it definite, when added to the end of a noun, and resting in (,), signifies direction *towards* the object which the noun denotes, thus הַבֵּית

the house, הַבֵּיתָה to the house (οἶκόςδε); הָהָר the mountain, הַהָרָה to the mountain. From this it receives the name of *He Directive*, or, as it is usually termed, *He Local*.

§ 648. As this suffix is connected very loosely with the noun, the last syllable of which retains its accent (§ 56. 1.), it exerts but little influence on the vowels of the word, e. g. צָפוֹן *north*, צָפוֹנָה *northward*; הָרָן *Haran*, הָרָנָה *to Haran*; שָׁם *there*, שָׁמָּה *thither*; יָם *sea*, יָמָּה *seaward*, i. e. *westward*. It chiefly affects the vowel immediately preceding: this, when short and making a mixed syllable, is rejected on the addition of the directive particle, the (ֹ) in which the latter rests being given to the final letter of the noun (§ 104. 2.), e. g. בֵּיתָה, בֵּיתָהּ; שְׂמִימָה, שְׂמִימָהּ. This is especially the case with Cegholate nouns, e. g. נָגֶב, נָגֶבָה; קָדֶם, קָדֶמָה; חָרֶשׁ, חָרֶשָׁה; which sometimes shorten the first vowel also, e. g. אֶרֶץ, אֶרֶצָה. The rejection occasionally takes place when the vowel is long, e. g. מִזְרָה, מִזְרָהּ. Ex. 27: 13. and מִזְרָהּ Deut. 4: 41. When the ultimate syllable of the noun commences with a vowelless consonant, its vowel, whose rejection would cause the concurrence of two consonants neither immediately preceded nor accompanied by a vowel, is shifted to the first of them, e. g. שָׁכֶם, שָׁכָמָה Hos. 6: 9. In the following instance (ֹ) is changed into (ֶ) by § 101. 1. b.), viz. פָּדֶן, פָּדֶנָה.

§ 649. The words מַעֲלָה *upwards*, מַטָּה *downwards*, generally receive also the directing particle ל, which is prefixed for the sake of emphasis, thus לְמַעֲלָה, לְמַטָּה. The same is the case with the word לְשָׂאוֹלָה *to hell*, Ps. 9: 18. It also occurs with the preposition ב, e. g. בְּחָרָשָׁה 1 Sam. 23: 15, 18, 19.

CHAPTER XIV.

THE PARTICLES.

§ 650. *Particles* (מְלִים) are words which do not represent ideas of actions, things, or attributes, as verbs, nouns, and adjectives; but are employed merely for the purpose of pointing out the various relations existing between one notional word and another, and one sentence and another, and thus serve to give clearness and precision to discourse. As these words do not belong to what may be called the essential part of language, it is obvious that they can be the most easily dispensed with, and that a language in its earlier stages of existence, before accuracy of expression has become an object, must necessarily be poor in particles, the number of which however gradually increases as the desire for perspicuity becomes more and more sensibly felt; so that the quantity and variety of particles in a language serves in some measure as the standard of its cultivation. Accordingly, as might have been anticipated, the Hebrew, which reached a certain degree of refinement while a living tongue, has a moderate number of particles. Of these but few are primitives, the majority being derived from other parts of speech.

§ 651. The Hebrew particles may be divided according to their various offices into,

§ 652. Adverbs, or words used to qualify the meaning of verbs and adjectives, e. g. וַיֹּאכַל הָרֶבֶה *he ate MUCH*, וַיֵּתֶר מְעַט *he left LITTLE*, מְדוּלָּה מְאֹד *VERY great*.

§ 653. Prepositions, words or fragmentary prefixes used to show the relation borne to a noun or pronoun by a preceding word, e. g. וַיֵּלֶךְ *he went INTO the house*, וְאִישׁ כְּלִבָּבוֹ *a man AFTER his own heart*, מִזְמוֹר לְדָוִד *a song OF David*, וּמִלְכִּים מִמֶּנָּה יֵצְאוּ *and kings shall issue FROM thee*, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹמֹת *and darkness (was) UPON the face of the deep*.

§ 654. Conjunctions, words or fragmentary prefixes used to connect entire sentences or their principal members, e. g. וַיְהִי הֶבֶל רֹעֵה צֹאן *Abel was a keeper of sheep*, וְקַיִן הָיָה עֹבֵד אֲדָמָה *AND Cain was a tiller of the soil*, וְנַעֲשֶׂה לָּנוּ שֵׁם פֶּן נִפְרָץ *let us make ourselves a name, LEST we be scattered*, וְאֵז יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת, *then sang Moses AND the children of Israel this song*, וַיֵּרָא הַיָּם וַיָּלֶס *the sea saw (it) AND fled*.

§ 655. Interjections, or words employed as exclamations, to express some strong emotion, e. g. **וְהִי אֲרִיאֵל** *woe to Ariel!*

§ 656. We will now discuss the several species of particles separately, showing from which parts of speech and in what manner they are derived.

ADVERBS.

§ 657. *Adverbs* (**תֹּאֲרֵי הַפֻּעַל**), as we have already observed, are words used to qualify verbs or adjectives. Some are derived from verbs. Of these the greater number are from the infinitive, e. g. infin. **טוֹב**, *well* from **טוֹב** *to be good*; infin. **מִהֵר**, *quickly* from **מִהֵר** *to hasten*; infin. Hiph., **הַיֵּטֵב**, *well, correctly* from **רָטַב** *to be good*, **הַרְבֵּה**, *much* from **רָבָה** *to be numerous*. A few are from the imperative, e. g. **הָבָה** *come* from **יָהֵב** *to give*, **לָכָה** *come on* from **לָלַךְ** *to walk*, **רְאֵה**, *lo, behold* from **רָאָה** *to see*; and the following from the future, viz. **אֵכֵן**, *surely*, lit. *I affirm*, fut. apoc. Hiph. of **כָּיֵן** *to stand firm*.

§ 658. Of the adverbs derived from nouns, which constitute a large majority, some are employed in the singular without any change of form, e. g. **אָפֶס** *only* from **אָפֶס** *cessation*, **בְּטַח**, *confidently* from **בְּטַח** *confidence*, **עַד**, *not yet* from **עַד** *beginning*, **יַחַד**, *together* from **יַחַד** *union*, **כָּלָה**, *surely, entirely* from **כָּלָה** *completion*, **כֵּן**, *correctly* from **כֵּן** *right, just*, **מְאֹד**, *very* from **מְאֹד** *strength*, **מְעַט**, *little* from **מְעַט** *smallness*, **נֶצַח**, *for ever* from **נֶצַח** *perpetuity*, **סָבִיב**, *around* from **סָבִיב** *circuit*, **רֵגַע**, *suddenly* from **רֵגַע** *moment*, **רַק**, *merely* from **רַק** *thinness*, **תָּמִיד**, *continually* from **תָּמִיד** *perpetuity*, **תְּמוֹל**, *yesterday*.*

§ 659. A few nouns are employed adverbially in the plural, e. g. **מִישְׁרִים**, *righteously* from **מִישְׁרִים** *righteousness*, **פְּלִאִים**, *wonderfully* from **פְּלִא**, *wonder*; **חֲלִיפוֹת**, *alternately* from **חֲלִיפָה** *change*.

§ 660. Adverbs derived from nouns by means of a change, are formed,

§ 661. By affixing to the noun the termination **־תָּ** or **־תָּה**, e. g. **אֱמִנָּה**, *truly* from **אֱמֶן** *truth*, **חֵנָּה**, *gratis* from **חֵן** *grace, favour*, **יּוֹמָה**, *by day* from **יוֹם** *day*, **רִיקָה**, *emptily* from **רִיק** *empty, empty-handed*, **פְּתָאֵם**

* In Arabic many nouns are used adverbially in the accusative, thus **طَوْعًا** *obedience*, **طَوْعًا** *willingly*; **كَرْهًا** *hindrance*, **كَرْهًا** *unwillingly*. Comp. the Greek **ἐν ἡρώ**. These may all be explained by supposing the ellipsis of a preposition, thus **בְּטַח** *confidently* = **בְּבְטַח** *with confidence*.

(= פתעם) *suddenly* from פתע *moment* (comp. Is. 29 : 15.), שולשם *the day before yesterday* (three days ago) from שולש *three*.

§ 662. By affixing the termination ו־ית, e. g. אחורנית *backwards* from אחורן *hindmost*, ארמית *in Aramaic* from ארם *Aramæa*, אשדודית *in Ashdodish* from אשדוד *Ashdod*, יהודית *in Jewish* (or Hebrew) from יהודה *Judea*, קורבנית *mournfully* from קדר *mourner*; קוממיות *uprightly* from קומה *height*.

§ 663. In one instance by affixing a personal pronoun, viz. יחדך = יחדית *together* (in its union) from יחד *union* and the pronominal suffix יך, written fully only in Jer. 46 : 12, 21. 49 : 3.

§ 664. By prefixing a preposition, e. g. במאד *exceedingly* from מאד *strength*, כִּאֲרֵן *almost* from אֵין *nothing*, לֵאט *softly* from אט *murmur*, לְבַד *apart* from בד *separation*, לְבִטָּח *confidently* from בטח *confidence*, לְנֶכַח *straight forwards* from נכח *presence*, לְנֶצַח *for ever* from נצח *eternity*, לְשָׁלֵם *peaceably* from שלום *peace*.

§ 665. The number of negative and affirmative adverbs is very limited. Some of those which must have been needed from the first are primitive. The negatives are אַל *not*, לֹא *no, not* (א *privativum* whether prefixed or affixed expressing negation), אֵין *no*,* בְּלִי or בְּלִית *without*. The affirmatives are יֵשׁ (= *yes*) *it is*, כֵּן *thus*.

PREPOSITIONS.

§ 666. *Prepositions* (מְלִי הַיְיחָס) in Hebrew are words placed before nouns or pronouns, or more commonly fragments of words prefixed to them, in order to point out the kind of relation existing between them and some preceding word. They are termed *separable* or *inseparable*, according as they constitute independent words, or are prefixed to the noun or pronoun which serves as the complement of the relation.

§ 667. 1. The separable prepositions are mostly derived from nouns with little or no change, e. g. אַחֲרֵי pl. אחרי *behind* from אחר *hinder part*, בֵּינֵן *between* from בין *interval*, מִלֵּן *opposite* from מול *front*, מִן or מִן *from* from מִנֵּה *portion*, עַד *unto* from עד *progress*, עַל *upon* from על *height*. 2. Others are primitive, e. g. אֶל *to*, בְּעַד or בְּעֵד *by, near*, נֶגֶד *before*, לְבַד *id.*, עֲמֵת *near*, תַּחַת *beneath*.

* For the differences in the use and signification of the negatives, see Syntax, Chap. XVIII.

§ 668. The inseparable prepositions, which occur by far the most frequently, are primitive particles, consisting of single letters, which are prefixed to words, instead of being merely placed before them. They are ב *in, by*, כ *like, as*, ל *to, of*, מ *from* for מן (see § 673).

§ 669. These fragments are prefixed to certain nouns and particles to form new particles, e. g. with ב are formed בְּגלל *because of*, בְּקרב *in the midst of*; with כ, כְּאִשֶּׁר *like, as*, כְּמוֹ *like, even so*; with ל, לְמַטָּה *downwards*, לְמַעַל *upwards*, לְעַתָּה *at the time*, לְפָנַי *before*; with מ, מֵאֵת *from*, מֵעַל *above*, מִתַּחַת *beneath*. In a few instances an additional מ is prefixed, e. g. מִלְמַטָּה, מִלְמַעַל, מִלְפָּנַי.

§ 670. 1. The three fragmentary prepositions ב, כ, ל, are regularly prefixed with Sh'wa, e. g. בְּבֵית *in a house*, בְּסֵפֶר *with a book*, לְדָוִד *to or of David*; כְּמֹשֶׁה *like Moses*; but when they are added to a noun which has the definite article ה, this latter is rejected by § 77. 3., and its vowel given to the preposition, e. g. בְּדָרֶךְ *for בְּדֶרֶךְ*, לְהָאָרֶץ *for לְהָאָרֶץ*. For a similar elision of the initial ה of the inf. Hiph. see § 244.

2. When prefixed to a word whose initial letter has simple Sh'wa, the prepositions generally take the shortest vowel () (§ 104. 1. a.), e. g. בְּדָבָר *for בְּדָבָר*, כְּדָבָר *for כְּדָבָר*, לְדָבָר *for לְדָבָר*; but when the Sh'wa is compound, they take the short vowel which corresponds to it (§ 104. 1. b.), e. g. לְעַמֹּד *for לְעַמֹּד*, לְאָכַל *for לְאָכַל*, לְחַלֵּי *for לְחַלֵּי*.

3. When a word commences with ך, the preposition takes (־), and ך rests in it, by § 97. 2. a., e. g. מִיְמֵי, מִיְמֵי.

§ 671. When prefixed to the pronoun מֶה, the two prepositions ב and כ generally take (), thus בְּמֶה, כְּמֶה; and ל takes (), thus לְמֶה. They all receive () before certain monosyllabic pronouns accompanied by a pause-accent, e. g. בָּכֶם, כָּנֹה, לָהֶם. The ל also frequently takes () before other monosyllables, e. g. לָכֵן, לְעַד, לָיִב; and likewise before dissyllabic infinitives whose accent is on the first syllable, e. g. לְרַחֵם, לְלַכֵּת; or other penacuted dissyllables which have a disjunctive accent, e. g. לְמִים Gen. 1 : 6., לְבָטָח Ps. 16 : 9. The reason of the preposition's taking a vowel in these cases lies in the nature of the pause-accent, which prefers to be preceded as well as followed by a consonant with a vowel (see § 109. 2.).

§ 672. When the preposition מן is prefixed to a word, its ך is assimilated to the letter following, which is shown by a Dagghesh forte inserted in the latter when capable of receiving one (§ 77. 2.), e. g. מִמֶּלֶךְ *for מִמֶּלֶךְ*, מִמֶּלֶךְ *for מִמֶּלֶךְ*. But when followed by a guttural,

its short vowel (.) is lengthened into (.) (§ 102. 1. c.), e. g. מֵאָרֶץ, מֵעַל, מֵהָר; except the strongest guttural ה, before which (.) generally remains unchanged (§ 85. 2. a.), e. g. מֵהוּרָץ.

Prepositions and Adverbs with Suffixes.

§ 673. The prepositions כ, ב, ל, receive the pronominal suffixes, and frequently in a manner peculiar to themselves. When the preposition כ receives a suffix, the syllable מו is inserted between them. When מן receives a suffix, it is doubled, the (.) of the second syllable changed into its modification (ֿ), and its ך in each case assimilated to the letter following, which frequently takes a Daghesch, thus with suff. first pers. sing. מִמֶּנִּי = מִמֶּנִּי for מִמֶּנִּי. The following table shows the manner in which each of the inseparable prepositions, viz. ב, ל, כ, and מן, receives the pronominal suffixes.

SINGULAR.

מִמֶּנִּי	בְּמִוִּנִי	לִי	בִּי	c.	1.
מִמָּה	בְּמִוָּה	לָהּ	בָּהּ	m.	2.
מִמֶּה	בְּמִוֶּה	לָהּ	בָּהּ	f.	
מִמֶּנּוּ מִמָּהוּ מִמֶּהוּ	בְּמִוָּהוּ	לוֹ	בוֹ	m.	3.
מִמֶּנָּה	בְּמִוָּנָה	לָהּ	בָּהּ	f.	

PLURAL.

מִמֶּנּוּ	בְּמִוָּנּוּ	לָנוּ	בָּנוּ	c.	1.
מִמֶּכֶּם	בְּמִוָּכֶם	לָכֶם	בָּכֶם	m.	2.
מִמֶּנָּן	בְּמִוָּנָן	לָהֶן	בָּהֶן	f.	
מִמֶּנָּם מִמֶּנָּהם מִמֶּנָּהן	בְּמִוָּנָם	לָהֶם	בָּהֶם	m.	3.
מִמֶּנָּהן	בְּמִוָּנָהן	לָהֶן	בָּהֶן	f.	

§ 674. The syllable מו inserted between כ and its suffixes is supposed to be the pronoun מה *what*, the ה of which is changed into ו on account of the accompanying vowel o, thus בְּמִוִּנִּי lit. *like* (that of) *me*, בְּמִוָּה *like* (that of) *thee*. In poetry we find it attached to this and other prepositions to form an independent word, thus בְּמוֹ *in* (it), מִמוֹ *like* (it), לְמוֹ *to* (it). The syllable מו is generally inserted between כ and its suffixes in those cases only where the accent is regularly on the penult, viz. before the suffixes of the singular number and that of the first person plural.

§ 675. The same is to be observed concerning the reduplication of the preposition **מִן** *from*, which generally takes place before the *light* suffixes, viz. those of the first and third pers. sing. and first pers. plur. The **ה** of the sec. pers. sing. attracts the tone too powerfully to admit of the compensation of **ן** by the insertion of Daghesh, thus **מִמֶּה**; unless the word be in pause, when the accent falls on the penult (§ 107. 3.), thus **מִמֶּנִּי** for **מִמֶּנִּי**. Before the *grave* suffixes, viz. those of the second and third pers. plur., which constantly receive the accent (§ 58. 1.), the reduplication does not take place, thus **מֵכֶם**, **מֵהֶם**; in the latter person, where the initial letter of the suffix is a guttural, the preceding (.) of the preposition is lengthened into (..). In poetry this preposition sometimes remains single when receiving the suffixes of the first and third pers. sing., e. g. **מִי** Ps. 18 : 23. Job 21 : 16.; **מִנֶּה** Job 4 : 12., **מִנֶּה** Ps. 68 : 24. Occasionally **מִן** without a suffix takes **י** paragogically, e. g. **מִי** Judg. 5 : 14. Is. 46 : 3., **מִי** 30 : 11.

The Preposition and Illustrative Particle אֵת.

§ 676. The *Illustrative* **אֵת** (= **אֵת** *it is*, Chald. **אֵתִי**, Syr. **ܐܬܝ**, see § 73. 2. b.) is placed before the name of a person or thing, to point out its connection with a preceding or following verb, and corresponds nearly in its use to the Latin *scilicet*, or the English phrase *to wit*. When the verb is active transitive, this particle indicates the *object* of the action which the verb denotes, e. g. "In the beginning God created **אֵת הַשָּׁמַיִם** *to wit* the heavens," Gen. 1 : 1.; and as this is the most frequent use of **אֵת**, it has thence been termed the sign of the accusative. Occasionally however we find it employed after the passive of active transitive verbs, and also after neuter verbs; in which case it serves to point out the *subject* (see § 833. 3. note.). A striking proof that the value and use of this particle is such as we have described, is to be found in the passage **וַיָּשֻׁבוּ אֲתָנוּ דְּבַר אֶת־הַדֶּרֶךְ** "that they may bring us an answer, *to wit* the way," Deut. 1 : 22.

§ 677. The *Preposition* **אֵת** *with, by, near*, is held to be a contraction for **אֵתֶּנָּה** *vicinity* from **אֵתֶּנָּה** *to be near* (§ 77. 2.). This particle is usually employed to denote intimate connection or companionship between one subject of an intransitive verb and another, e. g. "Enoch walked **אֵת־אֱלֹהִים** *with* God," Gen. 5 : 24., "fulness of joy is **אֵת־פָּנָיָהּ** *near* thy countenance," Ps. 16 : 11.

§ 678. Both the illustrative and the prepositional **אֵת** when connected with a following word by means of Makkeph, shorten the vowel

(...) into (ֿ) (§ 70. 2. a.). Accordingly when placed before nouns as separate words, the context alone can determine whether **אֶת** or **אֵת** in a given instance be the illustrative particle or the preposition. But when joined to the pronominal suffixes, they are distinguished from each other by taking different vowels, the illustrative particle receiving in such case the vowel *o*, thus **אֶתִּי** *me*; while the preposition shortens its former (...) into (ֿ) (§ 101. 2. b.), and consequently receives Daghesth forte in **ֶת**, thus **אֶתִּי** *with me*. The following are the modes in which the suffixes are taken by each.

SINGULAR.

	אֶתִּי		אֵתִי	C.	1.
.	אֶתְּךָ		אֵתְּךָ	M.	} 2.
	אֶתְּךָ		אֵתְּךָ	F.	
	אֶתִּי		אֵתִי	M.	} 3.
	אֶתְּךָ		אֵתְּךָ	F.	

PLURAL.

	אֶתְּכֶם		אֵתְּכֶם	C.	1.
	אֶתְּכֶם		אֵתְּכֶם	M.	} 2.
	אֶתְּכֶם		אֵתְּכֶם	F.	
	אֶתְּכֶם	אֶתְּכֶם	אֵתְּכֶם	M.	} 3.
	אֶתְּכֶם	אֶתְּכֶם	אֵתְּכֶם	F.	

§ 679. Both these particles appear occasionally with (ֿ), although not followed by Makkeph, as in Ps. 47 : 5. 60 : 2. Prov. 3 : 12. With the illustrative particle the suffix of the sec. pers. masc. sing. is once written in pause with **ה** paragogic, viz. **אֶתְּךָ** Ex. 29 : 35. for **אֵתְּךָ**; and also that of the third pers. fem. plur., viz. **אֶתְּךָ** Ex. 35 : 26. for **אֵתְּךָ**. The suffix of the sec. pers. fem. sing. is once added to the preposition **אֵת** with its proper vowel of union (ֿ) instead of (ֿ), viz. **אֶתְּךָ** Is. 54 : 10. for **אֵתְּךָ**.

§ 680. To some prepositions the fragmentary pronouns are prefixed by means of the vowel (ֿ), thus **אֶתְּכֶם**; the prepositions in such cases assuming the form of nouns in the plural construct, which they really are (§ 667. 1.). They consist for the most part of such as include the idea of a substantive, e. g. **אֶתְּךָ** *after* (hinder part), **בֵּין** *between* (interval), **עַד** *unto* (progress), **עַל** *over* (height), **תַּחַת** *under* (lower part). The same vowel of union is taken by the preposition

אל *to*, probably to distinguish it from אל *god*. Frequently they assume the form of the plural construct when without a suffix, e. g. עָלַי Num. 24 : 6. Job 6 : 25. 29 : 3., אֵלַי Job 3 : 22. 5 : 26. 29 : 19. The preposition בֵּין occasionally takes the feminine plural termination וֹת, to which the suffixes are added as to nouns in the feminine plural (see § 587. 2. b.), thus בֵּינוֹתַי. To the four prepositions אַחֲרֵי, אֵל, עַל, and בֵּין, the suffixes are joined as follows.

SINGULAR.

	בֵּין	עַל	אֵל	אַחֲרַי	c.	1.
בֵּינָה	בֵּינָהּ	עָלֶיהָ	אֵלֶיהָ	אַחֲרֶיהָ	m.	} 2.
	—	עָלֶיהָ	—	אַחֲרֶיהָ	f.	
בֵּינוֹ	בֵּינוֹ	עָלָיו	אֵלָיו	אַחֲרָיו	m.	} 3.
	—	—	—	אַחֲרֶיהָ	f.	

PLURAL.

בֵּינוֹתַי	בֵּינוֹתַי	עָלֵינוּ	אֵלֵינוּ	אַחֲרֵינוּ	c.	1.
בֵּינוֹכֶם	בֵּינוֹכֶם	עָלֵיכֶם	אֵלֵיכֶם	אַחֲרֵיכֶם	m.	} 2.
	—	—	—	אַחֲרֵיכֶן	f.	
בֵּינוֹתָם	בֵּינוֹתָם	עָלֵיהֶם	אֵלֵיהֶם	אַחֲרֵיהֶם	m.	} 3.
	—	—	—	אַחֲרֵיהֶן	f.	

§ 681. The remaining prepositions receive the suffixes without any peculiarity, e. g. בְּעַד, לְבַד, בְּגִלְל, בְּלֹחִי; *first. pers.* בְּעָדַי, לְבָדַי, בְּגִלְלִי, בְּלֹחִי; *sec. pers.* בְּעָדְךָ, לְבָדְךָ, בְּגִלְלְךָ, &c.

§ 682. Some adverbs are by their meaning rendered capable of receiving the fragmentary personal pronouns; and as they include for the most part the idea of action or existence, they take the suffixes of the verbs, and frequently with an intervening *epenthetic*, e. g. הֵן or הִנֵּה *behold*, עַד *yet*, יֵשׁ *it is*, אֵין *it is not*, אֵי *where*.

1. הֵן, with הַ parag. הִנֵּה. *First pers.* הִנֵּנִי *behold me*, Is. 65 : 17, 18., הִנֵּנוּ *behold us*, Jer. 3 : 22.; when in pause, the first *נ* retains its vowel (_), and consequently receives Dagghesh conservative (§ 33. 1.), e. g. הִנֵּנִי Gen. 22 : 11. Is. 65 : 1., הִנֵּנוּ Job 38 : 35.; occasionally it takes (_) for (_), which gives rise to an additional Dagghesh in the second *נ*, e. g. הִנֵּנִי Gen. 22 : 7. 27 : 18., הִנֵּנוּ Gen. 44 : 16. 50 : 18. Num. 14 : 40. *Sec. pers. masc. sing.* הִנֵּךְ, once הִנֵּכָה 2 Kings 7 : 2., in pause הִנֵּךְ; fem. הִנֵּךְ, in pause הִנֵּךְ Gen. 16 : 11.; masc. plur.

הַנָּכְחַם Deut. 1:10. *Third pers. masc. sing.* הֵנָּה Num. 23:17. or הֵנָּה Jer. 18:3., plur. הֵנָּם Gen. 47:1.

2. עוֹד. *First pers.* עוֹדֵנִי. *Sec. pers.* עוֹדְךָ. *Third pers.* עוֹדָם for עוֹדְהוּ Gen. 18:23., עוֹדָם.

3. בְּלִחָי. *First pers.* בְּלִחָי Hos. 13:4. *Sec. pers.* בְּלִחָיךְ 1 Sam. 2:2.

4. יֵשׁ. *Sec. pers.* יֵשְׁכֶם, יֵשְׁכֶם or יֵשְׁכֶם Deut. 13:4. *Third pers.* יֵשְׁנִי Deut. 29:14. 1 Sam. 14:39. 23:23.

5. אֵין. *constr. of אֵין.* *First pers.* אֵינִי. *Sec. pers.* אֵינְךָ. *Third pers.* אֵינָם for אֵינְהוּ, אֵינְהָ Gen. 7:8., אֵינָם, poet. אֵינִימוֹ Ps. 73:5.

6. אֵי. *constr. of אֵי, with הָ* parag. אֵיהָ Gen. 22:7. *Sec. pers.* אֵיכָה Gen. 3:9. *Third pers.* אֵיוֹ Ex. 2:20., אֵיִם Is. 19:12.

CONJUNCTIONS.

§ 683. *Conjunctions* (מְלִי הַחֲבִיר) are particles which connect two or more simple sentences, or those parts of such sentences as do not coincide, and thus serve to combine them into one. They are mostly derivative, and consist of one, two, or three letters each; they are formed from other particles, from pronouns, or lastly from verbs. We shall divide them according to their force and signification into copulative, conditional, causative, and disjunctive.

§ 684. The simple *copulative* conjunction *and* is represented in Hebrew by the inseparable particle וְ, called וְ conjunctive, which is used to point out a close connection between the word to which it is prefixed and the one preceding it, e. g. אָדָם וְאִשְׁתּוֹ *Adam and his wife*. There are likewise two separable copulatives, וְגַם and אֵת *also*. The וְ conjunctive is originally prefixed with Sh'wa; but frequently the laws of Hebrew orthoëpy cause it to receive a vowel. Thus,

1. When prefixed to a word whose first letter has Sh'wa, in order to prevent the concurrence of two vowelless letters, the conjunction וְ, instead of the vowel *i*, which it should take by the general rule § 104. 1. *a.*, prefers its homogeneous *u*, in which it quiesces (§ 92. 3.), e. g. וְבָאָרֶץ for וּבָאָרֶץ, וְדִבְרִים for וּדִבְרִים.

2. When followed by וְ, the latter causes the conjunction to take its homogeneous vowel *i*, in which it then rests, e. g. וְיָהִי for וְיָהִי, וְיָמִי for וְיָמִי. The influence of וְ reaches the conjunction even through an intervening הָ or הַ, and causes it to take the same vowel (§ 19. 3. *note*), e. g. וְהִיָּתָם Josh. 8:4. Zech. 8:13. for וְהִיָּתָם, וְהִיָּתָם Ezek. 37:5, 6, 14.

3. *a.* When followed by one of the letters **ב, פ, מ**, of the same organ (§ 6), **ו** conjunctive rests in its homogeneous *u*, even when, such initial letter being provided with a vowel of its own, the first rule above given does not apply, e. g. **וּמִשְׁפָּט, וּבְדִרְךָ, וְפִי**. This peculiarity arises from the difficulty of enunciating two labials in immediate succession; * which must be done were the utterance of the **ו** allowed to depend on the vowel of the succeeding letter, as **וּבְדִרְךָ**, &c. : to prevent this, the laws of euphony compel the labial **ו** to resign its consonantal power, and rest in its homogeneous *u* (§ 92. 3.).

b. When the first syllable of a word bears a disjunctive accent, a prefixed **ו** conjunctive generally takes (**וְ**), in order that the accent may be preceded by a vowel (see § 671), e. g. **וְלִיָּלָה** Josh. 1 : 8., **וְשָׁמֶן וְצִיר** Ezek. 27 : 17. And even if the first letter be a labial, e. g. **וְלֵבָה** Gen. 1 : 2., **וְבָא** 1 Sam. 18 : 16., **וְפָתַח וְפָה** Is. 24 : 17., **וְמִמֶּי** Gen. 19 : 19., **וְמִצָּה** Ezek. 28 : 8.

§ 685. The *conditional* conjunctions are **אם** and **כִּי** *if*, **אם כִּי** *if not*, **אז** *then*, **לִי** *if*.

§ 686. The *causal* conjunctions are **אֲשֶׁר** *that, because* (*ὅτι, quòd*), **כַּאֲשֶׁר** *as, so as* (*quemadmodum*), **יָעַן** *because*, **לָכֵן** or **כֵּן** *therefore*, **לָמָּה** *wherefore*, **לְמַעַן** *on account of*, **עַקֵּב** *because*, **פֶּן** *lest*.

§ 687. The *disjunctive* conjunctions are **אֶל**, **לֹא** and **בֹּל** *not*, **אָךְ** *but*, **רַק** *only*, **אוֹ** *or*, **לִי** *unless*.

Remarks on Waw Conjunctive.

§ 688. The particle *Waw Conjunctive* (**וְ** *וַוִּי*), the explanation of whose origin was long left unattempted, has lately been fancifully supposed to derive its connecting power from the meaning of its name, **וְ** *a hook* ! We hope, however, to be able to show satisfactorily that both the origin and force of this particle are to be found like those of **וְ** *conversive* in the verb of existence **הָיָה** = **הָיָה**.

§ 689. If we examine into the nature of the simple conjunction, we shall find that its chief use is to connect nouns and verbs, or the names of things and actions, by means of the fundamental idea common to both, viz. that of *existence*. In the phrase, "Moses *and* Aaron preached

* For the same reason in both Sanscrit and Greek, when two aspirated syllables concur, the first aspirate is changed into a mute, e. g. *πεφίληκα* for *πεφίληκα*.

and prayed," the first *and* serves to connect the state of existence implied in the name *Moses* with that of *Aaron*, and the second to connect the verbs *preached* and *prayed* by the common medium of the existence inherent in both. It thus prevents the necessity for repeating those parts of two or more simple sentences which coincide by connecting together those which do not. So that the single proposition, "God created the heavens *and* the earth," is equivalent to "God created the heavens," "God created the earth;" and by connecting both their subjects and predicates, the phrase given above is made to contain the four following distinct statements, viz. "Moses preached," "Moses prayed," "Aaron preached," "Aaron prayed."

§ 690. The Hebrew conjunctive particle ׀ is, we are satisfied, a fragment of the verb of existence הָיָה = הָיָה, which, being prefixed to the name of a person, a thing, or an action, connects with it the essential part, viz. the existence, of a preceding noun or verb.* When employed as a mere conjunction, it is destitute of a vowel; but when prefixed to a verb in the future tense for the additional purpose of converting it into an imperfect, it takes the vowel () (see § 214. 1.). As the two particles ׀ and ׀ have thus an identity of origin, it is easy to conceive in what manner the latter acquires its conjunctive as well as conversive power (§ 214. 1.).

§ 691. This hypothesis, which deduces the definite article ה, ׀ conjunctive, and ׀ conversive, from the same source, presents us with the means of throwing light on certain phenomena which have not hitherto been satisfactorily explained. We allude to the fact, that in the Samaritan text of the Pentateuch we find ה employed for ׀ conversive, e. g. װװװװ Gen. 1:15. for װװװװ, װװװװ 7:12, 17. for װװװװ, װװװװ 7:23. for װװװװ, װװװװ 14:13. for װװװװ, &c., and for ׀ conjunctive, e. g. װװװ Gen. 1:16. for װװװ, װװװװ Ex. 3:19. for װװװ, &c.; and *vice versa* that ׀ is sometimes used for the article ה, e. g. װװװװ Gen. 17:21. for װװװװ, װװװװ 22:29. for װװװװ, װװװװ 25:13. for װװװװ, &c. (See Gesenius's *Lehrgebäude*, § 87. Anm. 3.). We would merely ask in conclusion, On what other principle than a community of origin and consequently of radical meaning can the frequent interchange of these particles be accounted for?

* As a proof of the origin of this particle, we occasionally find it employed in lieu of the verb of existence, e. g. װװװװ װװװװ in *Ramah*, THAT IS, in his city, 1 Sam. 28:3. Comp. Ps. 68:10. Job 10:17.

INTERJECTIONS.

§ 692. *Interjections* (מְלִי הַקְּרִיָּאָה) are for the most part isolated exclamations which express some strong emotion of the mind, as grief, joy, fear, anger, &c. On this account, they present of all words the most inartificial appearance, consisting for the most part of simple guttural sounds, e. g. *oh*! or stronger *Ezek.* 30 : 2., or still more strongly *אָח* (Germ. *ach*) 6 : 11. The weaker form is used with a slight preceding aspiration to denote astonishment or fear, thus *אָהָה*; and the stronger form with a stronger preceding aspiration, to indicate joy or malicious triumph, thus *הָאָח* Ps. 40 : 16. Lamentation, threatening, or the prediction of misfortune is made by the interjection *וָוִי* Is. 1 : 4. 10 : 1, 5., Amos 5 : 18., and more emphatically by its repetition, thus *וָוִי וָוִי* Amos 5 : 16. For the same purpose is employed the slighter aspirate *אָוִי* with a terminating vowel, thus *אָוִיָּה* Ps. 120 : 5.; which once appears in a harder form produced by allowing the lips to come in contact, viz. *אָבוֹי* (*oh woe!*) Prov. 23 : 29. Sometimes though rarely we meet with the acute sound *הִי* Ezek. 2 : 10. or *אִי* Eccl. 4 : 10. 10 : 16.

§ 693. Some interjections, the majority of which indicate an earnest desire for the performance of an act by another, are formed from imperatives, e. g. *הָבָה* *give then! come then!* imp. with *ה* parag. from *יָתַב* *to give*; *רָאָה* *see! behold!* *הִנֵּה* or *הִנּוּ* *lo! behold!* *הָסֵס* *hush!* from *הָסַד*; *אֵלַי* *woe is me!* from *אָלַל* with pron. suff.; *חֲלִילָה* *far be it! away!* from *חָלַל*; *בָּרִי* *pray!* for *בָּעִיר*; *נָא* *id.*

INDEX TO VOL. I.

The figures, except those with *p.* (*page*) prefixed, refer to the *sections*.

A.

Accents, 47—69; their origin, 47 *n.*; disjunctive and conjunctive, 47—50; prepositive and postpositive, 51; poetical and prosaic, 52; position of, 53—58, on nouns, 56, on verbs, 57, on nouns and verbs with suffixes, 58; distinctive use of, 59; retrocession of, 60, 61.
Addition of consonants, 79—82.
Adjectives, 605—608.
Adverbs, 657—665.
Aleph, 2, 3; commutation of, 73; transposition of, 74; rejection of, 76, 77; addition of, 80, 82; peculiarities of, 87—90, 421.
Aleph, prosthetic, 80.
Alphabet, Hebrew, Samaritan, and Rabbinic, 2, 3; Sanscrit, Bengalee, and Ethiopic, construction of, 9; Cherokee, construction of, 9 *n.*
Anomalous nouns, 604.
Aphæresis, 76.
Apocope, 78.
Arabic vowels, 11 *n.*; solar letters, 35; personal pronouns, 125—130; active and neuter verbs, 133 *n.*; modes of verbs, 210 *n.*; imperfect tense, 213 *n.*; nouns used adverbially, 658 *n.*
Article, definite, 628—631.
Aspirates, 7; their reception of Daghesth lene, 36—43.
Assimilation, 77, 2, 314, 334.

B.

Beth, 2, 3; its reception of Daghesth lene, 36—43; commutation of, 73.
B'ghadh K'phath letters. See **Aspirates**.

C.

Çamech, 2, 3; commutation of, 73; transposition of, 74.
Caph, 2, 3; its reception of Daghesth lene, 36—43; commutation of, 73; rejection of, 76.
Cardinal numbers, 610—622.

Ceghol, 12, 13; commutation of, 102.
Chaldee personal pronouns, 125—130.
Commutation of consonants, 73; of vowels, 100—102.
Conjunctions, 683—691.
Conjunctive accents, 50.
Consonants, commutation of, 73; transposition of, 74; rejection of, 75—78; addition of, 79—82.
Construct state, 567; singular, 568—573; plural, 579—583.
Contraction, 77—1.

D.

Daghesth, 26—43; forte, 27—35, compensative and conservative, 32; lene, 36—43, insertion of, 38—43.
Daleth, 2, 3; its reception of Daghesth lene, 36—43; commutation of, 73.
Definite article, 628—631.
Demonstrative pronouns, 632—634; remarks on, 656—658.
Dentals, 6; commutation of, 73.
Dual number, formation of, 562—564; construct of, 579.

E.

Epenthesis, 81.
Ethiopic personal pronouns, 125—130.
Etymology, 110—693.
Euphony, changes arising from, 72—82.

F.

Final letters, 5.
Fractional numbers, 627.
Future tense, 155; formation of, 162; paragogic, 204—207; apococate, 208—211.

G.

Genders of nouns, 493—497.
Gimel, 2, 3; its reception of Daghesth lene, 36—43; commutation of, 73.
Gutturals, 6; commutation of, 73; peculiarities of, 84, 85.

H.

- Hayin, 2, 3; commutation of, 73; peculiarities of, 85. 3.
 He, 2, 3; its reception of Mappik, 44; of Raphe, 594. 2; commutation of, 73, 439, 572; transposition of, 74; rejection of, 76—78, 439. 2, 670; addition of, 80, 82; peculiarities of, 85. 4, 437—439.
 He paragoric, 204—207; interrogative, 642—645; directive, 647—649.
 Hhateph Patahh, Hhateph Ceghol, and Hhateph Kamets, 20—22.
 Hheth, 2, 3; commutation of, 73; peculiarities of, 85. 2.
 Hhirik Gadhol, 12, 13; its immutability, 100. 1.
 Hhirik Katon, 12, 13; commutation of, 102.
 Hholem, 12, 13; commutation of, 100, 101; rejection of, 103.
 Hiph'hil, 135, 136; formation and signification of, 147, 148; inflection of, 185—190.
 Hithpah'el, 135, 136; formation and signification of, 151—154; inflection of, 197—202.
 Hoph'hal, 135, 136; formation and signification of, 149, 150; inflection of, 191—196.

I.

- Imperative mode, 157; formation of, 163.
 Imperfect letters, 7; peculiarities of, 83—98.
 Imperfect verbs, 251—470.
 Indicative mode, 155; formation of, 160, 162.
 Infinitive mode, 156; formation of, 161.
 Interjections, 692, 693.
 Interrogative pronouns, 638—641; particle, 642—645.

K.

- Kal, 135, 136; formation and signification of, 138, 139; inflection of, 160—166.
 Kamets, 12, 13; commutation of, 100, 101; rejection of, 103.
 Kamets Hhatuph, 12, 13; mode of distinguishing it from Kamets, 24, 25; commutation of, 102.
 Kibbutz, 12, 13; commutation of, 102.
 Koph, 2, 3; commutation of, 73.
 K'ri and K'thibb, 71.
 Kushoi, 45 n.

L.

- Labials, 6; commutation of, 73.
 Lamedh, 2, 3; commutation of, 73; assimilation of, 77. 2, 334.

Letters, Hebrew, 1—8; number of, 2; their powers and representatives, 3; order of, 4; final and extended, 5; perfect and imperfect, 7; radical and servile, 8; imperfect, peculiarities of, 83—98; numerical powers of, 632 n.

Linguals, 6; commutation of, 73.

Liquids, 6; commutation of, 73; insertion of, 81.

M.

- Makkeph, 70.
 Mappik, 44.
 Matres lectionis, 9.
 Mem, 2, 3; commutation of, 73; rejection of, 78, 579.
 Methegh, 62—69; absolute use of, 63; relative use of, 64—69.
 Milra'h and Milhel, 53.
 Modes of verbs, 155—157; indicative, 155; infinitive, 156; imperative, 157; optative and potential, 204—207.
 Multiliteral nouns, 547, 548.

N.

- Niph'hal, 135, 136; formation and signification of, 140, 141; inflection of, 167—179.
 Nouns, 490—604; accent on, 56, 58; genders of, 493—497; derivative, formation of, 498—558, from perfect verbs, 501—516, from imperfect verbs, 517—541, quadriliterals, 542—546, multiliterals, 547, 548; inflections of, 549—583, form of plural, 549—561, of dual, 562—564, formation of singular construct, 568—571, of plural absolute, 574—578, of plural construct, 579—583; with pronominal suffixes, 584—603; anomalous, 604.
 Numbers of nouns, 549—564.
 Numerals, 609—627; cardinal, 610—622; ordinal, 623—626; fractional, 627.
 Nun, 2, 3; commutation of, 73; rejection of, 76—78, 226, 314; addition of, 81, 82.
 Nun epenthetic, 81.

O.

- Optative and potential modes, 204—207.
 Ordinal numbers, 623—626.
 Orthoëpy and Orthography, 1—109.

P.

- Palatals, 6; commutation of, 73.
 Paradigm of perfect verbs, p. 123; verbs פ guttural, p. 141; verbs פ guttural, p. 146; verbs ש guttural, p. 151; verbs פ, p. 154; verbs פ, p.

p. 159; verbs ער, p. 167; verbs ע, p. 173; verbs עע, p. 199; verbs א, p. 189; verbs ה, p. 194; Kal with suffixes, p. 210; singular construct, p. 244; plural absolute, p. 248; plural construct, p. 251; nouns with suffixes, p. 256; prepositions and adverbs with suffixes, pp. 277, 279, 280. Paragoge, 82. Participles, 158; formation of, 164. Particles, 650—693. Pattahh, 12, 13; commutation of, 102. Pattahh furtive, 23. Pause-accents, 105; vowel changes produced by, 106—108; position of, 109. Pe, 2, 3; commutation of, 73. Perfect letters, 7. Perfect verbs, inflection of, 160—250. Personal pronouns, 120—123; remarks on, 124—130. Pi'hel, 135, 136; formation and signification of, 142—144; inflection of, 173—178. Plural nouns, 549—561; formation of absolute, 574—578; of construct, 579—583. Postpositive accents, 51. Potential mode, 204—207. Prepositions, 666—682. Prepositive accents, 51. Preterite tense, 155; formation of, 160. Pronouns, personal, 120—130; demonstrative, 632, 633; relative, 634—637; interrogative, 638—641.

Q.

Quadriliteral verbs, 469, 470; nouns, 542—546.

R.

Rabbinic alphabet, 2; numerical notation, 622 n. Radical letters, 8. Raphe, 45, 494. 2. Retrocession of accent, 60, 61. Rejection of consonants, 75—78. Relative pronouns, 635—638. Remarks on personal pronouns, 124—130; on perfect verbs, 221—250; on verbs ה guttural, 268—278, on verbs ע guttural, 291—294, on verbs ע, 327—334, on verbs ה, 349—358, on verbs ע, 384—395, on verbs ע, 398—401, on verbs עע, 404—420, on verbs א, 422—436, on verbs ה, 440—462, general, on verbs א and ה, 463, 464, general, on imperfect verbs, 467, 468; on the suffixes of verbs, 480—489; on the suffixes of nouns, 593—603; on the cardinal numbers, 613—622; on the ordinals, 624—626; on Wav conjunctive, 688—691.

Resh, 2, 3; commutation of, 73; insertion of, 81; peculiarities of, 85. 1. Root, twofold application of the term, 112. Rukokh, 45 n.

S.

Samaritan alphabet, 2; pentateuch, its commutation of ה and ו, 691. Sanscrit alphabet, 9; vowel changes, 10 n.; personal pronouns, 125—130. Semi-vowels, their affinities to vowels, 11; peculiarities of, 86—98. Servile letters, 8. Shin, 2, 3; commutation of, 73; transposition of, 74. Shurek, 12; its immutability, 100. 1. Sh'wa simple, 17—19, quiescent and mobile, 18, 19; compound, 20—22. Sibilants, 7; commutation of, 73; transposition of, 74, 151. Sin, 2, 3; commutation of, 73; transposition of, 74. Species of verbs, 135, 136; formation and signification of, 138—154. Structure, grammatical, 119. Suffixes, pronominal, of verbs, 471—489; of nouns, 584—603; of particles, 673—682. Syllables, simple and mixed, 15; new, rise of, 104, 107. 3. 4. Syncope 77. Syriac Kushoi and Rukokh, 45 n.; personal pronouns, 125—130.

T.

Table of consonants, p. 3; of vowels, p. 14; of accents, pp. 38, 39, 40; of separable personal pronouns, p. 90; of pronominal suffixes of verbs, p. 208; of pronominal suffixes of nouns, p. 254; of cardinal numbers, pp. 262, 261, 265; of ordinal numbers, p. 266. Tav, 2, 3; its reception of Daghes len, 36—43, 614; commutation of, 73, 74. 2. b., 151. 2. 3.; transposition of, 74. 2., 151. 1. 2. Tenses of verbs, 155; preterite, 160; future, 162. Teshdid, 27 n. Teith, 2, 3; commutation of, 73. Transposition of consonants, 74. Tsadhe, 2, 3; commutation of, 73; transposition of, 74. Tsere, 12, 13; commutation of, 100, 101; rejection of, 103.

V.

Verbs, 131—489; accent on, 57, 58; species of, 135, 136; modes of, 155—157; perfect, inflection of, 160—250; imperfect, inflection of, 251—470; ה

- guttural, 254—278, ע guttural, 279—394, ה guttural, 295—313, פ, 315—334, פה, 336—358, ע, 359—395, ע, 396—401, ע, 402—420, א, 421—436, ה, 437—464, with two imperfect letters, 465, 466; quadriliterals, 469, 470; with pronominal suffixes, 471—489.
- Vowels, 9—14; classification of, 10; affinity to certain consonants, 11; signs by which they are denoted in Hebrew, 12, 13; combination of, with consonants, 14; commutation of, 100—102; rejection of, 103; addition of, 104; changes of, by pause-accents, 105—109.
- W.**
- Wav, 2, 3; commutation of, 73; transposition of, 74; rejection of, 77; addition of, 82; peculiarities of, 91—94, 360.
- Wav conjunctive, 684; remarks on, 688—691.
- Wav conversive, future, 122—217; preterite, 218—220.
- Words, formation of, 110—118.
- Writing, Hebrew, 1, 5, 14.
- Y.**
- Yodh, 2, 3; commutation of, 73; rejection of, 76, 77, 338; addition of, 82; peculiarities of, 95—98.
- Z.**
- Zayin, 2, 3; commutation of, 73; transposition of, 74.

A

CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

BY

ISAAC NORDHEIMER, PHIL. DOCT.,
PROFESSOR OF ARABIC AND OTHER ORIENTAL LANGUAGES IN THE UNIVERSITY OF THE
CITY OF NEW YORK.

IN TWO VOLUMES.

VOL. II.

NEW YORK:
WILEY AND PUTNAM, No. 161 BROADWAY.
PHILADELPHIA.—HENRY PERKINS; DESILVER, THOMAS & Co.
BOSTON.—CROCKER & BREWSTER.

M DCCC XLI.

Entered, according to act of Congress, in the year 1841,
by ISAAC NORDHEIMER,
In the Clerk's office of the Southern District of New York.

University Press.
JOHN F. TROW, PRINTER,
114 Nassau-street.

PREFACE AND INTRODUCTION.

IN publishing the second volume of his Grammar, the author feels himself to be only liquidating a debt of honour which he has for some time been under to the public; yet believing that the book will bear internal evidence that the delay has been caused not by any negligence on his part, but by an earnest desire to perform his task in a manner satisfactory both to the public and himself, he hopes therein to find his excuse for the lateness of its appearance.

The truth is, and the author is willing to acknowledge it, that in promising the publication of the present volume at a much earlier period, he was not fully aware of the real nature of his undertaking and of the amount of time and labour its proper execution would necessarily involve. He had indeed imbibed to some extent the prevalent opinion, caused partly by the rapid progress usually made in the first stages of the study of Hebrew and partly by the imperfect manner in which the subject has hitherto been treated, that the syntax of the Hebrew as compared with its etymology is of minor importance. He had, however, no sooner entered upon his work in good earnest, than he became fully aware of the erroneousness of such an impression.

In undertaking to discuss the syntax of a language, the grammarian enters upon a more extensive, more complicated, and at the same time more interesting branch of grammatical science than that presented in the etymology, which in fact is but the preparation for it. In the etymology he has to exhibit the formation of words from the elementary sounds composing them, as well as the changes which their forms undergo in the course of grammatical inflection: but in so doing he treats all analytically and independently of the mutual relations of words to one another which give rise to these changes. Not so in the syntax: here his inquiries into the nature of words and their forms are to be conducted in the opposite manner, i. e. synthetically, and chiefly with the view of ascertaining the relations in which words may stand to one another, and the means employed for indicating such relations. He must therefore be aware at the very outset, that his self-imposed task involves no less than the investigation and exhibition of the fundamental principles on which the entire mechanism of language depends. Thus, to ascertain the nature of the representa-

tion of an idea formed by a compound sentence, he must be able to follow it out from its primitive element, through the several declarations, modifications, and restrictions made by its other members, to its completion ; and to find out the share of each in the expression of the idea conveyed by the whole. He must also be able, on the other hand, to descend analytically from the complete sentence through all its branches, and, by determining the precise office of each of its members, to arrive at the simple idea which serves as a foundation to the whole. For language is properly to be regarded as a complete organic system, each part of which performs its prescribed function in connection with the rest : and the grammarian may be compared to the physiologist or the man of science, who undertakes to describe the organization of an animal or plant, or the construction of a complicated piece of machinery ; such a one should not and cannot rest satisfied with a mere knowledge of the several parts and of the places they respectively occupy, but must also make himself acquainted with the peculiar powers of each, with the manner in which one operates upon another, and how they all work together to form a harmonious whole.

Thus at the very outset, and while forming the plan of his syntax, the grammarian cannot fail to discover that the task he has undertaken is one of much greater complexity and difficulty than the etymology. The latter indeed offers in itself the outlines of a plan, by means of the several parts of speech, which are to be considered and discussed independently of each other. In the syntax, on the contrary, the mechanism of language is to be viewed in operation, that is, each word must be considered with regard to the relations it bears to others and the means employed for their indication ; but as these relations are of so diversified a character, and as the same form which denotes one of them is also used for many more, he finds that with whatever topic he may think to commence his exposition, the treatment of some other is necessarily presupposed, so that he is utterly at a loss where to begin and where to end. As, however, no scientific investigation can hope to be successful which is not conducted upon a plan derived from the subject itself and from the nature of the inquiry, he must settle his mode of treatment, notwithstanding these embarrassments, before proceeding further.

In the mental struggle which here ensues, and which no grammarian who seriously sets about the undertaking and is not content to follow in the footsteps of his predecessors can fail to experience, there are two opposite extremes into which he is in danger of falling. The one is, that despairing to find an internal clue to the mazy labyrinth of the various kinds of words and relations, he may content himself with some objective order presented by the etymology, and merely exhibit the relations of the several parts of speech in an unconnected manner according to their forms. The other danger he is exposed to is, that being convinced that the success and originality of his per-

formance will in great measure depend on the theoretical views upon which it is based, he may adopt an arbitrary method of his own invention, one not founded on an accurate study of the organization of language, and into which the different parts of speech are introduced without regard to their classification. The former may appropriately be termed the *objective*, and the latter the *subjective* mode of treatment.

It is utterly impossible that either of these methods in the present state of philology should lead to satisfactory results. The first or objective plan will indeed facilitate the grammarian's progress by furnishing him with a regular series of topics for discussion, and will enable the learner to acquire by study a familiar acquaintance with a number of rules and facts, to which when needed he can readily refer; the student however cannot hope to obtain by it a comprehensive view of the whole language as an organic system, for such a view was not possessed by the author himself. Moreover, many important phenomena which can be brought to light by the synthetical mode of investigation alone, must thus necessarily escape the grammarian's attention, while many others must offer themselves to him in an erroneous point of view. This statement will be fully borne out by a close examination of the grammatical productions of GESENIUS, which are executed precisely on the plan here described.

The opposite method, being founded on the observation of some internal congruities, cannot fail to present many of the laws of syntactical construction in a novel, striking, and often accurate light; yet, as on the whole such a plan is rather an arbitrary creation of the author's mind than one lying in the nature of language itself, it tears many individuals of the several parts of speech from their proper connection, and thus causes him to overlook numerous important facts; at the same time it bewilders the student, who when desiring an explanation of some simple phenomenon finds himself compelled to search through the whole volume, with the doubtful expectation of meeting with it at last. The correctness of these remarks will at once be recognised by such as are acquainted with the peculiarities of EWALD's grammatical treatises, in which these features predominate to a peculiar degree.

It became therefore perfectly evident to the author of this work, after having satisfied himself by due examination and reflection of what a truly philosophical treatment of the subject of syntax requires, that, in order to avoid the faults and imperfections of these two extremes, he must form his own plan, collect his own materials, and digest and reproduce them in such manner as to follow as closely as possible the simple and natural method pursued by language in its formation. He was convinced, moreover, that one who would succeed in discovering and expounding the laws on which the syntactical structure of a language like the Hebrew depends, must not conduct his inquiry according to preconceived notions derived from the study

of some other individual language, a source from which Hebrew grammar has already suffered so severely, nor should he even rest content with an examination merely of its cognate dialects, but must ground all his investigations on the broad principles of universal grammar. For the ideas conveyed in one language either actually are or may be expressed in another, and the same is true of the relations existing between them; so that each complete language possesses the same or similar means for denoting both these ideas and their modifications: that is, they all have notional words, consisting of names of existences concrete and abstract, of words denoting quality, quantity, action, states of being, &c.; and also relational words, or words used to signify the relations which the notional words bear to one another. The most important differences between languages arise from the variety of the modes in which these relations are indicated; but as the relations themselves are constantly the same, the modes employed in a given language for their designation must be regarded not as isolated peculiarities, but as the form under which the fundamental and all-pervading principles of human speech manifest themselves in a particular instance. Hence, after having settled his plan, the grammarian has chiefly to ascertain: 1st. what are the relations which the several parts of speech comprising the notional words may bear to each other; 2dly, in what manner are these relations indicated in the individual language under consideration; and, 3dly, what relations does each inflection or relational word denote.

The several modes employed for indicating relation may be thus described. Two or more words are used in connection which bear a certain relation to each other, and thus express an idea compounded with various modifications of those which the words separately signify, as follows: 1, the mutual relation of the words is left to be ascertained from their respective position, the genius of the language opposing the tendency to indicate each relation by a change of form or by a separate word; or, 2, the word becomes changed or inflected; or, 3, the form of the notional words is left unchanged, and their relation is pointed out by a particle consisting of a letter or word; or, 4, the desire for indicating relations with perspicuity is so great as to cause the employment of both an inflection and a particle for the purpose.

These four modes of designating relations are not employed in every language to an equal extent, neither are all or any of them confined to a single language; nor again is either of them applied exclusively to any one kind of relation or the relations of any one part of speech; on the contrary, they are all used alternately for every kind of relation in every language, although with different degrees of frequency, on which, as we have observed, the peculiar character of a language or class of languages chiefly depends. The manner of adopting these expedients in a given language has not resulted from chance or conventional agreement, but is to be ascribed to the peculiar mental and

physical conformation of the mass of the nation to whom it belongs ; this being the original producing cause of all language, as well as its principal modifier after its production. And as the words themselves have an internal connection with the ideas they respectively convey, which causes such and such sounds to be chosen as the representatives of a certain idea rather than others, so too the changes or inflections which the words afterwards undergo owe their rise to a mental perception of their peculiar adaptedness for the purposes they fulfil.

But though the existence of a hidden analogy between an idea as perceived by the mind and its objective representation in sounds be acknowledged as indubitable, it is still difficult to describe precisely in what this consists ; since in some instances it can only be felt or guessed at, and in others cannot be perceived at all. Notwithstanding this difficulty however, a difficulty which lies in the very nature of the subject,* the connection between most ideas and the words denoting them may be reduced to the following general principles.

1. The words themselves bear an objective resemblance to the sounds produced by that which they denote, whether it be an object or an action ; that is, they are produced by an endeavour to imitate inarticulate by means of articulate sounds. The number of such words in a language is much greater than would at first sight appear to be the case ; because the difficulty and even impossibility frequently experienced in reproducing an articulate sound in the form of a word, causes it to be somewhat modified in the operation, and its origin thus rendered more difficult to trace. Words formed by this imitative process are called *onomatopœes* : such are the English words *rush, crash, dash ; batter, clatter, bang, clang, slam ; groan, growl, roar ; shriek, squeak, peep, chirp ; hum, buz, mew, &c. &c.*

2. Sometimes, when there can be no direct imitation as in the preceding cases, the mind still perceives an analogy between certain ideas and certain sounds, which render the latter the fit exponents of the former. This, which may be termed the *symbolical* mode of formation, being an entirely subjective one, can be more easily felt than described ; the following examples of words thus produced will suffice : *stop, stand, stay, steady, still ; sleep, sloth, slow, sluggish, sly ; hurry, drive, rage, tear ; horror, terror, fright ; ease, peace, quiet, calm, &c. &c.*

To the above two principles, the imitative and symbolic, may be added two others equally productive in the creation of language : these are the analogical and synthetical.

1. The *analogical* principle is that by which the mind, after having arrived by one of the former methods at the representation of an idea, expresses such other ideas as are analogous thereto by similar sounds ;

* See Pref. and Introd. to Vol. I., p. vii. et seqq.

and this without rendering it necessary for us to consider such words as immediately derived the one from the other in chronological order.

2. The *synthetical* principle, which is little more than a branch of the preceding, is that feeling which causes a compound idea to be represented by a combination either of the entire words denoting its constituent simple ideas or of the most important elements of such words: in the former case the origin of the compound may easily be traced; but in the latter it often becomes difficult and even impossible so to do. Here again it should be observed that, although this process of composition must be subsequent in point of time to the formation of the separate words, since a compound idea cannot be conceived by the mind before the simple ones of which it consists, we must be careful not to consider this as a mere deliberate and mechanical conjunction of words; for in language every thing is an immediate emanation from the mind itself.

These four principles harmoniously coöperate in creating for every idea an external representation in the form of a word. But as ideas, and consequently the words expressing them, are not isolated existences, but are created with various relations to one another and are also constantly entering into new ones, it is necessary that there should be provided some means for indicating these relations, and among those actually employed are the grammatical inflections of words, as shown above. In endeavouring to ascertain the connection which exists between the grammatical relations of words and the means used for representing them, we find that the immediate origin of these inflections may also be referred to the three last principles which operate in the production of the words themselves, viz. the symbolical, the analogical, and the synthetical; the first or imitative process of course cannot here apply.

1. *a.* The effect of the symbolical principle, or that sentiment of the mind which perceives a connection to exist between ideas and sounds, although difficult to describe, may still be recognised in many instances of the inflection of nouns, attributives, &c. Thus,

α. It is clearly apparent in the manner of indicating the gender; the masculine for the most part ending in the hard sound of a consonant, and the feminine in the soft one of a vowel: compare for instance the Sanscrit feminine terminations *ā* or *ē*, the Greek *α* or *η*, the Latin *a*, the German *e*, the Hebrew *ת*, the Chaldee *ס*, the Syriac *ܐ*.

β. In the manner of indicating number, the extension of the idea in the plural being denoted by an increase in the length of the word, consisting of an added termination; compare the Sanscrit plural termination *as*, Greek *ες*, Latin *es*, and the corresponding ones in the modern languages, as also the addition of the long vowel and liquid, Hebrew *ים*, Chaldee *ין*, Arabic *ين* (Germ. *en*); feminine, Hebrew *ות*, Arabic *ات*. Or the symbolical increase is still more

obviously shown in the lengthening of vowels or the insertion of new ones in the word; compare the Arabic so-called broken plurals, e. g. ^{فَعْلٌ}, plur. ^{أَفْعُلٌ}, ^{فِعَالٌ}, ^{فُعُولٌ}, ^{أَفْعَالٌ}, &c. &c., the German *Vater*, *Väter*, &c.

γ. And also in the formation of cases, although it would perhaps be impossible to assign its immediate origin to each of them, there still exists a general resemblance to the inflections for indicating the gender: thus the independent or nominative case, which usually ends in a consonant, corresponds to the masculine; the oblique cases, genitive, dative, and ablative, mostly ending in a vowel, answer to the feminine; and the accusative, being the most dependent, or, in other words, that on which the influence of the verb is most directly exerted, bears a striking similarity to the neuter gender; compare the accusative singular terminations Sanscrit and Latin *m*, and Greek *ν*, with the neuter endings of nouns and adjectives.

b. α. This principle may also be clearly traced in the conjugation of verbs. Thus the preterite, which, as it denotes an action that has been completed, may be regarded as an emphatic tense, is often formed by means of a reduplication: compare the preterites made by augmentation and reduplication in Sanscrit and Greek, and occasionally in Latin; and sometimes in the latter language by lengthening the radical vowel. Either of these modes may be considered as a proper symbolical expression of emphasis.

β. This is still more obvious in the manner of distinguishing active and neuter verbs in Hebrew and Arabic; those of the former class having for their principal vowel the simple *a*, and those of the latter being provided with one of its modifications *e* or *o*: while the Arabic

passive is accompanied by both these modifications, thus ^{فُعِلَ}. Again, as regards the modes of verbs, the accessory ideas of dependence, contingency, desire, &c. conveyed by the subjunctive and optative, are expressed by an emphatic dwelling on the word, which causes the lengthening of its principal vowel (§ 989. I. 3.). The Shemitish languages, moreover, symbolically express an intensive meaning of the verbal root by the reduplication of one of its constituent parts; compare the Hebrew Pi'el ^{קָיַם}, ^{קָיַם}, and the Arabic second form ^{قَتَلَ}; or else by the lengthening of a vowel, compare the Hebrew Pi'el of verbs ^{שָׁ} guttural, as ^{שָׁרַר}, and the Arabic third form ^{قَاتَلَ}.

2. The analogical principle exhibits itself here also in causing the same or nearly the same inflection to be used for the indication of several relations analogous to each other; compare the numerous relations denoted by each of the oblique cases, as also the manifold uses of the tenses in the classical and still more in the Shemitish languages: to these may be added the many significations which frequently belong to a preposition or other particle.

3. But the most extensively operating principle in this respect is the synthetical, or principle of composition, according to which the relation existing between two words is denoted by adding to one of them some essential part, as a letter or syllable, of the other, either with its original or with a somewhat modified form and meaning; compare the verbal terminations denoting person, number, and gender in Sanscrit, Greek, and Latin, and likewise in the Shemitish and Celtic languages, where their origin may be much more easily traced. This principle applies also to the formation of the tenses of all attributive verbs in the Indo-European languages: in the modern tongues, this is effected by the addition of auxiliary verbs; and in the ancient ones, by joining the several parts of the substantive verb to a verbal root denoting an action or state of being. Thus for example, in Latin the principal letter of the verb of existence is *s* (e. g. *sum*, *sim*, *esse*, *essem*, *esto*) or the later substitute *r*, which in comparative philology is equivalent to it (e. g. *eram*, *ero*), these letters being cognates, inasmuch as they can each be pronounced without the aid of a vowel; another class of letters having a like force are the interchangeable labials *f*, *v* (e. g. *fui*), and these are sometimes compounded with the former (e. g. *fu-issem*, *fu-eram*, *fu-ero*). Attributive verbs are formed, as we have said, by the addition of one or more of these elements to a verbal root, thus *ama-bam*, *ama-bo*, *ama-vi*, *ama-rem*, *ama-visse*, *ama-veram*, *ama-verim*, *ama-vero*. In the third conjugation the preterite is regularly formed by adding the element *s*, thus *rego*, *rexī* (= *regsi*); as are also the Greek aorist and future. In the passive voice of Latin verbs, the substantive verb remains for the most part separate, retaining its full form, thus *amatus sum*, &c.; which is also occasionally the case in all the voices of the Greek. Another instance of the operation of the synthetical principle appears in the formation of verbs with prepositions, as *facere*, *afficere*, *conficere*, *deficere*, *sufficere*, &c.; as also in the use of the Hebrew prepositional letters, and of the particle prefixed to form the relative past and future.

These three principles, the symbolical, analogical, and synthetical, do not all operate with the same degree of activity in the formation of a language; neither on the other hand is any one of them limited to a single language or class of languages, or to the expression of any one kind of relation. In fact the application of each of them is universal, although sometimes one predominates and sometimes another. Thus,

1. In comparing with the ancient Indo-European languages those of the Shemitish family, we find that as regards the indication of relations the *symbolical* principle is much less active in the latter than in the former. It does indeed at times cause their words to assume an appearance which differs in some degree from the original one; but comparatively speaking, such changes are both rare and unimportant. The Shemitish languages also differ in this respect among themselves; the Hebrew occupying a middle rank between the Arabic and Ara-

maic branches: thus in Hebrew, the symbolical principle has not sufficient power over the noun to cause a change in its termination, while the Arabic possesses three distinct cases; with which may be enumerated in the same language the use of the *plurales fracti*; the comparison of its adjectives; the formation of the subjunctive, conditional, and emphatic futures; the more extended use of the dual number, &c. &c.

2. On the whole, the *analogical* is much more active than the symbolical principle in the Shemitish languages, as regards both the relations of nouns and the numerous tenses expressed by only two principal forms, a past and a future, the latter of which is occasionally slightly varied to signify a change of mode; to which we may add the numerous analogical meanings and uses that belong to each of the particles.

3. The *synthetical* principle shows itself in these languages chiefly in the indication of the person of the verb by means of pronominal suffixes and prefixes, the formation of the two relative tenses, and the use of inseparable particles, as the prepositional letters, ׀ conjunctive, the demonstrative and interrogative ׀, &c.; but it does not extend so far as to connect prepositions with verbs for the purpose of modifying their meaning, or to form compound words, with the exception of a few proper names.

These investigations, which go to demonstrate the influence of the fundamental laws of speech even on the more intricate and apparently artificial portions of the structure of language, however interesting in themselves, have here been merely touched upon for the purpose of showing that, although the modes of indicating relations in an individual language may differ exceedingly in appearance from those found in others, they must be viewed and explained, not as unconnected facts, but as the peculiar manner in which the fundamental laws of speech display themselves in a particular instance. Of the results to which a constant attention to these principles has led in the composition of the present work, it does not belong to the author to speak; and he would desire rather that they should be ascertained from a connected study of the book itself. At the same time it will be proper to give here a sketch of its general plan, in order to assist the student in obtaining a comprehensive view of the whole.

After a brief statement of the subjects which fall within the province of syntax, the treatise commences with an analysis of the simplest kind of proposition, consisting of a subject and a predicate. The subject, it is shown, may be viewed by the speaker either as known or not known to the party addressed, or in other words, as definite or indefinite; whence are derived the rules respecting the use of the article. The predicate conforms in all respects (i. e. in gender, number, and person) to the character of the subject; and hence proceed the rules of agreement.

An attribute may be given to an object, and its degree of strength determined by reference to the same attribute as belonging to one or more other objects; and this gives rise to the rules of comparison. A noun may enter into various relations to other words: thus, for example, it may be in immediate relation to another noun either in the way of specification (construction) or of description (apposition); it may also bear direct or indirect relations to verbs, which relations are indicated in Hebrew in a manner conformable to the general simplicity of its character. The personal pronouns may enter into the same relations, and are accordingly treated in the same manner as the nouns. These are succeeded by the demonstrative, relative, interrogative, and indefinite pronouns. As the numerals present in their formation and use the same phenomena as the nouns and adjectives, to which in effect they belong, the treatment of them naturally follows.

The next in order is the verb, the animating principle of discourse, which presents for investigation two particulars peculiar to itself, which are the means for denoting time and manner comprised in the tenses and modes; and here is strikingly exemplified the truth of the assertion before made, that the phenomena of each individual language should always be treated with reference to the immutable laws of general philology! As this important subject is discussed in full in its proper place, we will here only insert a few words in reply to some objections which have been made to the nomenclature of the tenses employed in the first volume.*

The reviewer finds fault with the retention of the ancient terminology, according to which the second or *הַיָּתִידִי* form is called a *future*, and advocates the propriety of giving it the name of *present*, in view of the following considerations, viz.: 1st, the frequent use of this form as a present, and the fact that on its being so rendered the whole force and beauty of a passage frequently depends; 2d, the analogy of other languages, as the English and German, in which we find the present used as a future or as a past with an accompanying noun or particle of time, employed to indicate the period at which the event takes place, as "he goes to-morrow," "he then comes to me," while the future in these languages is never used as a present; 3d, the fact that both the above-mentioned languages denote the present and imperfect by a form of the verb alone, while the future, preterite, &c. are made by the addition of an auxiliary; 4th, the testimony of an Arabian grammarian cited by Prof. LEE of Cambridge,† who prefers to call the corresponding Arabic form *يَقْتُلُ* a present.

* In a masterly and extremely favourable review of the volume, contained in the Princeton Repertory for April, 1838.

† Hebrew Grammar, Lect. XVII.

To these arguments we reply, first, that we concur with the statement of the reviewer, that the so-called future is also frequently used to denote present time, and doubt not it would be equally easy to develop its use as a future from an original present signification as to pursue the opposite method, since the present and future are tenses immediately bordering upon each other (see § 957); and if the other form (קָטַל), which the reviewer consents to term a preterite, were employed only as such, we might less object to give the name of present to the form יִקְטֹל: but such is not the case, for we find the so-called preterite used equally with the future to signify present time (see § 964); so that the question arises, With what propriety can either one of these forms be called a present rather than the other?

Secondly. Why should we suppose that the Orientals originally possessed a verbal form for the past, and another for the momentary present, but none for a tense of such importance and duration as the future? The Teutonic languages express only the present and imperfect tenses by forms of the verb alone, because the actions thus denoted are incomplete and consequently of an unemphatic nature; while the emphatic tenses are formed symbolically by the addition of an auxiliary verb: hence too the present, which in these languages constitutes the simple form of the verb, and originally expresses merely the verbal idea (see § 155), may be used in narration to denote a past or future action, the epoch of which is fixed by means of a noun or particle of time (comp. §§ 966. 1. c., 967. 1. e.); while the compound tenses, which contain in themselves a distinct specification of time, cannot be so employed.

Thirdly. With regard to the authority of the Arabian grammarian, who prefers to call the **يَقْتُلُ** form a present, we shall endeavour to show in our intended Arabic grammar, that this is merely an individual opinion of the writer in question, and not a truth founded in the nature of the thing. Indeed the temporal forms **قَتَلَ** and **يَقْتُلُ** are used in almost precisely the same manner as the corresponding **קָטַל** and **יִקְטֹל** forms in Hebrew, and consequently admit the same mode of illustration; for the quotations he adduces in support of his theory, such as that from Locman, **مَا يُرَكِّي الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ**, *a man is not justified by the testimony of his family*,* prove nothing more than that in Arabic as in Hebrew the future is used in the enunciation of general propositions (see § 964. 2. c.); but for this purpose the preterite form is employed with equal frequency, as an example of which we give the following from the very first fable of Locman,

* See Lee's Hebrew Grammar, Art. 231. 10. note.

مَدِينَتَيْنِ إِذَا اتَّفَقُوا عَلَى رَأْيٍ وَاحِدٍ أَهْلُهُمَا فَإِنَّهُ لَا يَتِمَّكَنُ
 مِنْهُمَا عَدُوٌّ فَإِذَا ائْتَرَقَا هَلَكَا جَمِيعًا *while the inhabitants of two*
cities are of one accord, no enemy prevails (يَتِمَّكَنُ) against them ;
but when thy quarrel between themselves, they perish (هَلَكَا) together :
 here both forms are used in corresponding parts of the sentence to
 make a general assertion (see § 964. 3.), and either of them might in
 consequence be termed a present with as much propriety as the other.
 Accordingly, as the author has sought throughout the present work to
 derive his authorities from an examination of the language itself rather
 than from the subjective views of writers on language, he cannot be
 induced to acquiesce with Professor LEE in the opinion of the native
 grammarian referred to, in opposition as it is to those which have
 been entertained by the great majority of Arabian writers on the
 subject. Having, however, given to the reviewer's remarks the
 attentive consideration demanded by the able manner in which they
 are enforced, and having replied to all the objections raised against
 the terminology he has thought proper after mature deliberation to
 adopt, the author hopes that the arguments brought forward here and
 in the chapter on the tenses will prove satisfactory to the reviewer,
 and that he will assent to the propriety of adhering in this particular
 to the ancient nomenclature.

The treatment of the tenses is followed by that of the modes both
 personal and impersonal. To this succeeds a chapter on the construc-
 tion of words with prepositions; which is again followed by a detailed
 exhibition of the various powers of the prepositions and other particles,
 each of which has received that full developement which the now
 acknowledged importance of this department of language requires;
 and it will easily be seen how much has been left to be done in this
 respect by GESENIUS, notwithstanding his valuable labours on the
 subject in his lexicon. The Syntax closes with a short chapter on
 the collocation of words and another on the most important figures of
 speech.

The fourth book contains the Prosody, under which head we have
 included a description of the characteristic features which distinguish
 Hebrew poetry from prose, and a chapter on the use and consecution
 of the accents. The former has been transferred in substance from the
 Grammatical Analysis already published, as belonging more properly
 in this place. The latter subject has been discussed with considerable
 fulness, it being one imperfectly understood and generally neglected;
 although its importance as an exegetical help as well as the harmony
 of its system, render it worthy of more attention than it commonly
 receives.

These are the general features of the plan on which the present
 work has been conducted; and it is hoped that the original research
 and laborious care which have been bestowed on every part of it, as

also the pains that have been taken in its typographical execution, will not escape the notice of the attentive reader. There remains for me only to make some remarks with regard to the important assistance afforded me by my friend Mr. WM. W. TURNER throughout the composition and execution of the work; and I am happy to state, not simply from feelings of good will, but under a sense of moral obligation both to him and to the public, that not only does it owe to his skill and learning its English dress, but also that the scientific treatment of its details, as well as the completeness and symmetry of its parts, which it is hoped it will be found to possess, are in great measure to be attributed to him, who digested the whole subject as an independent scholar, and united his mental strength to mine with the single view of rendering the work as perfect as it was possible for us to do.

With heartfelt thanks to Almighty God, אֱלֹהֵינוּ יְיָ בָּרוּךְ, and with fervent prayers that it may be instrumental in promoting his glory through a correct understanding of the truths of his Holy Word, the book is now respectfully presented to the public.

New York University, January, 1841.

CONTENTS TO VOL. II.

BOOK THIRD.

SYNTAX.

	Page.
CHAP. I. <i>Sentences</i> ,	1
Simple Propositions,	2
Extension of the Subject,	6
“ of the Predicate,	8
Sentences,	9
CHAP. II. <i>The Article</i> ,	11
Use with respect to Nouns,	11
A. Nouns without the Article,	12
B. Nouns with the Article,	14
Use of the Article with Adjectives and Pronouns,	19
“ with Participles and Verbs,	22
CHAP. III. <i>Agreement</i> ,	24
Agreement of Collectives,	33
Nouns construed collectively,	36
Agreement Neglected,	39
A. Gender neglected,	40
B. Number neglected,	41
C. Gender and Number neglected,	45
Impersonal Constructions,	45
Change of Person,	48
CHAP. IV. <i>Position and Comparison of Adjectives</i> ,	50
Position,	50
Comparison,	53
Comparative Degree,	53
Superlative Degree,	58
CHAP. V. <i>Relations of Nouns to Nouns</i> ,	61
Construction,	62
Apposition,	73
Idiomatic Uses of certain Nouns,	77
Repetition of Nouns,	80
CHAP. VI. <i>Relations of Nouns to Verbs</i> ,	83
Subjective Relation,	83
Objective Relation,	83
Objective Relations viewed as Direct,	85
Use of the Illustrative Particle <i>ἤ</i> ,	85
A. With Transitive Verbs,	89
B. With Intransitive Verbs,	93
Indirect Objective Relations viewed as Such,	96

	Page.
CHAP. VII. <i>Personal Pronouns,</i>	98
Subjective Relation,	99
Emphatic Repetition,	100
Specifying Relation to Nouns,	102
Objective Relation to Verbs,	104
Emphatic Repetition,	107
Pronominal Suffixes with Specified Nouns,	112
Substitutes for Intensive and Reflexive Pronouns,	114
Agreement Neglected,	116
A. Gender Neglected,	116
B. Number Neglected,	117
CHAP. VIII. <i>Demonstrative Pronouns,</i>	118
Near Demonstratives,	118
Remote Demonstratives,	124
CHAP. IX. <i>Relative Particle,</i>	126
Omission of the Relative,	134
CHAP. X. <i>Interrogative and Indefinite Pronouns,</i>	136
CHAP. XI. <i>The Numerals,</i>	142
Cardinals,	142
Ordinals,	151
Fractionals,	153
Distributives,	154
Multiples,	154
Numeral Adverbs,	154
CHAP. XII. <i>Tenses of Verbs,</i>	155
Absolute Tenses,	161
Relative Tenses,	169
Relative Past,	170
Verbs following the Relative Past,	174
Relative Future,	177
Verbs following the Relative Future,	180
CHAP. XIII. <i>Modes of Verbs,</i>	182
Dependent Use of the Preterite,	184
" of the Future,	186
Future Paragoric and Apocopate,	189
Imperative Mode,	193
Infinitive Mode,	196
With Finite Verbs,	199
In Indirect Relation to Verbs,	203
Participles,	208
CHAP. XIV. <i>Verbs with Prepositions,</i>	213
CHAP. XV. <i>The Prepositions,</i>	229
CHAP. XVI. <i>Predicative Particles,</i>	256
CHAP. XVII. <i>Negative and Affirmative Particles,</i>	261
Particles of Direct Negation,	261
" of Limitation,	270

	Page.
Affirmative Particles,	272
Optative Particles,	273
CHAP. XVIII. <i>Causal and Consequential Particles</i> ,	275
Affirmative Particles of Causality,	275
Negative " "	278
Particles of Consequence,	279
Conditional Particles,	282
CHAP. XIX. <i>Conjunctive Particles</i> ,	289
Relative Conjunctions,	289
Emphatic Conjunctions,	296
CHAP. XX. <i>Interrogative Particles</i> ,	299
CHAP. XXI. <i>Interjections</i> ,	303
CHAP. XXII. <i>Collocation</i> ,	308
CHAP. XXIII. <i>Figures of Speech</i> ,	313
Ellipsis,	313
Pleonasm,	316
Paranomasia,	317

BOOK FOURTH.

PROSODY.

CHAP. I. <i>Characteristics of Hebrew Poetry</i> ,	319
CHAP. II. <i>Consecution of Accents</i> ,	328
Prosaic Accents,	334
Interpunction of Clauses,	334
Division of the Verse,	343
Poetic Accents,	346
Interpunction of Clauses,	347
Division of the Verse,	353

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK THIRD.

SYNTAX.

CHAPTER I.

SENTENCES.

§ 694. SYNTAX (שְׂמִיטַת הַלִּשָּׁן) is that department of grammar whose object is to investigate and exhibit the laws followed by language in connecting and arranging its materials, viz. words, for the correct expression of thought and feeling in all their varieties. Syntax then differs from Etymology in this, that while the latter treats both of the formation of the various species of words considered as individual existences, and of the changes they undergo, the former shows on what occasions and for what purposes these changes are made use of in the course of rational speech, and how all the modes and relations of thought may be expressed by the combinations of words with one another aided by their inflections. Accordingly Syntax, which discusses the laws that regulate the entire structure of language, is a far higher and more complicated branch of grammatical science than Etymology, which relates merely to its materials in their unconnected state.

§ 695. The order followed in the treatment of Syntax should be made conformable to that of the operations of the human mind, which language is designed to represent; and these are essentially progressive, passing by easy gradations from the simple perception of an object to the formation of the most complicated judgments respecting it. The expression of these different modes of perception and judgment gives rise to a great variety in the forms of sentences; but they

may all be reduced to the simple fact, that *something is declared of something*: hence the two principal members of every sentence are the something declared, called in grammar the *predicate* (id quod *prædicatum* est) or statement, and the something concerning which a declaration is made, called the *subject* (id quod *prædicato subjectum* est) or foundation of discourse. Such a declaration of something concerning something, or in other words, an expression containing a grammatical subject and predicate, is termed a *proposition*. Propositions are of various kinds, according as these principal terms remain simple in their nature, or are specified and extended in a multitude of ways.

§ 696. It is the business of Syntax to trace all these species of propositions through their manifold ramifications, and explain their construction down to the minutest points; observing, as we have said, to follow the order pursued by nature in producing them. Now as the mind must first have a perception of a thing before it can form a judgment respecting it, and as the perception of something necessarily involves the fact of its existence, the first and simplest kind of proposition is that which affirms the *existence* of something. After becoming cognizant of the existence of something, the mind by a further operation ascertains the *manner* in which its existence is manifested, that is, it perceives what attributes are proper to it besides that of its mere existence; and from the declaration of these further perceptions results that infinite variety of propositions, declaratory of every possible form of existence, which is to be found in language.

Simple Propositions.

§ 697. The simplest kind of proposition then, and that with the consideration of which Syntax should commence, is one that *affirms the existence of something*. The name of this something whose existence is affirmed, or in other words, the *subject* of the proposition, must be the representative of a member of the material or immaterial world, that is to say, a concrete or abstract noun (§ 490). This must be considered with respect to its inherent or subjective quality called *gender*, which in Hebrew is either *masculine*, *feminine*, or *common* (i. e. which may be viewed as masculine or feminine); and likewise as to its accidental or objective quality called *number*, which may be either *singular*, *plural*, or *common* (the latter is the case with collective

nouns, which are viewed sometimes as singular and sometimes as plural).

§ 698. In Hebrew the predication of existence is made in the following ways.

1. *a.* By the particle **יֵשׁ** (lit. *existence, being*), used as an impersonal verb, equivalent to *there exists, there is*. This word when closely connected to a noun, predicates existence of the object denoted by such noun, that is, affirms it to exist, e. g. **יֵשׁ נָבִיא בְּיִשְׂרָאֵל** *there is a prophet in Israel*, 2 Kings 5 : 8., **יֵשׁ דֶּרֶךְ יִשְׂרָאֵל** *there is a right way*, Prov. 14 : 12., **יֵשׁ תְּקוּוּהָה** *there is hope*, Prov. 19 : 18. Job 11 : 18. Eccl. 5 : 12., **יֵשׁ צְדִיקִים** *there are righteous men*, Eccl. 8 : 14.

b. As **יֵשׁ** affirms existence absolutely, it is not subject to any change as respects gender, number, or person; the noun whose existence it declares forms its complement, and, by designating the object of which existence is predicated, specifies it in the manner of a noun placed with another in regimen. This is proved also by the fact that **יֵשׁ** takes the pronominal suffixes to indicate such object, e. g. **יִשְׁךָ** *thou art*, Gen. 43 : 4. **יֵשׁנִי** *he is*, Deut. 29 : 14. 1 Sam. 14 : 39. 23 : 23., **יֵשׁכֶם** *you are*, Gen. 24 : 49.*

2. *a.* The corresponding negative is made by the particle **אֵין** (lit. *non-existence, nothing*), which in construction with a following noun assumes the form **אֵין אֵין** (§ 569. *d. note*), and is thus used as an impersonal verb, equivalent to *there is not*, instead of **יֵשׁ**, † e. g. **אֵין מֶלֶךְ בְּיִשְׂרָאֵל** *there was no king in Israel*, Judg. 21 : 25., **אֵין אֱלֹהִים** *there is no God*, Ps. 14 : 1. 53 : 1., **אֵין מַשְׁלָחַת בַּמִּלְחָמָה** *there is no discharge in the war*, Eccl. 8 : 8., **אֵין קְבָרִים בְּמִצְרַיִם** *there were no graves in Egypt*, Ex. 14 : 11.† This particle also like **יֵשׁ** takes the

* It also appears followed by the illustrative particle **אִם**, which serves to point out the noun to which the predication of existence refers, e. g. **אִם יֵשׁ אֵת נַפְשְׁכֶם** *if it be your desire*, Gen. 23 : 8.

† The expression **לֹא יֵשׁ**, although almost entirely supplanted by its equivalent **אֵין**, appears in Job 9 : 33. In biblical Chaldee **לֹא אִיתִי** (= **לֹא יֵשׁ**) is the common formula for the denial of existence, being synonymous with the Hebrew **אֵין**, e. g. **לֹא אִיתִי אִנְשִׁי** *there is not a man*, Dan. 2 : 10.; the same may also be said of the Chaldee **לֵית** or **לִית**, the Syriac **لَيْسَ**, and the Arabic **لَا** and **لَيْسَ**, where the two words are fused into one. Negative verbs of existence corresponding to the above are to be found in many of the Indo-European languages, e. g. Pers. **نیست** *is not*, compounded of **ن** *not* and **است** *is*; so also Russ. *niest'*, Angl. Sax. and Old Eng. *nis* or *nys*: these however may all be inflected to some extent.

‡ In Ps. 135 : 17. we meet with the pleonastic formula **אֵין יֵשׁ**.

pronominal suffixes, e. g. *אֲנִי I am not*, Ex. 5 : 10., *אַתָּה thou art not*, Gen. 43 : 5., *אֵינוֹ he was not*, Gen. 5 : 24., Jer. 31 : 15.

b. These two words, viz. *יֵשׁ* and its negative *אֵין*, are often used antithetically in the same sentence, e. g. *הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם-אֵין* *is the Lord among us, or not?* Ex. 17 : 7., *יֵשׁ אֶחָד וְאֵין שֵׁנִי* *there is one, but not a second*, Eccl. 4 : 8. Prov. 13 : 7.

§ 699. 1. a. Existence may also be affirmed by means of the verb *הָיָה* *to be*, not indeed absolutely as with *יֵשׁ*, but always with relation to some noun or pronoun as its subject, with which it accordingly agrees in gender, number, and person, e. g. *אִישׁ הָיָה* *there was a man*, Job 1 : 1., *מִלְחָמָה הָיְתָה* *there was war*, 1 Kings 14 : 30., *הָיוּ הַגִּבּוֹרִים* *there were giants*, Gen. 6 : 4., 7 : 10. When the subject is not otherwise expressed, it is contained in the pronominal affirmative of the verb itself, e. g. *אֲהִיָּה I am* (= *אֲנִי הָיָה* or *אֲנִי אֲהִיָּה*) Ex. 3 : 14.

b. The verb *הָיָה* is also used without reference to any particular subject, or as it is called *impersonally*, in which case it remains in the third pers. masc. sing. without any change, e. g. *כַּאֲשֶׁר פִּתְּרָנוּ כֵּן הָיָה* *as he interpreted to us, so it was*, Gen. 41 : 13. 2 Sam. 13 : 35., *וַיְהִי כֵן* *and it was so*, Gen. 1 : 7, 9, 11, 15, &c. *הָיָה אָמַר יְהוָה* *he spoke, and it was*, Ps. 33 : 9., *וְהָיָה* *and it shall be*, it shall come to pass, Gen. 4 : 14. 12 : 12. 27 : 40., &c.

2. The corresponding negative to *הָיָה* is *לֹא*, which is employed either with or without *הָיָה*, e. g. *זֶה הָיָה לֹא הָעָם* *this people was not*, Is. 23 : 13., *לֹא-עָלִינוּ תִלְוֹתֵיכֶם* *your murmurings (are) not against us*, Ex. 16 : 8.

§ 700. When the existence of an object has been predicated, it admits of being specified with respect to a quality or attribute inherent in or ascribed to it. This specification may be made by means either of an adjective, noun, participle, or verb, which then constitutes the predicate. Accordingly the second kind of simple proposition is that which *specifies the existence of something*, that is to say, which specifies something with regard to the manner in which its existence is manifested. The numerous varieties of this kind of proposition may be classed under the two following heads.

1. The subject is specified *subjectively*, i. e. with respect to some inherent quality, which may be done either by connecting it to the predicate by means of the substantive verb *הָיָה*, e. g. *וְהַנָּחָשׁ הָיָה עָרִם* *and the serpent was cunning*, Gen. 3 : 1., *וְהָאָרֶץ הָיְתָה תוֹהוּ* *and the earth was void*, lit. vacuity, Gen. 1 : 2.; or by employing an attri-

butive neuter verb conveying the idea of existence under some modification, e. g. **זָקֵן אַבְרָהָם** *Abraham was old*, Gen. 24 : 1., **טָמֵא הוּא** *he is unclean*, Lev. 13 : 36.

2. The subject is specified *objectively*, i. e. with respect to an attribute contained in its mode of action, which may be done by an active participle connected to the subject by **הָיָה**, e. g. **וְהַיָּעַר הָיָה מְסַרְתָּ אֶת־יְהוָה** *and the boy was ministering to the Lord*, 1 Sam. 2 : 11. 17 : 34., **וְהַבָּקָר הָיָה חֹרְשׁוֹת** *the oxen were ploughing*, Job 1 : 14. ; or by an active verb, which, as it denotes an action, of course includes the idea of existence, e. g. **בָּרָא אֱלֹהִים** *God created*, Gen. 1 : 1., **וַיֹּאמֶר** *and the man said*, 2 : 23., &c. &c.

§ 701. 1. *a.* The verb **הָיָה** when thus used to connect the subject and predicate, is termed a *copula*, or connecting bond ; since it no longer by the affirmation of existence constitutes a predicate in its own right, but simply serves to connect to the predicate the idea of existence contained in the subject.

b. As the existence expressed by **הָיָה** must always be inherent in something, and as on the other hand every thing has an existence, the pronouns of the third person, as **הוּא** *it = it is*, **הֵם** *they = they are*, &c. may be used as copulas to connect the subject and predicate instead of **הָיָה** (see § 648), e. g. **חָם הוּא אָבִי כְנָעַן** *Ham was the father of Canaan*, Gen. 9 : 18., **הֲלֹא אַתָּא הוּא יְהוָה** *art thou not Jehovah ?* Jer. 14 : 22., **שְׁלֹשָׁת הַשָּׁרְגִים שְׁלֹשֶׁת יָמִים הֵם** *the three branches are three days*, Gen. 40 : 12, 18.

2. When a noun becomes specified by a predicate, its existence is thereby necessarily affirmed ; consequently the mere placing of the predicate in juxtaposition with the subject and in the proper gender and number, will sufficiently indicate their mutual relation without the aid of **הָיָה** or **הוּא**, e. g. **טוֹב־הַדָּבָר** *the thing (is) good*, Deut. 1 : 14., **טוֹבָה הָאָרֶץ** *the land (is) good*, v. 25., **הַסִּטָּה בֹּעֵר** *the bush (was) burning*, Ex. 3 : 2., **אֲנִי יְהוָה** *I (am) Jehovah*, 6 : 2., **הֵם בָּעֲלִי** *these (were) confederate with Abram*, Gen. 14 : 13., **אֲנֶחְנֶה מִצְלָמִים** *we were binding sheaves*, 37 : 7. As the copula may thus be readily dispensed with, because not needed, we must not suppose here an ellipsis of **הָיָה** or **הוּא**, the insertion of which is in reality an after process arising from the further developement of the language.*

* As by the Hebrew construction the sense is rendered complete without the aid of a copula, we consider it erroneous to represent these as instances of ellipsis in popular versions from the Hebrew. We do it in the present work merely to point out when the copula is inserted and when not.

§ 702. The subject of a proposition whose predicate is a verb requires to be separately expressed only when the latter is in its unspecified form, that is to say, in the third person, in which case it is essential to perspicuity that the subject should be distinctly stated; but when the subject is a first or second person, the affirmatives denoting those persons contained in the verb render all further specification unnecessary; thus the verb *הָיָה* forms an entire proposition, and is equivalent to *אָתָּה הָיָה* or *אָתָּה הָיִיתָ*; so, *אֲנִי הָיָה קָטָן* = *אֲנִי הָיָה קָטָן* or *אֲנִי הָיָה קָטָן*.

§ 703. Simple propositions then are those in which existence alone is predicated of something by means of one of the substantive verbs *יָשׁ* or *הָיָה*; or in which a modified state of being or action is intimated either by a predicate simply placed in juxtaposition with the subject or connected to it by *וְהָיָה* or *וְהָיָה*, or by an attributive verb including in itself both predicate and copula.* But, as we have observed, the principal members of a proposition, its subject and predicate, may be specified and otherwise extended in a variety of ways, which gives rise to the formation of compound propositions. We will describe the principal of these, arranging them under the heads of extended subject and predicate.

Extension of the Subject.

§ 704. It may be observed previous to entering upon this topic, that in Hebrew as in most other languages, a common noun, whether subject or object, may either be employed in its nude form and in its most unlimited sense, as *אִישׁ* *man*, *מְאָרֹת* *lights*, or may be restricted in its application to a certain individual or individuals, by means of the definite article, as *הָאִישׁ* *the man*, *הַמְאָרֹת* *the lights* (see Chap. II.).

§ 705. The subject of a proposition may be viewed as already qualified in some manner before any declaration is made respecting it; and this qualification may be made by an adjective, noun, pronominal suffix, demonstrative pronoun, or numeral.

1. The following are examples of nouns constituting the subject of a sentence, which are specified by an adjective or participle, e. g. *וַיָּקָם מֶלֶךְ הַדָּשׁ* *and there arose a new king*, Ex. 1:8. Prov. 10:1, *מֶלֶךְ*.

* The difference between *יָשׁ*, *הָיָה*, and *וְהָיָה* may be briefly thus described: *יָשׁ* may be used to affirm the existence of something, but never as a mere copula; *הָיָה* may be used to affirm existence, and likewise as a copula; while *וְהָיָה* can be employed only as a copula, and never to make an affirmation of existence.

יִמְתָּקוּ *stolen waters are sweet*, Prov. 9 : 17. The adjective may be further specified by a noun either with or without a preposition, e. g. כָּל אִישׁ חֲכָמִילֵב וְגוֹ' *every man wise of understanding*, i. e. skilful, Ex. 36 : 1., וְהָאֹכְלָנָה הַפְּרוּרָה רְעוּת הַמֵּרְאָה וְדָקֶת הַבָּשָׂר וְגוֹ' *and the ill-favoured [lit. ill of appearance] and lean fleshed [lit. lean of flesh] kine ate, &c.*, Gen. 41 : 4. When an adjective, participle, or demonstrative pronoun is thus attached to a noun for the purpose of specifying it more particularly, it is called a *qualificative*; in contradistinction to the term *predicative*, which is applied to it when used to make a declaration.

2. *a.* The subject may be specified by another noun, placed with it either in the close connection of the construct state, e. g. וַיֹּאמֶר חֹתֵן מֹשֶׁה *and Moses's father-in-law said*, Ex. 18 : 17., לֹא יוֹעִילוּ אוֹצְרוֹת, *treasures of wickedness profit not*, Prov. 10 : 2.; or in the state of apposition, e. g. וַיֹּאמֶר יְהוָה אֱלֹהִים *and the Lord God said*, Gen. 2 : 18., כִּי יִהְיֶה נַעֲרָה בְּתוּלָה מֵאֲרֻשָּׁה, *if a girl, a virgin, be betrothed*, Deut. 22 : 23.

b. Infinitives, participles, and other verbal nouns, besides admitting the above constructions, may also take a noun after them as their complement, or, as it is termed, in the accusative (§ 473. 2.): thus an infinitive, e. g. וְהָיָה הָרִג בָּקָר וְשָׁחַט צֹאן וְגוֹ' *and behold (there is) killing oxen and slaughtering sheep*, Is. 22 : 13.; a participle, e. g. אֵת כָּל-אֶרֶץ הַחַוִּילָה הֹסֵבֵב *that which goes about the whole land of Havilah*, Gen. 2 : 11, 13. Deut. 11 : 7.; a verbal noun, e. g. כְּאַהֲבַת יְהוָה אֲדַבְּנִי יִשְׂרָאֵל *like the Lord's loving the children of Israel*, i. e. as the Lord loves, &c. Hos. 3 : 1.

3. The subject may be restricted by a pronominal suffix, e. g. יִגַּל לִבִּי *my heart rejoices*, Ps. 13 : 6., יְמִינָה יְהוָה נִאֲדָרִי *thy right hand, O Lord, (is) glorious*, Ex. 15 : 6., לְמִעַן יִרְבּוּ יְמֵיכֶם *that your days may be multiplied*, Deut. 11 : 21.

4. By a demonstrative pronoun, e. g. אִם יִכְפַּר הַעֲוֹן הַזֶּה לָכֶם *when this iniquity shall be pardoned you*, Is. 22 : 14., וְהָאֲנָשִׁים הָאֵלֶּה קָשִׁים *these men are too hard for me*, 2 Sam. 3 : 39.

5. By a numeral, e. g. וְהָיָה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו *and behold three men (were) standing by him*, Gen. 18 : 2. Ex. 2 : 13., וַיִּהְיוּ לָהּ שִׁבְעָה בָנִים *there were born to him seven sons*, Job 1 : 2.

§ 706. A complex subject of this kind, consisting of a noun in the nominative, and one or more accessory words qualifying or restricting its meaning, is called a *logical* subject, and the noun itself the *grammatical* subject.

§ 707. The subject may also be extended by connecting together two or more nouns, to each of which the predicate applies, forming what is called a *compound subject*, e. g. *חַסְדֵּי וְאֱמֶת נִפְגְּשׁוּ* *mercy and truth have met together*, Ps. 85 : 11., *וְהָיָה כְּנֹר וְנָבֶל תֶּחֱלֵל וְחֹלִיל נְיוֹן*, *and the lute and viol, the tabret and pipe, and wine (are) their feasts*, i. e. their entertainment, Is. 5 : 12. These again admit of specification in the same manner as simple subjects, e. g. *טוֹב פֶּחַח וְשִׁלְיָהָּ חֶרֶב וְשִׁלְיָהָּ מִבֵּית מִלָּא זִכְרֵי רִיב* *better is a dry morsel and quietness therewith, than a house full of sacrifices with strife*, Prov. 17 : 1., *הוֹחַ וּמַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק תוֹעֵבַת יְהוָה* *a justifier of the wicked, and a condemner of the just, (are) an abomination to the Lord*, 17 : 15, 19., *רַק נְשִׁיכֶם וְטַפְכֶם וּמִקְנֵכֶם יֵשְׁבוּ בְעָרֵיכֶם* *but your wives, and your little ones, and your cattle, shall abide in your cities*, Deut. 3 : 19.

§ 708. The logical subject may also consist of an entire predicative sentence, that is to say, a noun may first be specified by a predicate or attributive used predicatively, and then form the subject of a further specification, e. g. *מִצָּא אִשָּׁה מִצָּא טוֹב* *whoso finds a wife finds a good thing*, Prov. 18 : 22., *אֵיכָה הָיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּה* *how a faithful city that was full of judgment, &c. has become a harlot!* Is. 1 : 21., *מִשְׁכִּימִי בַבֶּקֶר יִשְׁכַּר יִרְדְּפוּ וְגו'* *who rise early in the morning, (and) follow strong drink*, 5 : 12.

Extension of the Predicate.

§ 709. The predicate like the subject may be either simple or complex, and accordingly either *grammatical* or *logical* (§ 706). A grammatical predicate may consist either of a noun, adjective, pronoun, or verb.

1. When the predicate is a noun, under which denomination are included the verbal nouns called infinitives and participles, it admits of the same extension in every respect as the subject (see § 705).

2. When an adjective, it may be specified, *a.* by an adverb, e. g. *וַיַּהֲרֹא טוֹב מְאֹד* *and behold (it was) very good*, Gen. 1 : 31. *b.* Or by a following noun with or without a preposition, e. g. *יְהוָה אֶרֶץ אֲפִים* *the Lord (is) slow to anger*, Nah. 1 : 3., *טוֹב הָעֵץ לְמֵאֵל* *the tree (was) good for food*, Gen. 3 : 6., in which case it may be placed in relation to the following noun in either of the degrees of comparison : thus positive, e. g. *מִי אֵל גָּדוֹל כְּאֱלֹהִים* *who (is) so great a god as God?* Ps. 77 : 14. Amos 2 : 9. ; comparative, e. g. *טוֹב חֵן וּמִדָּהּ מִכֶּסֶּה* *favour (is) better than silver and gold*, Prov. 22 : 1. ; superlative, e. g. *יְהִי הָאִישׁ הַזֶּה*

גָּדוֹל מִכָּל־פְּנִיקָדִים *and that man was the greatest of all the natives of the East*, Job 1 : 3.

3. When the predicate is a pronoun, it admits of no qualification, e. g. *אֲנִי הוּא* *I (am) he*, Deut. 32 : 39., *מַה־זֶּה* *what (is) this?* Gen. 3 : 13.

4. When it is a verb, it may be either intransitive or transitive.

a. Intransitive verbs may be subdivided into active and neuter.

α. Neuter verbs are such as denote a subjective attribute, or state of being (§ 700. 1.); consequently they admit all the specifications of adjectives, besides those which relate to time, e. g. *עַד כִּי־גָדַל מְאֹד* *until he became very great*, Gen. 26 : 13., *גָּדוֹל עַל יְרֵאָיו* *great is his mercy towards those that fear him*, Ps. 103 : 11., *וַיְהִיכֵם מִכָּל־הָאָדָם* *and he was the wisest of all mankind*, 1 Kings 5 : 11. β. An active intransitive verb denotes an objective attribute, i. e. not a state of being or quality inherent in the subject, but a mode of action (§ 700. 2.); and it admits the same extensions as a neuter verb, e. g. *וַיִּרְכַּב עַל־כְּרוֹב* *and he rode upon a cherub, and flew*, Ps. 18 : 11., *וַיֵּלְכוּ שְׁנֵיהֶם* *but they both went away quickly*, 2 Sam. 17 : 18., *כִּרְאִס־רַצְתִּי* *but I will run after him*, 2 Kings 5 : 20.

b. Transitive verbs, besides the qualifications they may receive in common with other verbs, extend the predicate by taking after them one or more nouns denoting the object or objects on which the action indicated by the verb is exerted, e. g. *וַהֲוִיכִיחַ אֲבָרָהָם אֶת־אֲבִימֶלֶךְ* *and Abraham reprov'd Abimelech*, Gen. 21 : 25., *בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם* *God created the heavens and the earth*, 1 : 1. Nouns constituting the object of a verb may become extended in the same manner as the subject (see § 705, *et seq.*).

§ 710. It is scarcely necessary to add, that of each of these kinds of predicates there may be two or more in a single proposition, either simple or specified in the same manner as when there is only one, and forming what is termed a *compound* predicate, e. g. *וַיְהִי הָיִתָּה* *Rachel was beautiful in form and comely in aspect*, Gen. 29 : 17., *וַיִּקַּח וַיַּחֲבֹשׁ אֶת־חֲמֹרֹו וַיִּקַּח* *and Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, &c.* 22 : 3.

Sentences.

§ 711. Sentences may be either simple or compound.

1. A *simple* sentence consists of a single proposition, one not containing another within itself, e. g. *יְהִי אֹר* *let there be light*, Gen.

1 : 3., יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד, *the Lord reigns for ever and ever*, Ex. 15 : 18., וּמִקְנֵה רֶב הָיָה לִבְנֵי רְאוּבֵן וּלְבְנֵי גָד עֲצוּם מְאֹד, *the children of Reuben and the children of Gad had a very great multitude of cattle*, Num. 32 : 1.

2. a. A *compound* sentence is one which contains two or more propositions within itself. In sentences of this kind the first proposition is frequently further specified by what is affirmed in the second, e. g. הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת *the soul that sinneth, it shall die*, Ezek. 18 : 4., שִׁבְעַת הַפְּרוֹת הָרְקוֹת וְהָרְעוֹת הָעֹלּוֹת אַחֲרֵיהֶן שִׁבְעַת שָׁנִים הָיָה *the seven lean and ill-favoured kine that came up after them, are seven years*, Gen. 41 : 27. Here belong all kinds of relative sentences, e. g. אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה *these (are) the words that Moses spoke*, Deut. 1 : 1., אֲשֶׁר־יִמְצָא חָכְמָה אָדָם *happy is the man (that) finds wisdom*, Prov. 3 : 13.

b. Or it consists of two or more propositions, one declaratory and the other hypothetical, causative, &c., e. g. אֶהְיֶה כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי *I desire that the Lord may hear my voice*, Ps. 116 : 1., אִם קִרְאתִי, וְיַעֲנֵנִי כִּי יִרְצֶה לִּי *if I call that he may answer me, I do not believe that he will hearken to my voice*, Job 9 : 16.

§ 712. When words thus become combined together in sentences, they are to be viewed no longer as independent existences, but as members of the same body politic, united by a common bond and standing to each other in various and often complicated relations. The investigation of the nature of these relations and the modes of denoting them, which are regulated by principles as general and immutable as those that give rise to the primitive forms of words, constitutes, as we have said, the chief object of the doctrine of Syntax. In Hebrew as in other languages, the relation of one member of a sentence to another is indicated by one or more of the following means : 1st. by the use of particles, consisting of separate words or of prefixed or suffixed letters ; 2dly, by changes in the forms of words ; and, 3dly, by their respective positions.

§ 713. The relations of the members of a sentence to each other are of two kinds, which may be termed *coördinate* and *subordinate*.

1. The *coördinate* relation is that in which the accessory terms used to modify or restrict the meaning of a principal one, assume a character corresponding to that of the principal term, so as to clearly indicate their relation. Hence proceed the rules of *agreement*.

2. The *subordinate* relation is that in which one or more words are employed as the complement of some other term ; in which case they fre-

quently assume a form indicative of such relation. And hence the rules of *government* are derived.

§ 714. The rules of agreement affect accessory words, such as adjectives, pronouns, and verbs, by causing them to assume the character of the principal term, which is always a noun, with respect to gender, number, person, and the reception or non-reception of the article. The influence exercised by these rules as also by those of government on the structure of the Hebrew language, we are now about to exhibit; in so doing, we shall first discuss separately each member of a simple proposition, and thence gradually proceed to those of a more complex nature.

§ 715. But before beginning to investigate the manner in which the rules of agreement operate on words placed in a coördinate relation to a noun, whether subject, object, or predicate, we have to consider the modes in which the noun itself may be mentioned. These are two-fold: 1st, a noun may be spoken of as *indefinite*, that is, in its most general sense without any restriction of its application whatever; or, 2dly, it may be spoken of as *definite*, whether already so in its nature, as a proper noun, or made so by construction or by the addition of a particle called the *definite Article*.

CHAPTER II.

THE ARTICLE.

Use with respect to Nouns.

§ 716. Nouns in Hebrew are either definite or indefinite. In their nude state, without any addition or change of form, they convey for the most part, with the exception of proper nouns, an idea not specific but general and indeterminate, and hence are termed *indefinite*. *Definite* nouns are such as are already definite in their signification, or are made so by their construction or by receiving the definite article ׀ (see § 645, *et seqq.*), the only one which the Hebrew as

well as the Greek language possesses.* We shall first enumerate the cases in which nouns appear without the article, and afterwards those in which they receive it.

A. Nouns without the Article.

§ 717. Nouns remain without the article, 1st, when used indefinitely; and, 2dly, when rendered definite by some other means.

I. An indefinite noun may be either,

1. *a.* A common appellative noun employed without reference to a particular individual of the kind it denotes, and where in English it would usually receive the indefinite article, e. g. *כִּי תִקְרַב אֶל־עִיר* *when thou approachest a city*, Deut. 20 : 10. 21 : 1., *כִּי נָפַשׁ כִּי־תִחַסֵּא* *if a person sin*, Lev. 5 : 1., *מַסֵּיץ וְחֶרֶב וְחֶזֶק שֶׁנוֹן אִישׁ־עֵנָה בְּרִעְהוּ עַד שֶׁקֶר* *a maul, a sword, and a sharp arrow, (is) a man that bears false witness against his neighbour*, Prov. 25 : 18.† So too when accompanied by a qualifying term, e. g. *וַיִּקָּם מֶלֶךְ חָדָשׁ* *and there arose a new king*, Ex. 1 : 8, 14. Deut. 4 : 38. 22 : 8, 14., *מִרְפָּא לְשׁוֹן עֵץ חַיִּים* *a wholesome tongue (is) a tree of life*, Prov. 15 : 4.

b. An appellative used to signify a whole class of existences, e. g. *יְהוָה מִדֹּדָאֲדָם* *Lord, what (is) man?* Ps. 144 : 3, 4. And thus often when used collectively, e. g. *וַיְהִי לִי שׁוֹר וְחֲמֹר צֹאן וְעֶבֶד וְשִׁמְחָה* *and I have oxen and asses, flocks, men-servants and maid-servants*, Gen. 32 : 6., *וְרָאִיתָ סוּס וְרֶכֶב* *and thou shalt see horses and chariots*, Deut. 20 : 1.

2. A material noun used in its widest acceptance, e. g. *הַמָּאָה וְדִבְשׁ* *clotted milk and honey shall he eat*, Is. 7 : 15., *בְּרִזָּל מִעֶסֶר יִקָּח* *iron is taken out of the ground, and stone (is) melted into brass*, Job 28 : 2.

* We do indeed occasionally find the numeral *אֶחָד* *one* made use of without especial reference to number, and equivalently to the indefinite article, Eng. *a* or *an*, Germ. *ein*, French *un*, e. g. *כָּל אֶחָד* *a basket*, Ex. 29 : 3., *אִישׁ אֶחָד* *a man, a certain man* (*vir quidam*, *ἀνὴρ τις*), Judg. 13 : 2. 1 Sam. 1 : 1., *נָבִיא אֶחָד* *a prophet*, 1 Kings 20 : 13. 19 : 4. The Chaldee *חַד* and the Syriac *ܚܕܐ* are employed in a similar manner, e. g. *חַד צִלִּים* *an image*, Dan. 2 : 31., *אֶבֶן חַדָּא* *a stone*, 6 : 18., *אֶחָד מֵהֵם* *a certain man*, Acts 5 : 1.

† This applies also to patronymic and gentile nouns, which in effect are appellatives formed from proper nouns, e. g. *וַיֵּרָא אִישׁ מִצְרַיִם מִכָּה אִישׁ־מִצְרַיִם* *and he saw an Egyptian striking a Hebrew*, Ex. 2 : 11.

3. An abstract noun used in like manner, e. g. תָּפַל עֲלֵיהֶם אִימָתָהּ *fear and dread shall fall upon them*, Ex. 15 : 16., חֶסֶד וְאֶמֶת *mercy and truth have met together, righteousness and peace have kissed* (each other), Ps. 85 : 11. 89 : 15. 96 : 6.

II. Nouns may be definite without the article.

1. By their *signification*, as is the case with proper nouns, e. g. אֱלֹהִים, מֹשֶׁה, יְרוּשָׁלַיִם, מִצְרַיִם, פָּרָח, &c.

2. By their *construction*. a. The article is not used before nouns having a pronominal suffix, as this kind of specification renders them sufficiently definite without it, e. g. עַבְדִּי *my servant*, בְּנֶךְ *thy son*, שׁוֹר *his ox*, מִשְׁפּוּחֵיכֶם *your families*, &c.*

b. Neither is the article prefixed to a noun in construction with a definite noun, since in this case also the *sense* of the whole phrase is sufficiently restricted by the definiteness of the governing noun. This rule holds good whether the governing noun be rendered definite,

α. By its *signification*, as when a proper noun, e. g. בֵּיתוֹ אֵל *the house of God*, אִשְׁתּוֹ אַבְרָם *the wife of Abram*, בְּנֵי יִשְׂרָאֵל *the children of Israel*.† When three or more nouns are thus connected into one compound term, and the last is a proper noun, it renders the whole

* A few instances are met with where under peculiar circumstances a noun with a pronominal suffix does receive the article. Thus in the passage, חֲצִירוֹ אֶל־מִזְבֵּחַ הַר־גֵּרִיזִים וְחֲצִירוֹ אֶל־מִזְבֵּחַ הַר־עֵבָל *one half of them opposite Mount Gerizim, and the other half of them opposite Mount Ebal*, Josh. 8 : 33., the article is prefixed to the latter חֲצִירוֹ for the purpose of rendering it emphatic, so as to mark distinctly the opposition between it and the preceding one. In most cases, however, where a noun receives both suffix and article, it specifies and governs a preceding noun in the construct, and the article appears to have been superadded for the purpose of rendering the definiteness of the entire expression more conspicuous, e. g. כְּבֹדְךָ הָעֵרְבָה *the worth of thy estimation*, Lev. 27 : 23. Josh. 7 : 21., תּוֹךְ הַדָּבָר *the midst of its fold*, Mic. 2 : 12., כָּל־חֲרוּשֵׁיהָ *all* (lit. *the whole of*) *its pregnant women*, 2 Kings 15 : 16.

† The article is emphatically employed in a few instances where the noun in construction is also in apposition with a preceding proper noun or pronoun, e. g. אֲנִי הָאֵל בֵּית־אֵל *my master, the king of Assyria*, Is. 36 : 8., אֲנִי הָאֵל בֵּית־אֵל *I (am) the God of Bethel*, Gen. 31 : 13.; and also where it is preceded by כָּל, to indicate that it is used collectively and not distributively (see § 725. II. 1.), e. g. כָּל־הָעָם הַשְׂלָחָה *all the people of war*, Josh. 8 : 11. Jer. 25 : 26. Ezek. 45 : 16.; but very rarely when neither of these is the case, e. g. הַיָּרֵךְ הָאֶחָד *the pin of the beam*, Judg. 16 : 14. Jer. 32 : 16. In the passage, וַיָּבֵאתָהּ הָאֵלֶּה שָׂרָה *and he brought her to the tent Sarah's*, i. e. Sarah's tent, Gen. 24 : 67., the noun אֵלֶּה cannot properly be said to be in construction, on account of the affixed ה directive, and consequently may receive the article.

phrase definite, and neither of the constructs receives the article, e. g. *אָרֹן בְּרִית יְהוָה* *the ark of the covenant of Jehovah*, 1 Kings 8 : 1., *פֶּרֶגְלִי לִבִּי מִלֶּךְ אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria*, Is. 10 : 12.

β. By construction, as when receiving a pronominal suffix, e. g. *עָנִי עַמִּי* *the affliction of my people*, Ex. 3 : 7., *בְּרִית אֲבוֹתַיָּה* *the covenant of thy forefathers*, Deut. 4 : 31., *רָאשֵׁי שְׁבֵטֵיכֶם* *the heads of your tribes*, Deut. 1 : 15. As in the preceding case, when there is more than one noun in the construct, neither takes the article, as the definiteness of the last term applies to the whole expression, e. g. *יָמֵי שָׁנֵי חַיָּה* *the days of the years of thy life*, Gen. 47 : 8., *מִשְׁפַּט עֲנֵי עַמִּי* *the right of the poor of my people*, Is. 10 : 2.

γ. Or by the reception of the definite article, e. g. *שֵׁם הַמָּקוֹם* *the name of the place*, Gen. 28 : 19., *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Deut. 2 : 14. And also when there is more than one noun in the construct, e. g. *נְעָרֵי שָׂרֵי הַמְּדִינּוֹת* *the young men of the princes of the provinces*, 1 Kings 20 : 15. 2 Kings 18 : 15.

§ 718. This particle as well as others is sometimes omitted by the poets, who, for the sake of elevating and condensing their expressions, frequently neglect those minute specifications of meaning which the prose writer is required to make, e. g. *אָמַר שָׁמֶר אֲתָהּ בֹקֵר* (the) *watchman says*, (the) *morning comes*, Is. 21 : 12., *אֶרֶץ נְתָנָה בְּיַד רָשָׁע* (the) *earth is given up into the hand of a tyrant*, Job 9 : 24., Sometimes when the first of two parallel nouns situated in different parts of the same sentence receives the article, the last omits it, e. g. *מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה* *from the beginning of the year till the end of (the) year*, Deut. 11 : 12., *חֲקָקֵי אֶוֶן וּמִכְתָּבִים* *woe to those that decree iniquitous decrees, and to (the) scribes who diligently prescribe trouble*, Is. 10 : 1.; and occasionally, on the other hand, the last receives the article, and the first omits it, e. g. *הָרִים רָעָשׁוּ מִפְּנֵי וְהַגְּבָעוֹת הִתְמַגְּגוּ* (the) *mountains quake at him, and the hills melt*, Nah. 1 : 5. Ps. 148 : 10., *רָשָׁע מִכְתִּיר אֶת־הַצְּדִיק* (the) *wicked circumvents the righteous*, Hab. 1 : 4.

B. Nouns with the Article.

§ 719. The Hebrew definite article הַ, a fragment of the personal pronoun הוּא, is employed, agreeably to its origin, to direct particular attention to the noun to which it is prefixed (see § 645, *et seq.*).

We shall divide the article prefixed to nouns into three kinds, according to the different uses to which the prominence thus obtained is applied; and shall call them the article of determination, the article of preëminence, and the demonstrative article.

§ 720. This particle may be called the *article of determination* when employed for the ordinary purpose of rendering a common noun definite. Its use in this respect may again be subdivided into objective and subjective.

I. The *objective* use of the determinative article is that in which it is prefixed to a common noun to indicate it as the name of a person or thing previously or subsequently described. Thus,

1. It renders a noun definite by pointing it out as one before mentioned, e. g. וְקָרָאתִי לָךְ אִשָּׁה *shall I go and call thee a woman?* וְתָקַח הָאִשָּׁה הַיֶּלֶד *and the woman took the child*, Ex. 2:7, 9. 21:2, 5., וְהוֹרִידוּ אֶת־הָעֵגֶלָה, וְלָקְחוּ עִגְלוֹת בָּקָר, *they shall take a heifer and they shall bring down the heifer*, Deut. 21:3, 4., וְאָמַר יְשִׁימוּ צִנִּיף, *and I said, Let them set a handsome mitre upon his head; and they set the mitre*, &c. Zech. 3:5.

2. It likewise renders a noun definite by pointing it out as one that is further specified in a following relative sentence, e. g. וַיֵּלֶךְ וְאֵלֶּהֱמָקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים *he went to the place which God had mentioned to him*, Gen. 22:3. Ex. 3:5., וַיֹּסֶפֶר הָעֶבֶד לְיִצְחָק אֵת, *and the servant told Isaac every thing* (lit. *all the things*) *that he had done*, Gen. 24:66., וְהָדָה אֲשֶׁר בִּיאָר תָּמוּת, *and the fish that (are) in the river shall die*, Ex. 7:18, 21., אֲשֶׁר־יֵאָמֵר אֲשֶׁר לֹא, *blessed is the man who does not walk*, &c. Ps. 1:1.

3. Sometimes a noun is thus made definite although not specified precisely in either of the ways above described, e. g. אֲכֵן נֹדָע הַדָּבָר *surely the affair is known*, Ex. 2:14. (alluding to the event detailed in vs. 11, 12.), וַיִּקַּח בְּרָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלִית, *and he took in his hand the fire and the knife*, Gen. 22:6. (meaning *the fire and the knife* requisite for the contemplated sacrifice, as sufficiently appears from the context without a particular specification to that effect).

II. Its *subjective* use is that in which the article is prefixed to a common noun by way of emphasis, and to point it out as one which, although neither previously nor subsequently described, is still viewed as definite in the mind of the writer. Thus,

* The letters וְגו' &c. are, it may be proper to mention, a contraction of the Chaldee techinal expression וְגו' *et completio* = *and so forth*.

1. In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader, e. g. וַיִּךְ אֶת־הַסּוּסִים וְאֶת־הָרֶכֶב, *and he smote the horses and the chariots*, 1 Kings 20 : 21. (meaning those of the Syrians with whom he fought), וַתִּקַּח הַצִּיִּיָּה וַתִּהְיֶה, *so she took the vail, and covered herself*, Gen. 24 : 65. (meaning the vail which women in the East are accustomed to wear), וַיֵּשֶׁב עַל־הַבְּאֵר, *and he sat down by the well*, Ex. 2 : 15. (i. e. the well always near an Arab village or encampment), וַיֵּרָא מִלֶּאֱךָ יְהוָה אֵלָיו בְּלַפְתָּאֵשׁ מִתּוֹךְ הַסִּטָּה, *and the angel of the Lord appeared to him in a flame of fire from the midst of the bush*, Ex. 3 : 2. (i. e. one of the thorn-bushes usually found growing in uncultivated places), אֶחָבְשֹׁדֶלִי הָחֹמֹר, *I will saddle me the ass*, scil. which I am accustomed to ride, 2 Sam. 19 : 27. 1 Kings 13 : 13, 23, 27. In such cases as the preceding one, the use of the article is clearly equivalent to that of a pronominal suffix, e. g. וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמִּטָּה, *and Israel bowed himself on the head of the bed*, Gen. 47 : 31. 1 Kings 1 : 47. (meaning the bed on which he lay, equivalent to *his* bed); so יָרַם הַדֶּרֶךְ לִנְגְדִי, *the = thy, way is perverse before me*, Num. 22 : 32., לֹא הִגְדַּלְתָּ הַשְׂמֵחָה, *hast thou not increased the (= their) joy?* Is. 9 : 2.

2. The article is also prefixed by way of emphasis to nouns used, not to denote individual objects, but as general terms. It is thus prefixed,

a. To common appellative nouns not designating particular individuals, but employed simply as generic terms applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves, e. g. כָּזֶה וְכֵזֶה תֹאכַל הָחָרֶב, *the sword devours one as well as another*, lit. this as well as that person, 2 Sam. 11 : 25., בְּעֲצֻלָּתָם יִמְדוּ הַמְּקָרָה וְגו', *through much slothfulness the rafters fall through, &c.* Eccl. 10 : 18. The same construction too is used in a more specific sense in speaking of an indefinite number not including the entire species, e. g. וַיֵּרֶד הָעוֹפֹת, *and the fowls came down*, Gen. 15 : 11., וַיַּעַל אֲדִמַּת־הַצִּמְרִידִים, *and cause the frogs to come up*, Ex. 8 : 1. 10 : 12, 13. 16 : 13.* But the most

* It is also occasionally employed to give emphasis to the names of individual objects, e. g. וַיָּבֹא הָאֵלִיּוֹן וַיָּבֹא הַדָּבָר, *and there came a [the] lion and a [the] bear*,

frequent use of the article in this manner is in comparisons, the article being regularly prefixed to the name of the well known object employed as an illustration, e. g. *וְאֶרְיָה כִּבְקָר יֹאכַל-תֶּבֶן* and *lions shall eat straw like the ox*, Is. 11:7. 22:18. 42:13. 49:18., *אֶהְיֶה כְּטֵל לְיִשְׂרָאֵל* *I will be like the dew to Israel*, Hos. 14:6, 7, 8. Mic. 4:9, 10., *כָּצֹאֵן לְשֹׂאִיל שְׂתוּ* *they are laid in the grave like sheep*, Ps. 49:15.; occasionally the illustrative noun is placed in the plural, e. g. *וַיִּרְדְּפוּ אַחֲכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים* and *they pursued you as the bees do*, Deut. 1:44., *אָבְר כְּנִשְׂרִים יַעֲלֶה יַעֲלֶה* *they shall mount up with pinions like the eagles*, Is. 40:31.

b. To material-nouns used emphatically in a general sense, e. g. *וַיִּחְמֹר הָיָה לָהֶם הַחֲמֹר* *slime served them for mortar*, Gen. 11:3. Ex. 2:3., *וַאֲבְרָם כָּבֵד מְאֹד בַּכֶּסֶף וּבַזָּהָב* and *Abram was very rich in silver and in gold*, Gen. 13:2. Job. 28:1., *אִם יִהְיֶה חֲטָאֵיכֶם כַּשָּׁנִים* *though your sins be like scarlet, they shall become white as snow*, Is. 1:18., *מְלֵאָה הָאָרֶץ דַּעַה אֶת־יְהוָה כַּמַּיִם לַיָּם מְכַסִּים* *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*, Is. 11:9. Ps. 22:15.*

c. To abstract nouns also used emphatically and in their widest sense, e. g. *וַאֲתַדְהֲאֲנִשִּׁים הָבִי בְּסִנְוֹרִים* and *they smote the men with blindness*, Gen. 19:11, 19., *וַיִּשְׁוּ בְּתוֹרָה צְדִיק* and *they led the just into error*, Is. 29:21. 60:2., *וְהָאֱמֶת וְהַשְׁלָם אֶהְבֵּה* *therefore love truth and peace*, Zech. 8:19., *וְהַשְׁלָם וְהַחַיִּים אֶתִּי הָיְתָה* *my covenant was with him of life and peace*, Mal. 2:5., *וְהִכְכְּמָה מֵאֵין תִּמְצָא* *but where shall wisdom be found?* Job 28:12.†

§ 721. The article of *preëminence* is the name by which we shall designate the article when used, not merely to specify or give emphasis to generic nouns, but to confer the idea of *preëminence*.

i. e. there came one of each of those powerful and ferocious animals, the lion and the bear, 1 Sam. 17:34. Amos 5:19. Compare *τῶγε λέοντε δύνω*, Il. ε'. 554.

* This construction is frequent in Greek, as also in the languages of the south of Europe: thus the first example given above is rendered in the several versions, Sept. *καὶ ἀσφαλτος ἦν αὐτοῖς ὁ πηλός*, Fr. *et le bitume leur fut au lieu de mortier*, Ital. *e 'l bitume in vece di malta*. It appears also, though seldomer, in German, e. g. *sie sollen weiss werden wie der Schnee*.

† This construction is also found in the same languages as the preceding: the last example given is rendered, Sept. *ἡ δὲ σοφία πόθεν εὕρεθῃ*; Fr. *mais où trouvera-t-on la sagesse?* Ital. *ma la sapienza, onde si trarrà ella?* Span. *¿ mas la sabiduría, en dónde se halla?* The example from Malachi is rendered by Luther, *denn mein Bund war mit ihm zum Leben und Frieden*.

1. The article is prefixed to a common appellative noun, to restrict its application to some object which is preëminent over all others of its class, e. g. הַבַּיִת *the house*, i. e. house of God, the temple, Mic. 3 : 12., הַתְּאֵרֶךְ *the ark*, the chest containing the law, &c. Ex. 25 : 14, 15., הַכֹּהֵן *the priest* καὶ ἱερεὺς, the high priest, Ex. 29 : 30. Lev. 21 : 21. An appellative restricted in this manner often becomes equivalent to a proper noun, e. g. הָאָרֶץ *the land*, i. e. Canaan, Joel 1 : 14., הַיָּם *the sea*, i. e. generally the Mediterranean, Josh. 15 : 47., הַנָּהָר *the river*, the Euphrates, Gen. 31 : 21., also הַיָּאֵר *the river*, the Nile, Gen. 41 : 1. &c. (this latter being a word of Egyptian origin), הַבַּעַל *the lord*, Baal, הַמֶּלֶךְ *the ruler*, Molech, הַשָּׂטָן *the lurking adversary*, Satan.*

2. The article prefixed to the names of well known objects of which there are only one of the kind in existence, gives to them the additional idea of preëminence, e. g. הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth*, הַשֶּׁמֶשׁ *the sun*, הַיָּרֵחַ *the moon*, &c. To these may be added the form הָאֱלֹהִים *the (true) God* (Arab. اَللّٰهُ, Gr. ὁ Θεός), which is occasionally used, as in Gen. 5 : 22. 6 : 9. &c., although the word אֱלֹהִים without the article is usually employed to denote the same great Being.

3. Furthermore, the article is prefixed by way of preëminence to certain proper nouns, which otherwise would not receive it (see § 717. II. 1.), as the names of places, mountains, and rivers famous in the history of the Israelites. It is thus added,

a. To the names of celebrated regions and towns, e. g. הַבָּשָׁן *Bashan*, which generally appears in prose with the article, as Num. 21 : 33.; and in poetry without (see § 718), as Deut. 32 : 14. The following also frequently take the article, especially when preceded by a noun in the construct, viz. הַחֲוִילָה *Havilah*, Gen. 2 : 11., הַגִּלְגָּל *Gilgal*, Josh. 4 : 19, 20., הַעֵי *Hai*, 12 : 9., הַחֲרֹמָה *Hormah*, Num. 14 : 45., הַגִּלְעָד *Gilead*, Deut. 3 : 12. Josh. 12 : 2, 5., הַמִּצְפָּה *Mizpah*, Jer. 40 : 6, 8., הַמָּגוֹג *Magog*, Ezek. 38 : 2.

b. To names of mountains, e. g. הַלְבָּנוֹן *Lebanon* (the white mountain), in prose always with the article, but in poetry frequently without it, as 2 Kings 19 : 23. Is. 14 : 8. Jer. 18 : 14. Nah. 1 : 4.

* This use of the article is also common to other languages, e. g. τὸ βιβλίον, *the book*, the Bible, الْكِتَابُ *the book*, the Koran, اَلرَّبُّ *the Lord*, النَّبِيُّ *the prophet*, Mohammed.

Ps. 29: 6. &c.; so too **הַכַּרְמֶל** *Carmel* (the vineyard), without the article in Is. 32: 15. 33: 9. Nah. 1: 4. The following two likewise take the article, viz. **הַפִּסְגָּה** *Pisgah*, Num. 23: 14., **הַפְּעוֹר** *Peor*, v. 28.

c. To the name of the principal river of Palestine, **הַיַּרְדֵּן** *the Jordan*, which in prose always takes the article, except when in construction with a definite noun (see § 717. II. 2. b.), thus **יַרְדֵּן יְרֵיחוֹ** *Jordan of Jericho*, i. e. near Jericho, Num. 35: 1.; although in poetry it occasionally appears without it, as in Ps. 42: 7. Job 40: 23.

4. The article of preëminence is likewise prefixed to nouns in the vocative, to give additional point to the exclamation, e. g. **הָאָזְנוֹי וְהָאָרֶץ** *give ear, O heavens; and hear, O earth!* Deut. 32: 1. Is. 42: 18. Joel 1: 2., **וְהַבַּעַל עֲנֵנוּ** *O Baal, answer us!* 1 Kings 18: 26., **עֲלֵי הַסּוּסִים וְהַחֲרָבִים** *come up, ye horses; and rage, ye chariots!* Jer. 46: 9., **בָּאֵי הָרוּחַ** *come from the four winds, O spirit!* Ezek. 37: 9.*

§ 722. The *demonstrative article* is the definite article employed with certain nouns denoting time, to restrict their meaning to that period in which the time of narration is situated, whence it has the force of a demonstrative pronoun, e. g. **הַיּוֹם** *to-day* = this day (Lat. *hodie*, i. e. *hoc die*), Gen. 4: 14. 1 Sam. 12: 17., **הַלַּיְלָה** *to-night* = this night, Gen. 19: 5. 30: 15., **הַנֵּעַם** *this time*, Gen. 29: 35. 30: 20. Ex. 9: 27.†

Use of the Article with Adjectives and Pronouns.

§ 723. Adjectives when standing alone and referring to a noun understood, may always be rendered definite by the reception of the article in the same manner as nouns, e. g. **הַחֲכָם** *the wise (man)*, ὁ σόφος, **הַרְשָׁעִים** *the wicked*, οἱ ἀσεβεῖς. And since the adjective must always belong to a noun either implied in the expression, as in the above instances, or previously mentioned, the article, which properly refers to such noun, may be resolved into a relative, thus **הַחֲכָם** = **חֲכָם הוּא** *who is wise* or **אִישׁ אֲשֶׁר חֲכָם** (see §§ 652, 653). And hence we may term the article thus employed the *relative article*.

§ 724. The rules which relate to the prefixing of the article to nouns apply equally whether the noun be found in the subject or predicate

* The New Testament writers employ the article in a similar manner, e. g. ὁ υἱός, Mark 10: 47., ὁ Θεός, Luke 18: 11., οἱ πατέρες, Eph. 6: 4.

† So Arab. **أَلْيَوْمَ**, Pers. **امروز** *to-day*; Arab. **الَّيْلَةَ**, Pers. **امشب** *to-night*.

of a proposition. The case, however, is different with regard to attributives, such as adjectives and demonstrative pronouns: since these when employed as predicatives to ascribe certain attributes to the noun, are not affected by the latter's definiteness, and consequently never receive the article; while a qualificative, which is viewed in immediate connection with the noun to which it belongs, must agree with it in this as in all other respects. We will therefore exhibit them first as predicatives and then as qualificatives.

I. 1. In Hebrew a *predicative* adjective is considered, not as a specifying appendage to the noun to which it refers, but as the representative of an abstract quality which the proposition assigns to or predicates of its subject; and on this account it can never take the article even when the noun itself is definite,* e. g. טוֹבָה הָאָרֶץ *the land (is) good*, Deut. 1: 25., קְרִיבָה הָעִיר *this city (is) near*, Gen. 19: 20., רַבָּה רַעֲתֻבְתְּכֶם *your wickedness (is) great*, 1 Sam. 12: 17., חַנּוּן וְרַחוּם יְהוָה וּגְ' *Jehovah (is) gracious and merciful, &c.* Ps. 145: 8., גְּדֹלִים מַעֲשֵׂי יְהוָה *the works of Jehovah (are) great*, Ps. 111: 2.

2. The same is the case with demonstrative pronouns employed as predicates, e. g. זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה *this (is) the thing which the Lord commanded*, i. e. the thing is this, &c. Ex. 35: 4., זֹאת הָאִשָּׁה *this (is) the woman*, 2 Kings 8: 5., אֵלֶּה בְּנֵי־יוֹסֵף *these (are) the sons of Joseph*, Num. 26: 37.

II. 1. An attributive employed as a *qualificative* is viewed as an appendage to the noun to which it belongs, and is consequently placed after such noun, whereas a predicative attribute most commonly precedes it. It also agrees with its noun as to the reception or non-reception of the article as well as in other respects. Thus, a qualificative adjective is placed,

a. Without the article after an indefinite noun, e. g. בֶּן חָכָם *a wise son*, Prov. 10: 1., אֶרֶץ טוֹבָה וְרַחְבָּה *a good and broad land*, Ex. 3: 8., גְּדֹלִים נִגְעִים *great plagues*, Gen. 12: 17., נָשִׁים יְפֹתֹת *beautiful women*, Job. 42: 15.†

* It is on a similar principle that in German an adjective in the predicate is put in the nude form, without being inflected to agree with the noun to which it belongs, e. g. *das Land ist gut* (not *gutes*), *gross* (not *grosse*) *sind die Werke des Herrn*; while if used as a qualificative, it must agree with its noun in gender, number, and case.

† In the comparatively few instances where adjectives take the article contrary to the above rule, it may be viewed as a relative (see § 723), e. g. בִּיר

b. With the article after a noun rendered definite by the reception either of the article or of a pronominal suffix, e. g. הַמְּאֹר הַגָּדוֹל *the great light*, Gen. 1:16., הַטוֹבָה הָאָרֶץ *the good land*, Deut. 1:35., הַפְּרוֹת הַרְקוֹת וְהָרְעוֹת *the lean and ill favoured kine*, Gen. 41:20., הַקָּרִב שְׁכְנֵי הַקָּרִב *his near neighbour*, Ex. 12:4., יָדְךָ הַחֲזָקָה *thy strong hand*, Deut. 3:24. 4:3, 36, 37.* This applies likewise to ordinal numerals, which in effect are adjectives, e. g. בַּחֹדֶשׁ הַשֵּׁנִי *in the second month*, Gen. 7:11., בַּשָּׁנָה הַשְּׁלִישִׁית *in the third year*, 1 Kings 18:1.

2. A noun qualified by a demonstrative pronoun is always definite; and hence they both receive the article,† e. g. הַיּוֹם הַזֶּה *this day*, Gen. 7:13., הָאָרֶץ הַזֹּאת *this land*, Deut. 3:12., הָעָרִים הָאֵלֶּה *these cities*, Gen. 19:25., הַדְּבָרִים הָאֵלֶּה *these things*, 15:1.; ‡ בְּמָקוֹם הַהוּא *in that place*, 28:10., הָעִיר הַהִיא *that city*, Deut. 21:3, 4., הָאֲנָשִׁים הַהֵם *those men*, Num. 9:7., הַצֹּאן הַהֵם *those sheep*, 1 Sam. 17:28. §

§ 725. I. The word כָּל *totality, whole, all*, which, though considered as a pronominal adjective, is in reality a noun,|| may receive the article when standing alone, like any other word of its class, e. g. בְּכָל יָדוֹ *his hand (shall be) against all*, Gen. 16:12., הַכֹּל הַכֹּל *all (is) vanity*, Eccl. 2:1., הַכֹּל עָשָׂה יָפֶה *he has made every thing beautiful*, 3:11.

הַגָּדוֹל *the great well*, lit. a well that (is) great, 1 Sam. 19:22.; so הַגָּדוֹל זֶךְ Zech. 4:7., שָׂעַר הַגִּלְיוֹן Ezek. 9:2., אֶרֶץ הַרְחֵבָה Neh. 9:35., מֶלֶךְ הַתְּבוּדָה Ps. 24:7, 8, 10. 104:18. The same is the case with ordinal numerals, e. g. הַיּוֹם הַשֵּׁשִׁי *the sixth day*, Gen. 1:31. 2:3.

* A very few instances are found where the article is not prefixed to a qualificative belonging to a definite noun, e. g. הַתְּנִילָה הַחֲשֵׁשׁ 2 Sam. 6:3., רִמּוֹת רִמְרִים Ezek. 39:27. In the instances, פָּחוּ גְדוֹל Judg. 16:5, 6, 15., שָׂהָה גְדוֹל Ps. 99:3., the adjectives may be considered as predicates.

† Compare the use of the article in Greek with the demonstratives οὗτος, ὅδε, ἐκεῖνος.

‡ An exception appears in the passage, וְזֶה הַדָּוָר Ps. 12:8.

§ Although the demonstratives, which are definite in themselves, when accompanying a noun with the article usually take the article also, in order to agree with it in form, yet they frequently remain without it when the noun is made definite by a pronominal suffix, e. g. זֶה מִשְׁבּוֹעָתִי זֶה *this my oath*, Gen. 24:8. Ex. 10:1. Deut. 5:29. 11:18. 21:20. Josh. 2:14, 20.

|| Hence in Arabic it loses its nunnation when in construction, like other nouns, e. g. כָּל יוֹם *every day*.

II. When placed in construction with another noun, it may be viewed as a pronominal adjective, and rendered by *all* or *every*, according as such following noun is definite or not. Thus,

1. *a.* When in construction with a definite noun in the singular number, such noun is viewed in its entirety, and כל is generally to be rendered by *all*, *the whole*, e. g. כל האדם *all mankind*, Gen. 7 : 21., כל הדור *the whole generation*, Ex. 1 : 6., כל העם *all the people*, Ezek. 45 : 16., כל בהמה *all the cattle*, Zech. 14 : 15., כל היום *the whole day*, Is. 28 : 24., כל מלאכתו *all his work*, Gen. 2 : 2., וכל לבבה וכל נפשה *with all thy heart, and with all thy soul, and with all thy might*, Deut. 6 : 5., כל עמר הבית *all the mortar of the house*, Lev. 14 : 45., כל בית יהודה *all the house of Judah*, Neh. 4 : 10.* So too when receiving a singular pronominal suffix, e. g. כלו *all of him*, Cant. 5 : 16., כלו *the whole of it*, Ezek. 29 : 2., כלך *all of thee*, Mic. 2 : 12.

b. The same is the case with plural nouns, e. g. כל הימים *all the days* (of one's life), always, Gen. 43 : 9., כל הגוים *all the nations*, Is. 2 : 2., כל הרשעים *all the wicked*, Ps. 145 : 20., כל בני ישראל *all the children of Israel*, Ex. 16 : 6.† And also with plural pronominal suffixes, e. g. כלנו *all of us*, Gen. 42 : 11., כלכם *all of you*, 1 Sam. 22 : 7, 8. Ps. 62 : 4., כלם *all of them*, Eccl. 2 : 14.

2. When followed by a singular indefinite noun, כל is used distributively, and should generally be rendered by *every* or *any*, e. g. כל־בכור *every first-born*, Ex. 13 : 2., כל־לבב *every head and every heart*, Is. 1 : 5., כל־ממנה *any likeness*, Ex. 20 : 4., כל־דם *any blood*, Lev. 7 : 27., כל־עץ *any tree*, 19 : 23., כל־כלי *any implement*, Num. 35 : 22, 23. Judg. 19 : 19. Also when the noun is in the plural number, e. g. כל־ידיים *every hand*, Is. 13 : 7., כל־חצרות *every street*, 51 : 20.

Use of the Article with Participles and Verbs.

§ 726. The article is employed with participles in like manner as with adjectives, that is to say, with reference to a noun expressed or understood; on which account it may usually be rendered by a relative,

* A different meaning is conveyed by this construction in the passage, כי־זה כל־האדם *this is all of, or belonging to, man*, meaning, the whole duty of man, Eccl. 12 : 13.

† Occasionally the article is omitted in poetry in cases where it would regularly be inserted in prose (see § 718), e. g. מְדַבְּרִים *of all the sons*, Is. 51 : 18.

e. g. הַמֵּאֲמִין *he who believes* (lit. the believing one), Is. 28 : 16.; so הַזֹּתֵן, *he who gives*, Job 5 : 10., הַבָּאִים *they who came*, Is. 27 : 6., הַמִּבְטָחִים *they who trust*, Ps. 125 : 1.

§ 727. As participles like other attributives may be employed either as predicatives or qualificatives, they follow the same rules with respect to the reception or non-reception of the article (see § 724). Thus,

1. Participles when used as predicatives do not admit the article, on account of their independent nature (§ 724. I.), even though the subject be definite, e. g. הַבָּקָר הָיָה חֹרְשׁוֹת וְהָאֲחֻנּוֹת רֹעוֹת *the oxen were ploughing and the asses feeding*, Job 1 : 14., רָעָה הָיָה עֲבָדָה לְאָבִיו *thy servant was keeping his father's sheep*, 1 Sam. 17 : 34., רִדְחָה אֱלֹהִים מִרְחֻמָּתָהּ עַל פְּנֵי הַמַּיִם *the Spirit of God (was) brooding over the face of the waters*, Gen. 1 : 2.

2. a. But participles used as qualificatives agree with the nouns they refer to as respects definiteness or indefiniteness (§ 724. II.). Thus a participle when joined to an indefinite noun, also remains indefinite, e. g. אֲרִיָּה טָרֵף וְשָׂאֵג *a ravening and roaring lion*, Ps. 22 : 14. Prov. 2 : 12., לְשׁוֹן מְדַבֶּרֶת גָּדֹלָת *a tongue speaking proud things*, Ps. 12 : 4., עֲשָׂרָה חֲמֹרִים נֹשְׂאִים מִשּׁוֹב מִצְרַיִם וְעֶשֶׂר אֲתוֹנוֹת *ten he-asses carrying of the best of Egypt, and ten she-asses carrying corn, &c.* Gen. 45 : 23.*

b. But when the noun is definite, the qualificative participle must receive the article, which is generally to be rendered as a relative (see § 726), e. g. כָּל־הָרֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ *every creeping thing that creeps on the earth*, Gen. 1 : 27., הַחֶרֶב הַמִּתְחַפֶּכֶת *the sword that (was) turning itself*, Gen. 3 : 24., הָעָרִים הַנּוֹשְׁבוֹת *the cities that (are) inhabited*, Ezek. 12 : 20., עֲבָדֶיךָ הַמִּמְלֵטִים אֶת־נַפְשְׁךָ *thy servants who (have) saved thy life*, 2 Sam. 19 : 6., שְׁתֵּי בָנֶיךָ הַנִּמְצָאִים *thy two daughters who (are) present*, Gen. 19 : 15.†

* In a few instances, however, a participle qualifying an indefinite noun receives the article as a relative, e. g. עֲבָדִים וְשֹׁפְרֵצִים *servants who (are) breaking away*, 1 Sam. 25 : 10., גֶּבֶר וְהוֹרִיחַ *a fence that (is) broken down*, Ps. 62 : 4.

† In the following instance, where the word to which the participle belongs is an adjective, whose article refers to a noun understood (§ 723), the participle properly remains indefinite: הֹלֵךְ הַיָּשָׁר *he who walks as an upright (man)* Mic. 2 : 7.

‡ Occasionally a noun with a suffix is followed by a qualificative participle without the article, e. g. צִאֲנוּ נִפְרָשׁוֹת *Ezek. 34 : 12.*, בָּבְתִּיכֶם סְפִינִים *Hag. 1 : 4.*

§ 728. An active participle which has for its complement a pronominal suffix may also receive the article, which refers properly not to the participle itself, but to a noun expressed or understood (§ 726), e. g. יְהוָה הַבּוֹצֵאתָּה מֵאֶרֶץ מִצְרַיִם, Is. 9 : 12., *he who smites him, the Lord who brought thee out of the land of Egypt*, Deut. 8 : 14, 15, 16., 'הַמְעֲטִירָהּ . . . יְהוָה *the Lord who crowns thee*, &c. Ps. 103 : 4.

§ 729. From the above use of the article as a relative before participles, is derived its occasional employment for the same purpose with verbs, representing either the subject, e. g. בְּנוֹ הַנּוֹלֵד־לִי *his son that was born to him*, Gen. 21 : 3. Judg. 13 : 8. 1 Chron. 29 : 17., אֲנָשִׁי הַמִּלְחָמָה הַלְכוּ אִתּוֹ *the men of war who went with him*, Josh. 10 : 24., כָּל אֲשֶׁר בְּעָרֵינוּ הָשִׁיב נָשִׁים נְכָרִיּוֹת, Ezra 10 : 14, 17.,* or the object, e. g. הַהֲרִימוּ הַמֶּלֶךְ וְיָעֲצְרוּ וְגו' *which the king and his counsellors, &c. had offered*, Ezra 8 : 25., כָּל הַהֲקִדִישׁ שְׁמוּאֵל, 1 Chron. 26 : 28., עַל הַהֲכֵן הָאֱלֹהִים לָעָם, 2 Chron. 29 : 36.†

CHAPTER III.

AGREEMENT.

§ 730. HAVING shown in the preceding chapter when a word is made or considered definite, and when left indefinite, we shall now exhibit those changes which take place in the forms of attributives, whether predicative or qualificative, in consequence of their entering into a coördinate relation with nouns (see § 713. 1.). In other words, the object of the present chapter is to detail the rules of agreement, with the principles on which their application depends.

* The other instances adduced by Gesenius, as 1 Sam. 9 : 24. 1 Kings 13 : 33. Is. 56 : 3. Dan. 8 : 1. (see § 448), are rather to be viewed as participles.

† As the infinitive has no subject, and cannot receive a relative for its object, it never takes the article; the only exception is הַיָּצֵאת, which is considered as an abstract noun (see § 720. II. 2. c.).

A. § 731. 1. *a.* In a sentence containing a simple subject and a simple predicate, when the latter consists of a word which has no gender or number of itself, as an adjective, participle, or demonstrative pronoun, it assumes those of the noun it serves to specify, that is to say, *the predicate agrees with its subject in gender and number.* And this is the case whether they are connected by a copula or not. Thus, when the predicate is an adjective, e. g. הַנָּחֵשׁ הָיָה עָרוּם *the serpent was cunning*, Gen. 3 : 1., יְהוָה טוֹב *the Lord (is) good*, Ps. 145 : 9., וַתְּהִי הַמִּנְפָּה גְדוֹלָה *and the slaughter there was great*, 2 Sam. 18 : 7., רַבָּה רָעַת הָאָדָם *the wickedness of man (was) great*, Gen. 6 : 5.; הָעָרִים הָאֵלֶּם טוֹבִים *the men (were) good*, 1 Sam. 25 : 15., הָעָרִים מְאֹד בְּצֻרוֹת גְּדֹלוֹת *the cities (are) walled (and) very great*, Num. 13 : 28. When a participle, e. g. צֶאֱךָ וַיְהִי־הַבֶּל רֹעֶה *and Abel was a keeper of sheep*, Gen. 4 : 2., אָחָה אָרֹר *cursed (art) thou*, Gen. 4 : 11., אֶרֶץ אֲרָרָה *the ground (is) cursed*, Gen. 3 : 17.; הָיוּ אָנָּשִׁים נִבְלָמִים *the men were ashamed*, 1 Chron. 19 : 5., בָּאִים גַּמְלִים *camels (were) coming*, Gen. 24 : 63., עֲמֻדוֹת הָיוּ רַגְלֵינוּ *our feet shall stand*, lit. shall be standing, Ps. 122 : 2., הָאֲחֻזּוֹת רֹעוֹת *the asses (were) feeding*, Job 1 : 14. When a demonstrative pronoun, e. g. זֶה הַבְּכוֹר *this (is) the first-born*, Gen. 48 : 18., זֹאת הָאִשָּׁה *this (is) the woman*, 2 Kings 8 : 5., אֵלֶּה הָאֲנָשִׁים *these (are) the men*, Ezek. 11 : 2.

b. The same rules of agreement are observed by qualificative attributives. Thus adjectives, e. g. דְּבַר טוֹב *a good matter*, Ps. 45 : 2., יוֹם אֶחָד *one day*, Gen. 1 : 5., הַיָּד הַחֲזָקָה *the mighty hand*, Deut. 34 : 12., שִׁפָּה אֶחָת *one lip*, Gen. 11 : 1., פָּרִים רַבִּים *many bulls*, Ps. 22 : 13., נָשִׁים רַבּוֹת *many women*, Judg. 8 : 30.; participles, e. g. אִישׁ מְדַבֵּר תְּהַפְּכוֹת *a man speaking falsehoods*, Prov. 2 : 12., לְשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת *a tongue speaking proud things*, Ps. 12 : 4., עֵינִים רְמוֹת *high looks*, lit. eyes, Ps. 18 : 28.; demonstratives, e. g. הַמָּקוֹם הַזֶּה *this place*, Gen. 19 : 13., הַבְּיָרָה הַזֹּאת *this well*, Gen. 21 : 30., הָאֵלֶּה *these words*, 22 : 1.*

2. *a.* When the predicate consists of more than one attributive, they all agree with the subject in gender and number, and are either placed together before it, e. g. יְהוָה טוֹב־וְיָשָׁר *the Lord (is) good and upright*, Ps. 25 : 8, 16.; or one is placed before, and the rest after it, e. g. גְּדוֹל וְרַב־כֹּחַ אֱלֹהֵינוּ *our Lord (is) great and of great power*, 147 : 5.

* It may here be remarked that the few nouns which assume the dual form (see § 563) are treated with respect to agreement precisely as plurals of the same gender.

b. When a noun has two or more qualificatives, they are all placed after it, agreeing with it in gender and number, e. g. *אִישׁ צַדִּיק תָּמִים* *a righteous (and) perfect man*, Gen. 6 : 9., *אֵל רַחוּם וְחַנוּן אֲרֶךְ אַפַּיִם* *a God merciful and gracious, long-suffering and abundant in mercy and truth*, Ex. 34 : 6., *אֶרֶץ טוֹבָה וְרַחְבָּה* *a good and broad land*, 3 : 8., *מַכּוֹת גְּדוֹלוֹת וְנֹאֲמָנוֹת וְחִלּוֹם רָעִים וְנֹאֲמָנִים* *plagues great and lasting, and sicknesses grievous and lasting*, Deut. 28 : 59.

3. a. When the subject consists of two or more nouns in regimen, the predicate agrees in gender and number with the first, or specified noun, that being the principal one, e. g. *יִרְאַת יְהוָה טְהוֹרָה* *the fear of the Lord (is) pure*, Ps. 19 : 10., *רוּחַ אֱלֹהִים מְרַחֶשֶׁת* *the Spirit of God (was) brooding*, Gen. 1 : 2., *וְהַיְתִי עֲצַת הָעָם וְנִשְׁיָהֶם גְּדוֹלָה* *and the cry of the people and of their wives was great*, Neh. 5 : 1., *פְּקוּדֵי יְהוָה יְשָׁרִים* *the statutes of the Lord (are) right, rejoicing the heart*, Ps. 19 : 9., *אֵלֶּה בְּנֵי עֵשָׂו* *these (are) the sons of Esau*, Gen. 36 : 5. 37 : 2.

b. The same is the case with qualificatives appended to a noun in construction with another, e. g. *יָד אֱלֹהֵיוֹ הַטּוֹבָה* *the good hand of his God*, Ezra 7 : 9., *בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה* *the children of Israel who came into Egypt*, Ex. 1 : 1., *דְּבָרֵי הַפִּלִּשְׁתִּי הָאֵלֶּה* *these words of the Philistine*, 1 Sam. 17 : 11.

4. When the subject consists of two or more nouns of the same gender connected by a conjunction, and denoting different persons or things, the predicate agrees with them in gender, and is put in the plural number, e. g. *שָׂאוּל וַיהוֹנָתָן הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם* *Saul and Jonathan (were) lovely and pleasant in their lives*, 2 Sam. 1 : 23. The same is the case with qualificatives, e. g. *הַמִּשְׁקָה וְהָאֹמֶה אֲסוּרִים* *the butler and the baker who (were) bound*, Gen. 40 : 5.

5. a. When the nouns thus constituting the subject are of different genders, the attributive generally takes the masculine form, which is considered as the principal one, on account of the prominent part played by the male sex in the affairs of life and consequently in narrations,* e. g. *אֲבְרָהָם וְסָרָה זְקֵנִים* *Abraham and Sarah (were) old*, Gen. 18 : 11., *מָנוּחַ וְאִשְׁתּוֹ רְאִים* *Manoah and (his) wife (were) looking on*, Judg. 13 : 19, 20., *בְּנֵיהֶם וּבְנוֹתֵיהֶם נָתַנְסִים לָעָם אַחֵר* *thy sons and thy*

* The classical reader will here recognise the construction of the Greek and Latin, as *ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἶσιν*, Il. σ'. 567., *pater mihi et mater mortui sunt*, Ter.

daughters (shall be) *given to another people*, Deut. 28 : 32.; see also 1 Kings 7 : 5. 20 : 3. Neh. 9 : 13. Job 1 : 13., &c.*

b. The same rule is followed by qualificatives attached to nouns of different genders, e. g. *חֻקִּים וּמִצְוֹת טוֹבִים* *good statutes and commandments*, Neh. 9 : 13.

§ 732. 1. It is a common idiom of the Hebrew to employ instead of an adjective, an abstract noun denoting the quality to be predicated of the subject,—an emphatic construction, also found in ancient classical as well as in modern poetry. Here of course the rules of agreement do not apply; since predicates of this kind have a gender and number of their own, not depending on those of other words, e. g. *הָאָרֶץ הָיְתָה חֲדָה וְרֵחָה* *the earth was emptiness and vacuity*, i. e. empty and void, Gen. 1 : 2. Is. 1 : 7., *וְהָיְתָה יְרוּשָׁלַיִם קֹדֶשׁ* *then shall Jerusalem be holiness*, i. e. holy, Joel 4 : 17., *מִשְׁפָּטֵי יְהוָה אֱמֶת* *the judgments of the Lord (are) truth*, i. e. true, Ps. 19 : 10. 2 Sam. 7 : 28., *וְאֱמֶת וְחַסֵּד יְהוָה כָּל־אֲדָרוֹת* *all the ways of the Lord (are) mercy and truth*, i. e. merciful and true, Ps. 25 : 10.,

2. Material nouns are employed in like manner instead of adjectives derived from them, e. g. *מִצְחָה נְחוֹשֶׁה* *thy forehead (is) brass*, i. e. brazen, Is. 48 : 4., *כָּל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב* *all the drinking vessels of king Solomon (were) gold*, i. e. made of gold, golden, 2 Chron. 9 : 20.

B. § 733. 1. When the predicate is a verb, it agrees with its subject not only in gender and number (§ 731. 1. a.), but also in person: thus, third person, e. g. *וַיֹּאמֶר קַיִן הוּא יִשְׁחָדְךָ* *he shall bruise thee*, Gen. 3 : 15., *וַיֹּאמֶר קַיִן וְהָאָרֶץ בְּרָאָהּ* *and the earth brought forth*, 1 : 12., *וַתִּפְתְּחוּ עֵינֵי שְׁנֵיהֶם* *the Egyptians saw*, 12 : 14., *וַתִּפְתְּחוּ עֵינֵי שְׁנֵיהֶם* *and the eyes of both of them were opened*, 3 : 7.; second person, e. g. *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *thou shalt bruise him*, 3 : 15., *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *thou knowest*, 1 Kings 2 : 15., *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *ye (masc.) know*, Gen. 44 : 27., *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *and ye (fem.) know*, 31 : 6.; first person, e. g. *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *I will go also*, Zech. 8 : 21., *וַיֹּאמֶר יְהוָה אֵת יָדְךָ* *we will go up*, Deut. 1 : 41.

2. When there are two or more verbs to a single subject, the first is usually placed before, and the rest after it (see § 731. 2. a.), e. g. *וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד* *and the waters prevailed, and increased greatly*, Gen. 7 : 18., *וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם* *and Moses called all*

* Sometimes, however, when the last noun is feminine, the predicate following it is put in the same gender, e. g. *אִשִּׁי וְחִמְתִּי נִתְּכָה* *my anger and my fury (shall be) poured out*, Jer. 7 : 20.

the children of Israel, and said to them, Deut. 5 : 1., *ויראו רבים וייראו* many shall see (it), and fear, and trust in the Lord, Ps. 40 : 4. Sometimes however, especially when the subject is a compound one, two verbs constituting its predicate are placed before it, e. g. *ויראו רבים וייראו* and the children of Reuben, &c. returned and departed, Josh. 22 : 9., *ויראו רבים וייראו* let those shout and rejoice who favour my righteous cause, Ps. 35 : 27.

3. a. When the subject consists of two or more nouns in regimen, the verb usually agrees with the first (see § 731. 3. a.), e. g. *כאמר יהוה* thus says the Lord of hosts, Jer. 9 : 16., *ותרד בתפרעה* and the daughter of Pharaoh came down, Ex. 2 : 5., *ויעשו כן בני ישראל* and the children of Israel did so, 16 : 17., *נשי למך האזנה אמרו* ye wives of Lamech, listen to my speech, Gen. 4 : 23.

b. But when the verb follows the subject, it sometimes agrees with the specifying noun, near which it is placed, e. g. *שדמות חשבון אמלל* the fields of Heshbon languish, lit. languishes, Is. 16 : 8., *פני יהוה* the anger of the Lord has divided them, Lam. 4 : 16., *נגע צרעת כי* when the plague of leprosy is in a man, Lev. 13 : 9., *מספר באדם* the number of years is hidden, lit. are hidden, Job 15 : 20. (*מספר* however may be taken as a collective, see § 735. 2.). This occurs oftenest both with verbs and participles in cases where the second noun is the principal one, as for instance when the first is *קול* voice, used pleonastically for the sake of emphasis, e. g. *קול המי אחיה* the voice of thy brother's blood (is) crying to me, equivalent to, thy brother's blood is crying aloud to me, Gen. 4 : 10., *קול שמועה* behold the sound of the rumour is come, Jer. 10 : 22., *קול נהפאו* the voice of the nobles was restrained, Job 29 : 10.

4. a. When the subject consists of two or more nouns of the same gender connected by a conjunction, the verb agrees with them in gender, and is usually put in the plural number (see § 731. 4.), e. g. *ויעשו כן משה ואהרן* and Moses and Aaron did so, Ex. 7 : 20., *ומשה ואהרן עשו את כל הפלאות האלה* and Moses and Aaron did all these wonders, Ex. 11 : 10., *והסמכו אהרן ובניו את ידיהם וגו'* and Aaron and his sons laid their hands, &c. Lev. 8 : 18, 22., *עדה וצלה שמעו* Adah and Zillah, hear my voice, Gen. 4 : 23., *ותהינה מחלה תרצה, ומהלה ומהלה* so Mahlah, Tirzah, Hoglah, Milcah, and Noah were married (lit. became wives) to their uncles' sons, Num. 36 : 11.

b. But when the verb stands before the nouns, it frequently agrees with the first, or nearest to it, in the singular, e. g. *ויקח אברהם ונחור*

שָׁמִים *and Abram and Nahor took to themselves wives*, Gen. 11:29. Num. 1:17. 3:39. 1 Sam. 18:3., 'וַיִּסְמְךְ אֶהֱרֹן וּבָנָיו אֶת־יְדֵיהֶם וּגו' *and Aaron and his sons placed their hands, &c.* Lev. 8:14, 36.*

5. *a.* When the nouns constituting the subject are of different genders, the verb following them, if referring to *both*, is put in the masculine form (see § 731. 5. *a.*), either in the plural, e. g. וּמְשַׁעֲנֶתְךָ *thy rod and thy staff, they comfort me*, Ps. 23:4., חֶסֶד וְאֱמֻנָה יִקְדָּמְךָ פָּנֶיךָ *mercy and truth shall go before thy face*, Ps. 89:15. Prov. 3:3. 20:28., כִּי יִלְכּוּ בְשָׁבִיר וְלֹא יִהְיוּ לְךָ כִּי יִלְכּוּ בְשָׁבִיר *thou shalt beget sons and daughters; but they shall not remain with thee, for they shall go into captivity*, Deut. 28:41.; or, if the nouns are singular, in the singular, e. g. וְקִטְרֶת וְשִׁמְךָ *ointment and perfume rejoice the heart*, Prov. 27:9., וְחִירוֹשׁ יְקַדֵּלֵב *whoredom, and wine, and must, seduce the heart*, Hos. 4:11.† When the verb refers to *either* of two or more preceding singular nouns, it may also be put in the singular or in the plural, e. g. אִישׁ אוֹ אִשָּׁה *a man or woman who does evil*, Deut. 17:2., אֵת הָאִשׁ הַזֹּאת אוֹ הָאִשָּׁה הַזֹּאת אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַרֵעַ הַזֶּה *that man or that woman who has done (lit. have done) this wicked thing*, v. 5.

b. When the verb precedes the nouns, it usually agrees with the first in gender and number, e. g. וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ *and the man and his wife hid themselves*, Gen. 3:8., וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי, וַיָּבֹאוּ אִתּוֹ אֶל־הַתֵּבָה *Noah, and his sons, and his wife, and his sons' wives with him, went into the ark*, Gen. 7:7, 13. 8:18. Prov. 23:25.; וַתִּדְבֹר מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spoke against Moses*, Num. 12:1. Judg. 5:1. Esth. 9:29., וַתֹּאכַל הִיא וְהוּא וּבֵיתָהּ *and she, and he, and her house did eat*, 1 Kings 17:15.

6. When the predicate consists of two or more verbs, one of which is placed before and the rest after the nouns constituting the subject (§ 733. 2. *a.*), the first usually agrees with the noun nearest to it, and the rest with both or all of them, according to the rules detailed above, e. g. וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פָּרְעֹה וַיֹּאמְרוּ *and Moses and Aaron went to Pharaoh, and said to him*, Ex. 10:3., וַיִּפְּלוּ וְכָל־עַמּוֹ

* Very rarely a following verb is put in the singular, agreeing with the last noun, e. g. וַיֵּרָא דָוִד וַיֹּאבָב בָּא *and behold David's men and Joab came*, 2 Sam. 3:22.

† Occasionally, though very seldom, the verb agrees with the first noun in gender and number when it is the principal one, e. g. וְיִלְדֶיהָ תִּהְיֶה לְאִדֶּיהָ *the woman and her children shall be her master's*, Ex. 21:4.

בהם *so Joshua and all the people came, and fell upon them*, Josh. 11 : 7., ויקח שם ויפת אתהשמלה וישמי עלשכם שניהם וילכו אחרנית ויכסו את ערות אביהם *and Shem and Japhet took a mantle, and laid it over both their shoulders, and walked backwards, and covered their father's nakedness*, Gen. 9 : 23., ותען רחל ולאה ותאמרנה, Rachel and Leah answered and said, 31 : 14., ותגש לאה וילדיה וישתחוו ואחר, Leah also and her children approached and bowed themselves, and afterwards Joseph and Rachel approached and bowed themselves, 33 : 7.

7. When the nouns or pronouns constituting the subject are of different persons, the verb is put in the first person rather than in the second or third, and in the second rather than in the third, e. g. נברתה ואתה אנני ברית אני ואתה *let us make a covenant, I and thou*, Gen. 31 : 44., אנני בא אתה והנער ילכה ערבה *I and the lad will go thither*, 22 : 5., וכל ביתך אליהתבה *enter thou and all thy house into the ark*, 7 : 1.*

§ 734. 1. When the termination of a noun would indicate a gender or number different from that which it regularly has according to its signification (see §§ 494. II., 495. 1., 555, *et seqq.*), the circumstance does not affect the form of qualificatives belonging to it, which agree with it not *formally* but *logically*, i. e. according to the sense. Thus with respect to gender, e. g. העיר הגדולה *that great city*, Jon. 4 : 11. Prov. 11 : 1., שמעת ועין ראה *a hearing ear and a seeing eye*, Prov. 20 : 12., הבאר הזאת *this well*, Gen. 21 : 30.; הנדלים *the great lights*, Gen. 1 : 16., נשים רבות *beautiful women*, Job 42 : 15. Neh. 9 : 30., ביצים עזבות *eggs left*, Is. 10 : 14. With respect to number, e. g. הוזהו הקדש הזה *this holy God*, 1 Sam. 6 : 20. (see § 759. 3. a.), צאן רבות *many sheep*, Gen. 30 : 43. (see §§ 742, 743).

2. The same is the case with verbs and other predicatives: with respect to gender, e. g. חרבך נשמה נשים *thy sword has made women childless*, 1 Sam. 15 : 33., ציון שמחה ותשמח *Zion hears and rejoices*, Ps. 97 : 8., היה קהלת חכם *the Preacher was wise*, Eccl. 12 : 8, 9., ותצאנה הנשים *and the women came out*, 1 Sam. 18 : 6. Zech. 14 : 2., עוונותיו ולבדנו *his own iniquities shall take him*, Prov. 5 : 22., האבות קצק *the fathers (are) kindling the fire*, and the women kneading dough, Jer. 7 : 18.; † with respect to number,

* This coincides with the usage of the classical languages, thus *ἐγὼ καὶ σὺ γράφομεν*, *ego et tu scribimus*; *σὺ καὶ ἐξείρος γράφετε*, *tu et ille scribitis*.

† Occasionally, however, the rule is neglected, and the predicate is made to agree with its subject formally, e. g. אברה קהלת *says the Preacher*, Eccl. 7 : 27.

e. g. *בָּרָא אֱלֹהִים* *God created*, Gen. 1 : 1., *נְעִירָיָיךְ כִּנְשֶׁר* *thy youth renews itself like the eagle's*, Ps. 103 : 5.*

§ 735. 1. Some names of inanimate things are common with respect to *gender*, that is, they are construed sometimes in the masculine and sometimes in the feminine (see § 495. 2.), e. g. *הַחֶבֶל הָאֵבֶן בָּמָצְחוֹ* *the stone sank into his forehead*, 1 Sam. 17 : 49., *אֶבֶן יָצִיק* *stone (is) melted*, Job 28 : 2.; *כִּי תָבֵאִינָה הָאוֹתוֹת* *when the signs are come*, 1 Sam. 10 : 7., *וַיָּבֹאוּ כָּל־הָאוֹתוֹת* *all these signs came to pass*, v. 9., &c. &c.

2. Other nouns are common as to *number*. These are collective nouns, which, although having the singular form, include a number of individuals, and hence may be construed either formally in the singular, or logically in the plural (§ 739. 1.), e. g. *וַיִּצְעַק הָעָם אֶל־פַּרְעֹה* *and the people cried to Pharaoh*, Gen. 41 : 55. Ex. 12 : 34. 32 : 1. Num. 21 : 7., *וַיִּירָאוּ הָעָם אֶת־יְהוָה* *and the people feared the Lord*, Ex. 14 : 31. Num. 14 : 1.

C. § 736. 1. Personal pronouns and pronominal suffixes likewise agree in gender and number with the nouns to which they refer, e. g. *וְהָיָא יִמְשֶׁלְבָנָהּ* *and he (the man) shall rule over thee (the woman)*, Gen. 3 : 16., *אָפְשָׁה אָרֹר אֹתָהּ* *cursed (art) thou (the serpent)*, v. 14., *וַיִּירָא אֵת מְרִאָהָ אֵת* *thou (art) a woman beautiful of aspect*, 12 : 11., *וַיִּקְחוּ לָהֶם נָשִׁים* *and the sons of God saw the daughters of men that they were beautiful, and they took themselves wives*, 6 : 2., *וַתִּשָּׁק לָהֶן* *and she kissed them (her daughters)*, Ruth 1 : 9., *וַתִּלְדֶּינָה אֶת־הַעֲבָרִיּוֹת* *when ye (the midwives) deliver the Hebrew women*, Ex. 1 : 16.

2. a. A personal pronoun referring to two or more nouns of the same gender agrees with them in gender, and is put in the plural number (see § 731. 4.), e. g. *וַיָּתֵן אֹתָם אֱלֹהִים בְּרָקִיעַ* *and God placed them (the greater and lesser light) in the firmament*, Gen. 1 : 17. 4 : 8., *וַיֵּצְאוּ שְׁנֵיהֶם בַּשָּׂדֶה* *and both of them (Jonathan and David) went out into the field*, 1 Sam. 20 : 11., *וַיָּדַעַן אֶת־אֲבִיכֶן* *and ye (Rachel and Leah) know that I have served your father with all my might*, Gen. 31 : 6.

b. When the nouns are of different genders, the pronoun is put in the masculine plural (see § 731. 5.), e. g. *וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם* *and the eyes of both of them (the woman and her husband) were opened, and they knew that they (were) naked*, Gen. 3 : 7., *וְהָאָרֶץ וְהַשָּׁמַיִם וְכָל־צָבָאָם* *the heavens and the earth and all the*

* For exceptions to this part of the rule, see § 759. 3. b. α. β.

host of them were finished, 2 : 1, 4. Deut. 28 : 32.; but should the statement refer not to *both* subjects together, but to *either* of them, the pronoun may be put in the singular or in the plural (see § 733. 5. a.), e. g. *אִישׁ אוֹ אִשָּׁה כִּי־יִהְיֶה בּוֹ נֶגַע* if a man or woman have upon him a spot, Lev. 13 : 29., *אִישׁ אוֹ אִשָּׁה כִּי־יִהְיֶה בְּעוֹר בְּשָׂרָם בְּהִירוֹת, בְּהִירוֹת* if a man or a woman have on the skin of their flesh bright spots, v. 38.

D. § 737. 1. In Hebrew as in other inflected languages, an attributive whether adjective or participle may be employed alone in the gender, number, &c. of the noun to which it refers, and which although not expressed may readily be supplied,* e. g. *וְאָבֵד מָוֹס מִקָּל* וְחֹזֶק לֹא־יִצְמָח כָּחוֹ וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ *flight departs from the swift, and the strong cannot reinforce his strength, nor can the mighty deliver himself*, Amos 2 : 14., *עֵינֵי הַחֲכָמִים בְּרֹאשׁוֹ וְהַכֹּסֵל בְּחֹשֶׁךְ הָאֵלֶּף* the eyes of the wise (man) are in his head, but the fool walks in darkness, Eccl. 2 : 14., *עַד עֲקָרָה יִלְדָּה שִׁבְעָה* so that the barren (woman) has borne seven, 1 Sam. 2 : 5., *וְחִרְאָה הֵיבֹשָׁה* and let the dry (land) appear, Gen. 1 : 9., *דְּבָרֵי חֲכָמִים כְּדִבְרֵי הַבָּלּוֹת* the words of wise (men) are like goads, Eccl. 12 : 11., *כְּדִבְרֵי אֶחָת הַנְּבִלּוֹת* like the talking of one of the foolish (women), Job 2 : 10., *שֹׁמֵר מִצְוַת שְׁמֵר נַפְשׁוֹ בְּזֶה דֶּרֶכְיוֹ יָמָת* whoso keeps the commandment keeps his own soul, whoso disregards his ways shall be destroyed, Prov. 19 : 16.

2. When attributives or pronouns do not refer to any particular noun or nouns expressed or understood, but are employed in a manner corresponding to that of the Greek and Latin neuter plural absolute, they are generally put in the feminine gender, which in Hebrew bears the greatest analogy to the neuter (see § 739. 2. b.), e. g. *לֹא יָדְעוּ* לֹא יִדְבְּרוּ אֲתָם *they know not how to do right*, Amos 3 : 10., *קָשׁוֹת וַיְדַבֵּר אֲתָם* and he spoke to them harsh things, Gen. 42 : 7, 30. Jer. 33 : 3. Ps. 12 : 4., *יְמִינָהּ תִּתְּנֶנּוּ לְךָ* thy right hand shall teach thee terrible things, Ps. 45 : 5. 106 : 21. Job 5 : 9. 9 : 10., *מָה זֶה* what (is) this? Gen. 3 : 13. Ex. 7 : 17. Is. 9 : 6., *וְיָדַעְתִּי כִּי־עָשִׂיתָ חֲסֵד* and thereby I shall know that thou hast showed kindness, Gen. 24 : 14., *עָלַי הֵיוּ כָלֵה* all these (things) are against me, 42 : 36. Occasionally the same construction appears also in verbs, e. g. *לֹא תֵהִיָּה וְלֹא תָקִים* it shall not stand, nor shall it come to pass, Is. 7 : 7. 14 : 25., *מִי־אֵלֶּה בָּעָב עוֹפִיפִיָּה* who (are) these that fly like a cloud? Is. 60 : 8.

* In English, where attributives are not inflected, this construction also obtains, although to a much more limited extent, as *the rich, the poor, the strong, the weak, the living, the dead, &c. &c.*

Agreement of Collectives.

§ 738. The above are the principal rules respecting the agreement of predicatives and qualificatives with the nouns to which they bear a coördinate relation. As there are however a multitude of instances in which these rules may at first sight appear to have been utterly disregarded, it will be necessary to show, by a full exposition of such discrepancies and of the causes in which they originate, that they are the result of principles as deep and permanent in their influence as those that give rise to the more usual and apparently more natural modes of construction.

§ 739. The deviations from ordinary usage to which we allude, are such as take place for the most part with collectives, and depend on the nature of such nouns, which are common with respect to number (§ 697), and also on the fact that the Hebrew writers sometimes neglect to mark the gender of secondary words in cases where such neglect can occasion no ambiguity of meaning. Thus,

1. A collective noun, as we have said, is *common* with respect to number, that is to say, in consequence of its anomalous nature, having a singular form and a plural signification, it may be viewed simply as a singular noun, the name of a body or class, and construed formally like other singular nouns with a predicate or attributive in the *singular*; or it may be viewed as denoting a number of individual existences, and construed logically in the *plural*.

2. *a.* As the male takes a more active share than the female sex in the affairs of life, and hence acquires a greater prominence in most narrations of events, it follows that *when the gender of a noun construed in the plural is neglected, the masculine form is employed more frequently than the feminine.*

b. Again, from the superiority thus attributed to the masculine over the feminine gender, there results as a corollary the rule, that *the masculine form is most frequently employed with reference to rational beings, and the feminine with reference to irrational or inanimate ones.*

§ 740. From these general principles we deduce the several specific rules for the apparently abnormal constructions that appear in the agreement of accessory words with collective nouns and nouns construed collectively.

A. Masculine Collectives.

§ 741. Collective nouns with a masculine termination (§ 494. I.) are construed formally as respects both qualificatives and predicatives in the masculine singular, e. g. *עַם גָּדוֹל וְרַב וְרָם* *a people great, and numerous, and tall*, Deut. 2:21. 1 Kings 8:65., *עַם סוֹרֵר* *a rebellious people*, Is. 65:2., *עַם נִשְׁעַר בְּיְהוָה* *a people saved by the Lord*, Deut. 33:29., *הָעָם הַזֶּה* *this people*, Num. 14:13, 14, 15, 16, 19.; *וַיִּרְבּוּ הָעָם* *and the people multiplied*, Ex. 1:20., *הָעֶדְרָה הַזֹּאת* *the flock (that) was given thee*, Jer. 13:20., *לֹא הִתְבַּרְכֵּנִי עַמִּי* *my people do not consider*, Is. 1:3.*

§ 742. Masculine collectives which denote rational beings may also be construed in the masculine plural, e. g. *הַנִּהְיָה עָם יֹרְדִים* *behold people (are) coming down*, Judg. 9:37., *צִבְאָה הַשָּׁמַיִם לָהּ* *the host of heaven worship thee*, Neh. 9:6. 2 Chron. 29:28., *וַיִּקְרָאוּ בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן* *and the house of Israel called its name manna*, Ex. 16:31. Neh. 9:2., *וַיַּמְהֲרוּ הָעָם וַיַּעֲבְרוּ* *so the people hastened and passed over*, Josh. 4:10. 1 Sam. 13:4., *וַיָּחֹר אַחֲרָיו* *then the remnant of his brethren shall return*, Mic. 5:2., *וַיָּבִיאוּ זְבָחִים* *and the congregation brought sacrifices*, 2 Chron. 29:31.

§ 743. 1. Masculine collectives denoting irrational beings may be construed in the feminine plural, e. g. *צֹאן אֲבָדוֹת* *lost sheep*, Jer. 50:6. Ezek. 34:12., *תִּתְּנֶנּוּ לְאִיְבֵיהֶן* *thy sheep (shall be) given to thine enemies*, Deut. 28:31., *וַתִּהְיֶינָה צֹאנִי לְאֹכְלָה לְכָל־חַיַּת הַשָּׂדֶה* *my flock became food for all the wild beasts*, Ezek. 34:8, 14, 22.

2. Sometimes irrational collectives are construed in the masculine plural; but in general only when used by a figure of speech to denote human beings, e. g. *כָּל־צֹאן קֶדָר יִקָּבְצוּ לָךְ* *all the flocks of Kedar shall be gathered together to thee*, Is. 60:7., *וְלֹא יִירָאוּ עוֹד וְלֹא יִחָתְּוּ* *they shall neither fear any more nor be dismayed*, Jer. 23:4., *יִשְׁגּוּ צֹאנִי* *my sheep wandered*, Ezek. 34:6. Or the masculine form is employed to distinguish males from females, e. g. *אֶל־הַמִּקְלָוֹת הַצֹּאן* *my sheep*.

* Very rarely we meet with a masculine collective construed in the feminine singular, e. g. *חָטְאוּ עַמֶּךָ* *thy people have done wrong*, Ex. 5:16. (though perhaps *חָטְאוּ* might be taken as a noun for *חַטָּאת*, and rendered accordingly, *the fault (is) thy people's*), *יִשְׁכַּח לְבָבָם הָעָם* *the people dwelling carelessly*, Judg. 18:7. (the reason appears to be that reference is made to *לֵישׁ*, whose inhabitants are here spoken of, rather than to *עָם*, see § 749. 2. note).

וַתִּלָּךְ הַצֹּאֵן *and the sheep (scil. the rams) leaped before the rods, and the sheep (scil. the ewes) brought forth*, Gen. 30 : 39.

§ 744. We frequently meet with a masculine collective construed in both numbers in the same passage, so that if one verb belonging to a collective precede and another follow it, the former will agree with it formally in the singular and the latter logically in the plural, e. g. וַיִּרְבּוּ הָעָם וַיִּשְׁמְרוּ מְאֹד *and the people multiplied and became very powerful*, Ex. 1 : 20. 4 : 31. 12 : 27., וַיָּבֹאוּ הָעָם בֵּית־אֵל וַיֵּשְׁבוּ שָׁם *and the people came to the house of God, and remained there*, Judg. 21 : 2., וַיִּהְיוּ עַם יְרֵי עַמ־יְהוּדָה הָאָרֶץ מְרַפִּים יְרֵי *the people of the land were weakening the hands of the people of Judah*, Ezra 4 : 4. And even when the first verb does not precede the subject, but is placed shortly after it, e. g. וַהֲעֵם לֹא־שָׁב עַד־מִפְּנֵי וַאֲחִי־הֵנָּה צְבָאוֹת לֹא־רָשָׁה *for the people turn not to him who smites them, and do not seek the Lord of hosts*, Is. 9 : 12.

B. Feminine Collectives.

§ 745. Collectives with a feminine termination may be construed formally in the feminine singular, e. g. הַזֹּאת הָעֵדָה הָרָעָה *this evil congregation*, Num. 14 : 27., וַתִּקְהַל הָעֵדָה *and the congregation was assembled*, Lev. 8 : 4. Num. 20 : 11.

§ 746. Such collectives when denoting rational beings and including male individuals, may also be construed in the masculine plural, especially when preceded by כָּל, e. g. כָּלם קְדוֹשִׁים *all the congregation, all of them, (are) holy*, Num. 16 : 3., וַיִּקְרְבוּ כָל־הָעֵדָה *and all the congregation drew near, and stood before the Lord*, Lev. 9 : 5. 24 : 16. Num. 14 : 10. 35 : 24, 25., כָּל־מִדְּבַר בֵּיתְךָ *all the increase of thy house shall die*, 1 Sam. 2 : 33., וְשָׂאֲרִית *the remnant of Judah shall fall in the land of Egypt*, Jer. 44 : 12., עֲדַת מְרָעִים הִקִּיפוּנִי *the assembly of the wicked have enclosed me*, Ps. 22 : 17. 86 : 14.

§ 747. Feminine collectives may likewise be construed first formally in the singular and then logically in the plural, in the same sentence, e. g. עֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמְרִימוּ מְלִיכִים עָלַי *this wicked congregation who are murmuring against me*, Num. 14 : 27., כָּל־הָעֵדָה הָרָעָה *all this wicked congregation who (are) gathered together against me; in this wilderness they shall be consumed, and here they shall die*, v. 35., וַתִּשָּׂא כָל־הָעֵדָה *and all the congregation lifted up their voice and cried out*, v. 1.

Nouns construed collectively.

§ 748. Of this kind are nouns denoting the people of a country, which are differently construed according to the manner in which they are viewed by the writer, that is to say, as the country itself or its inhabitants are uppermost in his mind. Thus,

1. The noun אֶרֶץ when used to signify the *people* living in a country may be construed either in the feminine singular or masculine plural. Thus, when the writer's attention is directed to the primary signification of the word, which is that of *land, country*, he construes it in the feminine singular (see § 494. II. 1. b.), e. g. וַתִּשְׁקֵט הָאָרֶץ and the land rested forty years, Judg. 3 : 11., אֶרֶץ מְשׁוֹבֶבֶת מִחֶרֶב מִקְבֹּצָה מֵעַמִּים רַבִּים a land brought back from the sword, gathered out of many people, Ezek. 38 : 8., כְּלִהְיֶה אֶרֶץ יִשְׂרָאֵל יֹשֶׁבֶת וְשָׁקֵטָה, all the earth (is) sitting still and resting, Zech. 1 : 11.

2. But when the inhabitants rather than the country itself occupy the writer's attention, he construes it, like other feminine collectives denoting rational beings, in the masculine plural (see § 746), e. g. כְּלִהְיֶה אֶרֶץ all the country (were) weeping, 2 Sam. 15 : 23., כְּלִהְיֶה אֶרֶץ all the world shall worship thee, Ps. 66 : 4. 96 : 1, 9. 98 : 4.

§ 749. 1. Many names of nations which are masculine in form and meaning are construed, like masculine collectives denoting rational beings, in the masculine singular or plural according as they are viewed in their totality or individuality (§§ 741, 742). Thus,

a. In the masculine singular, e. g. גָּבַר יִשְׂרָאֵל . . . וְגָבַר עַמְלֵק Israel prevailed, and Amalek prevailed, Ex. 17 : 11. Is. 1 : 3. 49 : 5., סָר אֲרָם Syria had fled, 2 Sam. 10 : 14, 18., יָהֻדָּה נָפַל Judah has fallen, 3 : 8. Mal. 2 : 11., וּבָא אַשּׁוּר and Assyria shall come, Is. 19 : 23., מוֹאָב שָׁאֵן מִיָּאֵב Moab has been at ease, Jer. 48 : 11, 13, 15, 20.; also when having the dual form, e. g. וַיֹּאמְרוּ מִצְרַיִם and the Egyptians said, Ex. 14 : 25. Is. 19 : 16. Jer. 46 : 8., יִחַת אֶפְרַיִם Ephraim shall be broken, Is. 7 : 8.

b. In the masculine plural, e. g. וַיַּעֲרְבוּ אֲרָם לְקִרְאָת דָּוִד וַיִּלָּחֲמוּ and the Syrians set themselves in array against David, and fought with him, 2 Sam. 10 : 17, 19., אֱלֹהֵי יִשְׂרָאֵל יִדְעֵנִי Israel shall cry to me, My God we know thee, Hos. 8 : 2. 9 : 7., וַעֲבָדוּ מִצְרַיִם אֲשׁוּר and the Egyptians shall serve the Assyrians, Is. 19 : 23.

c. Frequently both the singular and plural construction appear in the same verse (§ 744), e. g. וַיִּרְא אֲרָם כִּי נָגַח לִפְנֵי יִשְׂרָאֵל וַיֹּאסְפוּ יָחַד

and Syria saw that they were smitten before Israel, and gathered themselves together, 2 Sam. 10 : 15., **סָרַר יִשְׂרָאֵל עִתָּה יָרַעַם יְהוָה** *Israel revolts ; now the Lord shall feed them*, Hos. 4 : 16. 7 : 10. 8 : 8. 10 : 1., **וְכִלְיוּ וְרִיקֵי וּבְלֵיָהֶם יִנְפְצוּ** *they shall empty his (Moab's) vessels, and break their bottles*, Jer. 48 : 12., **וַיְהִי אֶפְרַיִם כִּיּוֹנָה סוֹתָהּ מִצְרַיִם** *Ephraim also is like a silly dove ; they call to Egypt, they go to Assyria*, Hos. 7 : 11. 9 : 16. 12 : 2.

2. But when the same nouns, and having the same meaning, are viewed by the writer as the names of countries or provinces rather than of people, they are construed like **אֶרֶץ** in the feminine singular, as denoting something inanimate, e. g. **אִם תְּחִזֹק אֶרֶם מִמֶּנִּי** *if Syria be too strong for me*, 2 Sam. 10 : 11. Is. 7 : 2., **הַגִּלָּת יְהוּדָה** *Judah shall be carried into captivity*, Jer. 13 : 19. Joel 4 : 20. Mal. 2 : 11. Ps. 114 : 2., **וַיִּשְׁבְּרָה מוֹאָב** *Moab is destroyed*, Jer. 48 : 4, 9., **מִצְרַיִם תִּקְבְּצֵם** *Egypt shall gather them up*, Hos. 9 : 6. Joel 4 : 19.*

3. Occasionally they are construed in both genders in the same verse ; this appears chiefly in the pronominal suffixes relating to them, e. g. **וְעָרֶיהָ וְעָרֶיהָ עָלָה וּמִבְּתָר בְּחֹרֶיָּהּ יִרְדּוּ** *Moab is spoiled and gone up out of her cities, and his chosen young men are gone down*, Jer. 48 : 15, 20., **בְּנֵי אֶלְדֵּיהֶם יִנְחָצוּ** *Ephraim is planted in a pleasant place ; but Ephraim shall bring forth his children to the murderer*, Hos. 9 : 13. And also in both numbers, e. g. **בְּחֶרֶב יִפְּלוּ . . . שָׁמָרֹן תֵּאָשֵׁם** *Samaria shall become desolate, they shall fall by the sword*, Hos. 14 : 1.

§ 750. 1. To the above constructions may be added that of the noun **כָּל** *whole, all, every*, which when applied to a number of objects may be construed either in the singular or plural. Thus when used distributively to denote *any* or *every one* of the objects indicated, it is construed in the singular, e. g. **כָּל אֲשֶׁר בָּאֶרֶץ יִנָּד** *every thing that (is) upon the earth shall perish*, Gen. 6 : 17., **כָּל־הַבָּא אֶל־הַאֹהֶל וְכָל־אֲשֶׁר** *every one who comes into the tent and every thing that (is) in the tent shall be unclean*, Num. 19 : 14. ; but when viewed as applying simultaneously to *all* the objects spoken of, it is construed in the plural, e. g. **כָּל־אֲשֶׁר נִשְׁמַח רֵיחַ חַיִּים בְּאַפִּי . . . מָתוּ** *all in whose nostrils was the spirit of the breath of life died*, Gen. 7 : 22., **כָּל־אֲשֶׁר עָשָׂה הֲלֹא הֵם כְּתוּבִים וְגו'** *all (the things) that he did, are they not written? &c.* 1 Kings 15 : 7. 16 : 14.

* The proper names of cities, as well as the noun **עִיר** *city*, are regularly construed in the feminine singular, and very seldom formally in the masculine, e. g. **דָּמָשְׁקַי מִן־הָעִיר** *Damascus (is) removed from (being) a city*, Is. 17 : 1.

2. *a.* The same difference is observed when כל is joined in construction to a noun, on which latter the gender of the predicate always depends. Thus when used distributively, it is construed in the singular, if the following noun be singular, e. g. כָּל־אִישׁ אֲשֶׁר הָבִיחַ *every one that offered*, Ex. 35 : 22., לִי הִכְרַע כָּל־בֶּרֶךְ הַשֹּׁבַע כָּל־לִשׁוֹן *to me every knee shall bow, every tongue shall swear*, Is. 45 : 23., כָּל־אָח וְכָל־רֵעַ יַעֲקֹב וְכָל־רֵעַ רָכִיל יִהְיֶה *every brother will utterly supplant, and every neighbour will go about as a slanderer*, Jer. 9 : 3., כָּל־אֲוִיל יִחַנְּלַע *every fool will be meddling*, Prov. 20 : 3.*

b. But when used collectively with reference to the entire number spoken of, כל is construed in the plural, whether the following noun be plural or singular, e. g. מָוֹת כָּל־הָאָנָשִׁים *all the men were dead*, Ex. 4 : 19., וַתֵּצֵאנָה כָּל־הַנְּשִׁים *and all the women went out*, 15 : 20., וְהִתְקַבְּלוּ כָּל־מַדְרֵיחַ מִצְרַיִם *all the diseases of Egypt; and they shall adhere to thee*, Deut. 28 : 60., לֹא עֲמִמָּה *no secrets lie hid from thee*, Ezek. 28 : 3.

§ 751. The noun אִישׁ *man, one* (Germ. *Mann, man*), when used in a general sense applicable to many individuals, although in strictness denoting only one, may be construed formally in the singular, e. g. בְּלִעְדֶּיךָ לֹא יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ *without thee none shall raise his hand or his foot*, Gen. 41 : 44.; or collectively in the plural, e. g. אִישׁ אֶל־אָחִיו לֹא יִחַמְלֵה *no man shall spare his brother*, Is. 9 : 18. 19 : 2., אִישׁ בָּשָׂר זָרְעוֹ יֹאכְלוֹ *every one shall eat the flesh of his arm*, 9 : 19., אִישׁ מִרְעֵה הַשָּׂמֶרֶת *take ye heed every one of his neighbour*, Jer. 9 : 3.

§ 752. Occasionally a common appellative noun when employed collectively is construed in the plural, e. g. כִּי תִקְרָאנָה מִלְחָמָה *if wars occur*, Ex. 1 : 10. 1 Kings 5 : 17., קִשְׁתֵּי גִבּוֹרִים חָתִים *the bows of the mighty are broken*, 1 Sam. 2 : 4., לֶחֶם הַפָּנִים הַמּוֹסְרִים *the loaves of the presence (i. e. show-bread) that were taken*, 21 : 7. (though perhaps הַמּוֹסְרִים should be considered as agreeing with the governing noun פָּנִים, see § 733. 3. *b.*), מִדְּנִמְלִצֵי אִמְרָתָהּ *how sweet are thy words*, lit. discourse, Ps. 119 : 103. The same is the case with attributives, as adjectives and participles, used as appellative nouns, e. g. תַּמּוּ רֹמְסֵי *the oppressors are extinct*, Is. 16 : 4. 28 : 3., כָּסוּ רָשָׁע *the wicked flee*, Prov. 28 : 3.

* Occasionally when the following noun is plural, e. g. וְכָל־מִחְמֵדֵינוּ הָיָה *every one of our pleasant things is laid waste*, Is. 64 : 10., וְהָיָה כָּל־דְּרָכֵי אִישׁ נָהָר *every one of man's ways (is) pure in his own eyes*, Prov. 16 : 2.

Agreement Neglected.

§ 753. The lack of formal agreement between subjects and their predicates is not confined to collective nouns and nouns used collectively as above detailed; for we find in the construction of other nouns that sometimes their gender or number, and occasionally even both, are neglected in the inflection of the accessory words referring to them. These deviations from the normal construction may and indeed do appear to many to be utterly subversive of all order and harmony in this particular; but such a view of the matter is completely erroneous, since they can be shown to stand in the mutual relation of cause and effect with principles affecting the entire structure of the language.

§ 754. Thus, it is sometimes the case with regard to gender, that when a sentence commences with the verb, the writer puts it in the masculine, although the subject he subsequently introduces be feminine; the reason of which is, that at the outset, before the subject is mentioned, his attention is not drawn to its gender, and hence he employs the verb in its simplest form. So too with regard to number, a verb preceding a plural subject is frequently put in the singular or simplest form, and from the same cause. This want of agreement is less frequent when the verb follows the subject, and seldom occurs except when the writer's attention is withdrawn from the consideration of the gender or number of the preceding noun by some intervening word or words. If to these observations we add the fact, that the masculine has the prevalence over the feminine gender, in consequence of the more prominent activity of the male sex (§ 739. 2. a.), and that sometimes when a writer employs a plural subject to denote an indefinite number where a singular might also have been used, he does not inflect the predicate to correspond, we may deduce from them the following general rules respecting the neglect of the gender and number of nouns in the forms taken by their predicates and qualificatives.

1. As the masculine singular is the simplest form of a word, and as moreover the masculine gender is the most prominent in its use, we sometimes find *the masculine form employed when the feminine might have been expected*, but not the contrary.

2. Again, as the singular form of words is simpler than the plural, *a plural noun is sometimes construed in the singular*, but not the contrary.

A. Gender Neglected.

1. Feminine Singular.

§ 755. 1. Sometimes a feminine singular noun is construed in the masculine, which occurs for the most part when the verb precedes the noun, e. g. *לֹא יִנְשֹׂא אֹתָם הָאָרֶץ* *the country could not support them*, Gen. 13 : 6. Is. 9 : 18., *אֲשֶׁר הָבִיא שִׁפְחָתָהּ* *which thy handmaid has brought*, 1 Sam. 25 : 27., *וַיַּעֲבֵר הָרָנָה בַּמַּחֲנֶה* *and there passed a proclamation through the camp*, 1 Kings 22 : 36., *הַחֶזֶק מִמֶּנִּי הַמִּלְחָמָה* *the war was too strong for him*, 2 Kings 3 : 26.

2. Also when the predicate follows its subject, though generally with something intervening between them, e. g. *עֲלְטָה הָיָה* *there was darkness*, Gen. 15 : 17., *שָׁנָת שְׁבָחוֹן יִהְיֶה* *it is a year of rest*, Lev. 25 : 5., *חֲזוֹת קָשָׁה הִנֵּן לִי* *a grievous vision is declared to me*, Is. 21 : 2., *וַתַּכְתִּידֶלְךָ מֵהֶם* (Jerusalem) *hast made thyself (a covenant) with them*, 57 : 8. Jer. 3 : 5., *אֲתָךְ זָדוֹן לָבָה* *thy terribleness has deceived thee*, (and also) *the pride of thy heart*, Jer. 49 : 16. (or taking the two subjects to be in apposition, the passage may be rendered, *thy terribleness*, i. e. *the pride of thy heart*, *has deceived thee*), *נִשְׁמָע בְּנוֹתָם זַעֲקָה* *a cry is heard among the nations*, Jer. 50 : 46., *רָצֻפָה עָשׂוּי לְחֵצֵר* *a pavement made for the court*, Ezek. 40 : 17., *עוֹלָה לֹא־נִמְצָא בְּשִׁפְתָיו* *iniquity was not found in his lips*, Mal. 2 : 6., *יָנֵעַם לְנַפְשָׁהּ* *knowledge is pleasant to thy soul*, Prov. 2 : 10. 14 : 6., *פִּילְגֶּשׁ כָּלָב מַעֲבָה יָלַד שֶׁבֶר* *Caleb's concubine, Maacah, bore Sheber*, 1 Chron. 2 : 48. So too with qualificatives separated from the noun to which they belong, e. g. *רֵיחַ גָּדוֹלָה וְחֶזֶק* *a great and strong wind*, 1 Kings 19 : 11., *אֶרֶץ צִיָּה וְעֵיָה* *a dry and exhausted land*, Ps. 63 : 2.

§ 756. When a feminine abstract noun is used instead of a masculine concrete, it is construed in the masculine singular or plural accordingly, e. g. *לֹא יִהְרֹף רְמִיָּה צִידוֹ* *the slothful man shall not roast his own venison*, Prov. 12 : 27. (where *רְמִיָּה* is equivalent to *רְמִיָּהוּ*), *אֲשֶׁר לֹא יוֹעִילוּ וְלֹא יִצְלוּ* *vain things, which neither profit nor deliver*, 1 Sam. 12 : 21. (*אֲלִילֵי הַתְּהוֹרָה* = *הַתְּהוֹרָה*). We may consider as elliptical the expression *נִפְתָּח הַסַּתָּח רֶבֶץ* Gen. 4 : 7., which may be rendered, *sin (like a wild beast is) crouching at the door*, or, if the reader prefer, (thou art) *crouching at the door of sin*, taking *רֶבֶץ* *אתה* for *רֶבֶץ*.

2. Feminine Plural.

§ 757. We meet also with a few instances in which feminine plural nouns are construed in the masculine. This takes place,

1. When the noun has a masculine termination, in which case the verb appears to agree with it formally, e. g. וַיִּטְּשׁ נָשָׁיו אֶת־לִבּוֹ *and his wives turned away his heart*, 1 Kings 11 : 3., וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר, *and all the wives shall give honour to their husbands*, Esth. 1 : 20., וְיִהְיֶה לָהֶן מַלְכוּת וְסִילָנָשִׁים *queens and concubines, and they praised her*, Cant. 6 : 9. ; or when the noun has a feminine termination, and the verb either precedes it or is separated from it by some intervening word or words, e. g. אִם יֵצְאוּ בָנוֹת שִׁילֹה *if the daughters of Shiloh come out*, Judg. 21 : 21. Cant. 6 : 9., וַיֵּדַעְתֶּם כִּי אֲנִי אֱלֹהֵי יְהוָה, *and ye (Aholah and Aholibah v. 44.) shall know that I am the Lord God*, Ezek. 23 : 49. Ruth 1 : 8.

2. When the noun is feminine in form, but denotes rational beings of both sexes, e. g. הַמְּמַלְכוֹת הַלְּחָצִים אֹתְכֶם *the kingdoms that oppressed you*, 1 Sam. 10 : 18., תִּרְדְּדוּ שְׂאֵנָנוֹת *tremble, ye careless women*, Is. 32 : 11.; also when a feminine abstract noun is used for a masculine concrete, e. g. שְׂמֵעוֹת יִבְהִלֶּהוּ *tidings shall terrify him*, Dan. 11 : 44. (שְׂמֵעוֹת for מְלָאכִים *messengers*).

B. Number Neglected.

1. Feminine Plural.

§ 758. The number of feminine plural nouns is neglected in the following cases.

1. When the predicate precedes the noun, and especially when some word or words intervene between them, e. g. וַעֲלֶתָהּ אֲרָמֹתֶיהָ סִרִּים *and her palaces shall spring up thorns*, Is. 34 : 13. (compare the expression וְיָדַבֵּשׁ חֶלֶב זָבַח אֶרֶץ *Ex. 3 : 8. &c.*), תִּלְכְּדֶהָ חֲקָרִיוֹת *the cities are taken*, Jer. 48 : 41., עַד מָתַי תֵּלֵךְ בְּקִרְבָּךְ מַחְשְׁבוֹת אוֹיֶכָה *how long shall thy vain thoughts lodge within thee?* Jer. 4 : 14. (some render the passage thus, *how long wilt thou [Jerusalem] harbour thy vain thoughts within thee?*) 51 : 29., קִשְׁתוֹתֵם קָשְׁתוֹתָהּ *their bows are broken*, 51 : 56. (some render, *she [Babylon] breaks their bows*, scil. by her wickedness), וְתִחַז בְּעֵינֵינוּ *then shall our eyes gaze on Zion*, Mic. 4 : 11., קִשְׁתִּי נִחַשְׁתָּה *my arms stretch a bow of brass*, Ps.

18 : 35., *לֹא תִמְעַד אֲשֶׁרֶיךָ his steps shall not slip*, Ps. 37 : 31., *תִּשְׁטַף סִפְחֶיהָ עֲפָרָאָרֶץ its floods wash away the dust of the earth*, Job 14 : 19. (others, as the English translators, take סִפְחִים in its ordinary signification of *aftergrowth*, and render, *thou [God] wastest away the spontaneous productions of the dust of the earth*).

2. When the predicate follows the noun, in which case frequently, though not always, some word or words intervene between the subject and predicate, e. g. *בָּנוֹת צִעְדָה branches* (lit. daughters, scil. of the tree) *ascend*, Gen. 49 : 22., *חַטֹּאתֵינוּ עֵתָהּ בָּנוּ our sins testify against us*, Is. 59 : 12., *הַמְצֻדוֹת נִתְפָּשָׁה the fortresses are taken*, Jer. 48 : 41. (נִתְפָּשָׁה is probably put in the singular to correspond to the preceding נִלְכְּדָה), *הַחֲרוֹבָה עֲרֵעַ הַחֲעֲרֵי the broad walls of Babylon are broken in pieces*, 51 : 58., *אֵלֶיךָ תִּצְרוּגַן הַבְּהֵמֹת the beasts of the field cry to thee*, Joel 1 : 20., *הַקִּטְרוֹת תִּהְיֶה the crowns shall be*, &c. Zech. 6 : 14., *בְּעֵצָה תִּכָּן plans are established by counsel*, Prov. 20 : 18., *וְהַמֹּת וְתִרְצֶנָּה אֲשֶׁלֶּינָא ask now the cattle, and they shall instruct thee*, Job 12 : 7., *הַשִּׁפְחוֹת כָּסִיל תִּבְלַעְנָה the lips of a fool will swallow him up*, Eccl. 10 : 12.* Also with nouns which have a plural form and singular meaning (see § 560), e. g. *קוֹלָהּ בְּרֹחוֹת תִּתֵּן תְּרוּנָה תְּרוּנָה חֲכָמוֹת wisdom cries without, she utters her voice in the streets*, Prov. 1 : 20. 9 : 1.; or which specify a singular noun understood, e. g. *עֵינָיו קָמָה his eyesight was dim*, 1 Sam. 4 : 15. Eccl. 4 : 8. (עֵינָיו equivalent to רְאוּת עֵינָיו as in Eccl. 5 : 10.).

2. Masculine Plural.

§ 759. The number also of masculine plural nouns is neglected in the following cases.

1. a. Frequently when the verb commences the phrase, so that the writer's attention is not yet attracted to the number of the noun to be subsequently introduced, e. g. *יִיאָמֶר בְּנֵי גָד then spoke the children of Gad*, Num. 32 : 25. Judg. 8 : 6., *דְּבָרֶיךָ יָבוֹא let thy words come to pass*, Judg. 13 : 12., *עֲנֵה אֵיִים the jackals cry*, Is. 13 : 22., *יָבוֹאוּ-לָהּ הַשֹּׁדְדִים the spoilers shall come to her*, Jer. 51 : 48., *יָבֹאוּ מִיִּשְׁעֵתִי דְבָרֵי שְׁאֵנִי the words of my groaning are far from helping me*, Ps. 22 : 2. This

* Compare with these instances the singular construction of the Arabic *plurales fracti*, as also of the Greek neuter plurals, to which gender the Shemitish feminine approaches the nearest in its nature and uses (see § 739. 2. b.).

construction is exceedingly common with the substantive verb *הָיָה*, e. g. *הָיָה הָעֲסָפִים לְלָבָן* *so the feeble ones became Laban's*, Gen. 30 : 42., *לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים* *thou shalt have no other gods*, Ex. 20 : 3. Deut. 5 : 7., *וַיְהִי לַפְּנִינָה יְלָדִים* *and Peninnah had children*, 1 Sam. 1 : 2., *וְהָיָה פְּלָגִים* *and there shall be rivulets*, Is. 30 : 25.; and also with passive verbs, e. g. *וַיֵּלֶד שְׁנֵי בָנִים* *two sons were born*, Gen. 10 : 25. 41 : 50., *וַיָּתֶן לָנוּ שִׁבְעָה אֲנָשִׁים מִבְּנָיו* *let seven of his grown up sons be delivered to us*, 2 Sam. 21 : 6.*

b. This too is often the case when another verb belonging to the same subject but placed after it is put in the plural (see § 744), e. g. *וְהָיוּ וְגַר . . . יָחִי מְאֹרֹת* *let there be lights, and let them be, &c.* Gen. 1 : 14., *וְהָיוּ הָיָה אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים* *now there were certain men who were unclean*, Num. 9 : 6., *וַיָּבִיאוּ אֲנָשִׁים . . . וַיֵּשְׁבוּ לִפְנֵי* *and there came certain men, and sat before me*, Ezek. 14 : 1., *וַיַּעֲשׂוּ אֲשֶׁר-הֵחֵלוּ לַעֲשׂוֹת* *and the Jews undertook to do as they had begun*, Esth. 9 : 23.†

2. a. Less frequently a verb is placed in the singular after a masculine plural subject, when the writer's attention is diverted by some intervening word, e. g. *וַיֵּלֶד אֲשֶׁר יָלַד לּוֹ* *the sons of Jacob who were born to him*, Gen. 35 : 26. 46 : 22, 27., *וַיִּבָּחַת כְּכַפִּיר יְרֵמְיָה* *the righteous are bold as a lion*, Prov. 28 : 1. (we may however consider the verb as agreeing with the latter noun, supplying the ellipsis of *אֲשֶׁר*, and render, *the righteous are like a lion, who is bold*), *וַיִּבְרֵיתָ לִּי הָיָה לִּי* *I had house-born servants*, Eccl. 2 : 7. (or we may consider the verb as agreeing with the governing noun *בֵּית*, see § 733. 3. b.).

b. This occurs especially when the subject is a plural used distributively instead of a singular, to make a predication concerning any or every individual out of many, rather than of a number at once. This emphatic construction is precisely the reverse of that detailed § 751, where for the same purpose, a singular noun is employed collectively with a plural verb, e. g. *אֲרָרְיָה אֲרָר וּמְבָרְכָהּ בָּרַךְ* *cursed (be) every one that curses thee, and blessed every one that blesses thee*, Gen. 27 : 29. Num. 24 : 9., *וְכָל עַבְדְּךָ רֵעָה* *each of thy servants (is) a shepherd*,

* This is a common construction in Arabic, e. g. *قَالَ أَمَلَاءُ مِنْ قَوْمِهِ* *the chiefs of his people said*, Kor. 7 : 58, 64, 73, 172.

† This also frequently appears in Arabic, e. g. *كَفَرَ الَّذِينَ قَالُوا* *they believe not who say, &c.* Kor. 5 : 19.

Gen. 47 : 3., *בְּעָלָיו יוּמָת* *whoever is its owner shall be put to death*, Ex. 21 : 29, 36., *מִוֹת יוּמָת מִחַלְלֶיהָ* *any one that profanes it shall surely be put to death*, 31 : 14., *מְאֻשֶּׁר הַמְכִּיָּה מֵאִשֶּׁר* *blessed (is) every one that retains her*, Prov. 3 : 18., *צִפְנֶיהָ צִפְנֶיהָ* *whoever hides her hides the wind*, 27 : 16.

3. *a.* A few masculine nouns used only in the plural form (see § 560), although usually treated as plurals, are sometimes construed logically in the singular, e. g. *וְלֹא יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל* *the water shall not again become a flood*, Gen. 9 : 15. Lev. 11 : 34. Num. 19 : 13, 20. 24 : 7. 2 Kings 3 : 9. Ps. 124 : 5., *פִּי כְסִילִים יִרְעָה אֵלֶּלֶת* *the mouth of fools feeds on foolishness*, Prov. 15 : 14.*

b. This is regularly the case with the plurals of preëminence, or nouns which when employed as names of the only and true God are put by a Hebrew idiom in the plural, to denote superior dignity, preëminence. These are *אֱלֹהִים* *God*, *אֲדֹנָי* *Lord*, *שְׁדֵי* *Almighty* (see § 553).

a. With *אֱלֹהִים* *God*, e. g. *בָּרָא אֱלֹהִים* *God created*, Gen. 1 : 1., and thus constantly in all ages of the language. When idols or false gods are denoted by it, it is construed in the plural, e. g. *אֱלֹהֵי יִשְׂרָאֵל* *these (are) thy gods, O Israel*, &c. Ex. 32 : 4, 8. 1 Kings 19 : 2. 20 : 10. &c. ; and even when applied to the true God, a few instances are found where it is construed formally in the plural, e. g. *הָחֵצוּ אֹתִי אֱלֹהִים* *God caused me to wander*, Gen. 20 : 13. (though here Abraham appears to use the plural in compliance with the notions of Abimelech), *כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים* *because there God appeared to him*, Gen. 35 : 7., *אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים* *whom God (meaning the judges) shall condemn*, Ex. 22 : 8. (here construed in the plural because used instead of the plural noun *שֹׁפְטִים* *judges*), *אֲשֶׁר הָלַכְוּ אֵלָיו* *whom God went to redeem*, 2 Sam. 7 : 23. (in the parallel passage 1 Chron. 17 : 21., the verb as usual is put in the singular), *יֵשׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ* *there is a God that judges on the earth*, Ps. 58 : 12.

β. With *אֲדֹנָי* *Lord*, e. g. *שְׁלֹחַ בְּיָדֶיךָ אֲדֹנָי* *send, Lord, I pray thee, by means (of whom) thou wilt send*, Ex. 4 : 13. Dan. 9 : 7, 16, 19., *אֲדֹנָי מַעַלְה עֲלֵיהֶם אֲדֹמֵי הַנָּהָר* *the Lord (is) about to bring upon them the waters of the river*, Is. 8 : 7. In a few instances the common plural *אֲדֹנָיִם* is applied, on a principle analogous to the preceding, to a single earthly master, e. g. *עַד בּוֹא אֲדֹנָי* *until his*

* Hither might also be referred the example Lam. 4 : 16. in § 733. 3. *b.*

lord's coming, Gen. 39 : 16, 19, 20., אֲדֹנָיִם קָשָׁה, *into the hand of a cruel lord*, Is. 19 : 4.*

γ. With שְׁדֵי אֱלֹהִים *Almighty*, e. g. שְׁדֵי יִיבָרְכֶךָ *the Almighty who shall bless thee*, Gen. 49 : 25., אִם שְׁדֵי יַעֲזֹבֶצֶק, *does the Almighty pervert justice?* Job 8 : 3., מְאֹד לִי מָאֵר *the Almighty has dealt very bitterly with me*, Ruth 1 : 20, 21.

C. Gender and Number neglected.

§ 760. 1. Occasionally a verb remains in its simple form, the masculine singular, even when its subject is a feminine plural; so that both gender and number are neglected. This takes place when the verb precedes the noun, e. g. וַיְהִי יָדָיו אֶמְוָה *and his hands were steady* (lit. *firmness*, see § 732. 1.), Ex. 17 : 12., וְלֹא הָיָה לָהֶם כֹּחַ *and they had no power*, lit. *hands*, Josh. 8 : 20., לֹא נִמְצְאוּ נָשִׁים *there were no women found*, Job 42 : 15. It will be observed that in all the above instances the noun has a masculine form (see §§ 757. 1., 759. 1.).

2. Occasionally too when the verb is placed after the noun, e. g. אַרְבַּע הַיָּדֹת יִהְיֶה לָכֶם *the four (remaining) parts shall be your own*, Gen. 47 : 24., יֵאָכַל מִצּוֹת רֵאָכָל *unleavened bread shall be eaten*, Ex. 13 : 7. (where מִצּוֹת is construed like its opposite חֻמֵּץ) Num. 28 : 17. Ezek. 45 : 21., עֵינֵי גִבְהוֹת אָדָם שָׁפֵל *the lofty looks of man shall be humbled*, Is. 2 : 11., שְׂדֵמוֹת הַחֶשְׁבּוֹן אִמָּלֵל *the fields of Heshbon languish*, Is. 16 : 8. Hab. 3 : 17. (but in these last instances we may consider the verb as agreeing with the governing noun, see § 733. 3. b.).

§ 761. For the neglect of grammatical agreement in pronouns and pronominal suffixes, see Chap. VII.

Impersonal Constructions.

§ 762. We have seen that the gender and number of verbs, as well as of other predicatives and attributives, are usually regulated by that of the noun on which they depend, and with which they almost always

* On this Jarchi remarks, קריו בלשון רבים ואפילו רחיר, *every expression of dominion is made in the plural, though it be (logically) singular.*

either formally or logically agree. But in Hebrew a verb is often used impersonally, as it is called, that is to say, without any particular noun expressed or understood on which it can be said to depend. And this takes place in the following ways.

1. *a.* When an event is predicated without any reference to the agency by which it is effected. For this purpose the third person singular, as in Latin and English, is employed, and frequently in the masculine, as being the simplest form, e. g. *אַל־יִירֶע בְּעֵינֶיךָ* *let it not be grievous in thy sight*, i. e. do not feel aggrieved, Gen. 21 : 12., *רַיַּצַּר לָהֶם מְאֹד* *and it was very distressing to them*, i. e. they were greatly distressed, Judg. 2 : 15. Job 20 : 22., *לֹא יָנוּחַ לָךְ* *there shall be no rest for thee*, Is. 23 : 12. Job 3 : 13. Hither are to be referred the constantly recurring formulæ *וַיְהִי* and *וַיְהִיָּה* *it was, it came to pass* (see § 669. 1. *b.*).

b. The feminine form is likewise employed, as bearing the greatest affinity to the neuter (see § 739. 2. *b.*), e. g. *וַתְּהִי־רִחֹק בְּיִשְׂרָאֵל* *and it was a custom in Israel*, Judg. 11 : 39., *וַתִּצְרַר לְדָוִד מְאֹד* *and David was greatly distressed* (see Judg. 2 : 15), 1 Sam. 30 : 6. 2 Sam. 13 : 3, 9., *לֹא תִקַּם וְלֹא תִהְיֶה* *it shall not stand, neither shall it come to pass*, Is. 7 : 7., *כִּי לָךְ יֵאָתָה* *for it becomes thee*, Jer. 10 : 7. 44 : 21., *עַתָּה תָּבוֹא אֵלַיָּה* *now it is come to thee*, Job 4 : 5.

2. Occasionally the plural form is employed in poetry, e. g. *כַּצֹּאֵן* * *וַיִּשְׁאוּ־לָהֶם* *like the sheep they lay them in the grave*, i. e. they are laid in the grave like sheep, Ps. 49 : 15., *וַיִּזְכְּסוּ־לָךְ שְׁנוֹת חַיִּים* *and they shall increase to thee the years of life*, i. e. the years of thy life shall be increased in number, Prov. 9 : 11., *וַיִּלְלוּ־לִי עֶמְל מַצְרִי* *and nights of trouble they appoint to me*, i. e. wearisome nights are appointed me, Job 7 : 3. 17 : 12. 34 : 20.

§ 763. 1. Verbs again are construed impersonally to denote the performance of an action by some person or persons, without mentioning by whom. For this purpose the third person masculine singular is usually employed, which corresponds to the use of verbs of the same form with the indefinite French *on*,* e. g. *לֹא־מָצָא עֹז כְּנָגְדּוֹ* *one found no help meet for him*, i. e. no suitable helpmate was found for him, Gen. 2 : 20. 11 : 9. 16 : 14. 48 : 1, 2., *כִּבְר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ* *of a talent of pure gold one shall make it*, i. e. it shall be made, Ex. 25 : 39. 27 : 8., *וַיִּמְשַׁח אֹתוֹ* *the priest whom one shall anoint*,

* English *one*; though in this language the passive construction is usually preferred.

i. e. who shall be anointed, Lev. 16 : 32., *אָמַר אֵלַי one has told me*, it has been told me, 1 Sam. 23 : 22. 2 Sam. 16 : 23., *יִשָּׂא אֶת־חֵיל דָּמָשְׁקַם one shall carry off the riches of Damascus*, i. e. they shall be carried off, Is. 8 : 4. Occasionally *אִישׁ* (= Germ. *man*) is supplied, e. g. *אִישׁ אָמַר הָאִישׁ so one used to say*, 1 Sam. 9 : 9., also in 2 Sam. 16 : 23. according to the K'ri.

2. Sometimes the third person plural is employed, a construction not unfrequently found in other languages,* e. g. *פָּהֳמָה אֲשֶׁר יִקְרִיבוּ a beast of which they make an offering*, i. e. which it is customary to offer, Lev. 27 : 9, 11., *וַיִּגִּידוּ לְשָׂאוֹל and they told Saul*, meaning simply, Saul was told, 1 Sam. 18 : 20., *לֹא תוֹסִיפוּ יִקְרְאוּלָּךְ thou shalt not continue (that) they call thee tender*, i. e. thou shalt no longer be called tender, Is. 47 : 1. 64 : 3., *לֹא יִסְתַּדּוּ לָהֶם they shall not lament for them*, i. e. they shall not be lamented, Jer. 16 : 6, 7., *יִתְּנוּ לָנוּ מִן הַדּוּלְעִים וְנֹאכְלָה let them give us pulse that we may eat*, i. e. let pulse be given us to eat, Dan. 1 : 12. Neh. 2 : 7.

§ 764. Sometimes the active participle of a verb used impersonally is employed as its subject, in the singular, e. g. *כִּי יָמוּת מֶת if a dying man die*, meaning, if any one should die, Num. 6 : 9., *כִּי יִפֹּל הַנֶּפֶל if a faller fall*, i. e. if any one should fall, Deut. 22 : 8., *וְשֹׁמֵעַ הַשְׁמִיעַ and a hearer hear*, i. e. and whoever shall hear, 2 Sam. 17 : 9. Ezek. 33 : 4., *לֹא יִדְרֹךְ הַדֶּרֶךְ the treader shall not tread out wine*, i. e. none shall tread out wine, Is. 16 : 10. 28 : 4. And also in the plural, e. g. *נִטְעֵי נִטְעֵי planters plant*, Jer. 31 : 5., *עַל־נֶבִי הַרְשִׁיׁם הַרְשִׁיׁם the ploughers ploughed over my back*, Ps. 129 : 3.

§ 765. Sometimes the passive form is used impersonally, which is not unfrequently the case in Latin, e. g. *לְזֹאת יִקְרָא אִשָּׁה this shall be called* (lit. to this it shall be called) *woman*, Gen. 2 : 23. Is. 1 : 26., *אָז הוּחַל לְקַרְא בְּשֵׁם יְהוָה then it was begun to call upon the name of Jehovah*, i. e. men began to call, &c. Gen. 4 : 26., *עַל־כֵּן יֵאמַר therefore it is said*, 10 : 9. Is. 61 : 6. 62 : 4. Jer. 16 : 14. Hos. 2 : 1., *לֹא תִמְשָׁךְ עוֹד it shall be prolonged no further*, Ezek. 12 : 25.

§ 766. Occasionally too the second person is employed instead of the third, as is frequently the case in English and Latin, when the speaker for greater emphasis directs his discourse immediately to his auditor, although intending it to be of universal application, e. g.

* Compare the frequent use of the Greek *ποσι*, Lat. *aiunt*, Eng. *they say*, Pers. *آنگونه اند*, &c.

וְכִי תִקְרִיב קָרְבָּן מִנְחָה *and if thou bring as an oblation a meal-offering*, i. e. if any one bring, &c. Lev. 2 : 4., לֶךְ תִּכָּה *smite a scorner*, i. e. let him be smitten, Prov. 19 : 25., אֵץ בְּדַבְּרָיו *seest thou a man hasty in his words*, i. e. if such a man be seen, found, 29 : 20., תִּשְׁכֹּן בְּאֶהְלוֹ *thou shalt dwell in his tent, because he is not*, i. e. any one may dwell, &c. Job 18 : 15. The infinitive with a pronominal suffix of the second person is used for the same purpose, e. g. בָּאֵכָה נִרְרָה (in) *thy coming to Gerar*, i. e. as one comes to Gerar, Gen. 10 : 19, 30. 13 : 10. 1 Sam. 17 : 52.

§ 767. The subject of a verb not construed impersonally is sometimes omitted when it may readily be supplied from the context, e. g. לֹא נִשְׁאַר בָּהֶם עַד-אֶחָד *there was not (a man) left of them, even a single one*, Ex. 14 : 28. (supply אִישׁ), וַתִּחַם עָלַיָּהּ *but (mine eye) spared thee*, 1 Sam. 24 : 11. (supply עֵינַי), לֹא יִפֹּל מִדְּבַר יְהוָה אֶרְצָה *(ought) of the word of the Lord shall not fall to the ground*, 2 Kings 10 : 10. (supply דָּבַר as in Josh. 21 : 45.), כִּי חָרָה לוֹ *because his (anger) burned, because he was angry*, 2 Sam. 22 : 8. Ps. 18 : 8. (supply אָה), לָמָּה יִתֵּן לָמָּה יִתֵּן *why does (the Lord) give light to the wretched ?* Job 3 : 20. (supply יְהוָה יתן).*

Change of Person.

§ 768. The Hebrew prophets are accustomed by a bold figure of speech, which grammarians call *enallage personarum*, to change sometimes the person of the subject of discourse from the third to the first or second, and *vice versa*, thus giving greater variety and force to their exhortations.

1. *a.* The change from the third person to the first occurs chiefly in promises and denunciations made by God himself, where, after a declaration concerning his purposes made in the third person, the form is suddenly changed, and the Deity is represented as uttering the predictions directly in the first person, e. g. וַיְבָרֶךְ אֶת-לֶחְמָהּ וְאֶת-לֶחְמֶיהָ *he shall bless thy bread and thy water, and I will remove sickness from among thee*, Ex. 23 : 25., כִּי יִבְצֵעַ יְהוָה אֵת *when the Lord has performed all his work, I will punish*, &c. Is. 10 : 12. It occurs also where the prophet in treating of some important national event gives greater vividness to

* Compare *παράξει μοι*, scil. ὁ Θεός, Herod. 3. 73.

his discourse by suddenly representing the nation as speaking in its own person, e. g. בֵּית־אֵל יִמְצְאֵנִי וְשָׁם יִדְבַּר עִמָּנִי (in) *Bethel he finds him, and there he speaks with us*, Hos. 12: 5., בִּנְהַר יַעֲבֹרֵי בְּרִגְלָם שָׁם, *they passed through the flood on foot, there did we rejoice in him*, Ps. 66: 6., בָּצֵאתוֹ עַל-אֶרֶץ מִצְרַיִם שָׁפַח לֹא יָדַעְתִּי שְׁמֹה *when he went (lit. in his going) through the land of Egypt, I heard a language I understood not*, 81: 6.

b. The contrary change, from the first person to the third, occurs for the most part only after instances like the preceding, that is to say, where the first person has been substituted for the third, e. g. וְהִדַּמְתִּיהָ וּמִמַּצְבָּהּ וּמִמַּעֲמָדָה יִהְרֶסֶה *and I will drive thee from thy station, and from thy state he shall pull thee down*, Is. 22: 19., הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן, *i. e. I am he who shall lay*, &c. 28: 16., כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ . . . מְשֻׁנְאֵי יְהוָה יִכְחָשׁוּ לוֹ, *I should soon have subdued their enemies, the haters of the Lord should have submitted themselves to him*, Ps. 81: 15, 16.

2. a. Sometimes one by or to whom a promise or threat is made, after being spoken of in the third person, is suddenly addressed directly in the second, which gives additional point to the declaration, e. g. 'כַּבּוּשׁ עֲזַנְחִינִי וְחֲשָׁלֶיךָ, *for they shall be ashamed of the oaks that ye have desired*, &c. Is. 1: 29., יְהוָה יִהְלֵל וְהָיָה הָרָשָׁיו יַחֲיוּ לְבַבְכֶּם לְעַד, *they shall praise the Lord that seek him; your heart shall live for ever*, Ps. 22: 27., אֲבֹא בַגְּבוּרֹת אֲדֹנִי וְהָיָה אֲזִכָּר צְדָקָתָהּ, *I will go in the strength of the Lord God; I will commemorate thy righteousness*, 71: 16., וַיֹּאכִילֶהָ מִחֶלֶב חֶטָהּ וּמִצֹּר דִּבְשׁ אֲשֻׁבִיעָהּ, *he would have fed him with the finest wheat, and with honey from the rock I should have satisfied thee*, 81: 17. (here too, besides the change from the third to the second, there is also one from the third to the first).

b. The converse of the above also takes place, i. e. the second person is sometimes exchanged for the third, which is seldom the case except when such second person has been substituted for a third, e. g. רַחֲמֵיךָ רַבּוֹת וְלֹא תִשְׁמַר סִקְּךָ אֲזִנִּים וְלֹא יִשְׁמַע *seeing many things thou heededst not; opening the ears, he hears not*, Is. 42: 20. 54: 1. 61: 7., הִנְנִי אֲחַדְרֹכָהּ . . . וְנִתְיֹבֹתֶיהָ לֹא תִמְצָא *behold I am about to hedge up thy way, so that she shall not find her paths*, Hos. 2: 8., גַּם אֲתָם יִהְיֶה *ye Ethiopians also, they shall be slain by my*

sword, Zeph. 2 : 12., וְנִשְׁמְרֶתֶם בְּרוּחְכֶם וּבְאִשְׁתִּי נְעִירֶיהָ אֵל יִבְגֹּד *take heed to yourselves, and to the wife of thy youth let him not act perfidiously*, Mal. 2 : 15., וְיִשְׂרָאֵל בְּטַח בִּיהוָה עֲזָרָם וּמִגֹּנָם הוּא *O Israel, trust in the Lord; he is their help and their shield*, Ps. 115 : 9, 10, 11. (in these last instances it will be seen there is a change of number as well as of person).

§ 769. There is another deviation from the usual employment of the persons which has its counterpart in most of the modern languages of Europe. This is the use of the third person instead of the second, through deferential politeness, e. g. אֲדֹנָי שְׁמַעְנוּ *let my lord hear us*, Gen. 23 : 6. 44 : 19. Josh. 5 : 14. And also the use of the first person plural instead of the singular, indicative of majesty, dignity, e. g. נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ *let us make man in our image*, Gen. 1 : 26. 11 : 7., כָּל־אֲשֶׁר שָׁמַעְנוּ בְּאָזְנוֹנֵינוּ *according to all that we have heard with our ears*, 2 Sam. 7 : 22.*

CHAPTER IV.

POSITION AND COMPARISON OF ADJECTIVES.

Position.

§ 770. We have already seen that an adjective forming the predicate to a proposition differs from the same word employed as a qualificative with respect to its reception or non-reception of the article (§ 724). There exists another peculiarity by which a predicative is distinguished from a qualificative adjective, and this is its position with regard to the subject, viz. whether placed before or after it.

* The same use of the plural is found in Chaldee, e. g. הִי מַלְכָּא הוֹרְעָתָנָא *for thou hast made known to us the king's matter*, Dan. 2 : 23, 36. Ezra 4 : 18.

Here we find the Hebrew usage to be precisely the reverse of that which prevails in the languages of modern Europe: a qualificative adjective being usually placed *after* the noun to which it refers, e. g. *אִישׁ חָכָם* *a wise man*, 1 Kings 2: 9., *אִשָּׁה יָפָה* *a beautiful woman*, Prov. 11: 22., *חֲכָמִים אֲנָשִׁים* *wise men*, Deut. 1: 13., *הַמְּאֹרֹת הַגְּדֹלִים* *the great lights*, Gen. 1: 16.; and a predicative one *before* it, e. g. *כָּבֵד הָרָעָב* *the famine (was) grievous*, Gen. 12: 10., *טוֹבָה חֲכָמָה* *wisdom (is) good*, Prov. 8: 11., *דְּרָכֵי יְהוָה דְּרָכִי יִשְׁרִים* *the ways of the Lord (are) right*, Hos. 14: 10., *רַבּוֹת רָעוֹת צָדִיק* *many (are) the afflictions of the righteous*, Ps. 34: 20.

§ 771. The reason of this appears to be as follows. When an adjective serves as a qualificative, the idea it expresses is accessory to that of the noun it belongs to, which as the principal member of the compound term is placed first, by a constant law of the Shemitish languages, according to which the most important words assume the right of priority in the sentence. But when an adjective forms the predicate of a proposition, the case is different: for then, instead of being an appendage to a noun, it constitutes a most important part of the sentence; and accordingly is placed before the noun, at or near the commencement of the proposition, in compliance with the same general principle.

§ 772. The rule concerning the position of qualifying adjectives holds good with but very few exceptions with respect to nouns both definite and indefinite.* That which relates to predicative adjectives is most strictly observed when the subject is indefinite: because their predicative nature is then left to be ascertained from the position and context alone.† When the noun is definite, the position of the adject-

* Occasionally a qualificative is placed emphatically before an indefinite noun, as for instance the adjective *רַבִּים צִידִים* *many hunters*, Jer. 16: 16. Ps. 89: 51. 1 Chron. 28: 5., *רַבּוֹת עֲתִים* *many times*, Neh. 9: 28.: and also when the noun is specified by a pronominal suffix, e. g. *צָדִיק עַבְדִּי* *the righteous one my servant*, i. e. my righteous servant, Is. 53: 11., so *אָחוּתָהּ בְּגֹדָהּ* *her treacherous sister*, Jer. 3: 7, 8, 10.; or by a noun in regimen, e. g. *אֲדִירִים מִשְׁבַּרֵּי יָם* *the mighty breakers of the sea*, Ps. 93: 4. The adjectives in the following passage, although viewed by some as qualificatives, are in reality predicatives: *כִּי יִרְעָתִי עַל יִרְעֵיכֶם חַטֹּאתֵיכֶם מִנִּיּוֹתֵיכֶם* *for I know your transgressions (are) manifold and your sins mighty*, Amos 5: 12.

† A predicative adjective is rarely placed after an indefinite noun, and only when its nature is clearly evinced by the context, e. g. *בֵּר צָרָה קְרוֹבָה* *for danger (is) near*, Ps. 22: 12.

tive is of less importance, since its precise nature can then be determined from the reception or non-reception of the article : for when a qualificative, it necessarily takes the article in order to agree with the noun ; but when a predicative, it must remain indefinite (§ 724). Consequently we find that a predicative adjective whose subject is definite either by signification, construction, or the reception of the article (§ 716), assumes the following positions with respect to it.

1. According to the general rule, it is usually placed before the noun to which it refers, and which constitutes the subject of the proposition, e. g. *טוב יהוה Jehovah (is) good*, Ps. 34 : 9., *רבה רעת האדם the wickedness of man (was) great*, Gen. 6 : 5. Ps. 111 : 2., *גדול כבודו his glory (is) great*, Ps. 21 : 6. 119 : 96., *טובה הארץ the land (is) good*, Num. 14 : 7. Deut. 1 : 25.

2. Less frequently it follows the noun, when, as the adjective is without the article, the sense is still perspicuous, e. g. *יהוה בציון גדול Jehovah (is) great in Zion*, Ps. 99 : 2., *גדול כחו his strength (is) great*, Judg. 16 : 5, 6, 15. Jer. 50 : 34. Ps. 99 : 3. Prov. 23 : 11., *העיר הזאת קרבה this city (is) near*, Gen. 19 : 20. 29 : 2, 7. 1 Kings 18 : 2. Ps. 104 : 25. And especially when the substantive verb is employed as a copula, e. g. *ותהי המכה גדלה מאד and the slaughter was very great*, 1 Sam. 4 : 10. 14 : 52., *ויהי חליו חזק מאד and his sickness was very severe*, 1 Kings 17 : 17.

§ 773. These constructions obtain also when the subject is a pronoun of the first or second person, which is likewise definite : thus before the subject, e. g. *שחורה אני I (am) black*, Cant. 1 : 5., *צדיק אתה thou (art) righteous*, Neh. 9 : 8. ; after the subject, e. g. *אני ישנה I (am) asleep*, Cant. 5 : 2., *עודני חזק as yet I (am) strong this day*, Josh. 14 : 11., *ואתה צדיק and thou (art) righteous*, Neh. 9 : 33., *הנה רפה behold thou (art) fair*, Cant. 1 : 14, 15.

§ 774. The demonstrative pronouns follow the same rules with regard to position as adjectives. Thus, when used as qualificatives, they are placed with the article (§ 724. II. 2.) after the noun to which they refer, e. g. *הנה המקום הזה this place*, Gen. 28 : 17., *העיר הזאת this city*, Gen. 19 : 20., *הדברים האלה these things*, Gen. 22 : 1. ; but when as predicatives, they are placed without the article (§ 724. I. 2.) before the subject, e. g. *זה ספר תולדות אדם this (is) the book of the generations of Adam*, Gen. 5 : 1., *זאת תורת האדם this is the way of mankind*, 2 Sam. 7 : 19. Zech. 14 : 12., *אלה שמות בני ישראל these are the names of the children of Israel*, Ex. 1 : 1.

Comparison.

§ 775. In Hebrew as in other languages, a quality may be attributed to an object with different degrees of intensity. When no intimation is made relative to this particular, it is said to be in the *positive* degree; when represented as existing in one object with greater or less intensity than in another, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and lastly, when a quality is represented as existing in the individual object or objects spoken of with the greatest or least intensity as compared to the same quality in an entire class or assemblage of objects, it is said to be in the *superlative* degree. The construction of the simple or positive form of attributives has already been discussed; so that there remains for us to exhibit the modes by which the comparative and superlative degrees are indicated.

Comparative Degree.

§ 776. The comparative and superlative degrees of the quality denoted by an adjective are in different languages differently expressed. In some they are symbolically indicated by an extension of the form of the adjective consisting of an added termination, which appropriately represents the increase of force intended to be conveyed, thus *σόφος, σοφώτερος, σοφώτατος*; *sapiens, sapientior, sapientissimus*; *wise, wiser, wisest*. While in others the adjective remains unchanged, and the comparison is denoted by separate particles; as is constantly the case in French, thus *sage, plus sage, le plus sage*; and frequently also in English, as *tranquil, more tranquil, most tranquil*. The relation too of the compared noun with that with which the comparison is made is usually indicated by a particle, as *ἢ, quàm, que, than*; or by an inflection of the latter noun, as for example the genitive case in Greek and the ablative in Latin.

§ 777. In the Hebrew language, whose nouns both substantive and adjective are but sparingly inflected, the adjective undergoes no change of form for the purpose of indicating the degrees of comparison; this being effected by placing in contrast the noun compared and that with which the comparison is made. For this purpose is employed the preposition *מִן* (§ 608), which being prefixed to the latter noun indicates that the former departs or differs *from* it in the intensity of

its attribute, and, unless otherwise specified, surpasses it, e. g. *טוֹב סְחָרָהּ מִסְּחָר־כֶּסֶם* *her gain (is) good from the gain of silver*, i. e. her gain differs in goodness from that of silver, is better than it, Prov. 3 : 14., *אַתָּה חָכָם מִדָּנִיֶּאל* *thou art wise from Daniel*, i. e. thou differest from him in wisdom, art wiser than he, Ezek. 28 : 3., so *עֲצָמָיו מְרֻבֵּי רֹאשִׁי* *they are more numerous than the hairs of my head*, Ps. 40 : 13.* The construction is the same when the attributive is contained in a neuter verb, e. g. *אֲנִי אֶגְדֹּל מִמֶּנּוּ* *I am greater than thou*, Gen. 41 : 40.

§ 778. The same construction is employed to signify *excess* in the quality attributed, e. g. *גְּדֹלוֹת וְנִסְלָאוֹת מִמֶּנִּי* *things great or high from me*, i. e. too high for me, Ps. 131 : 2. ; and likewise when the attributive is contained in a neuter verb, e. g. *עֵינָיו מְרַאוֹת* *his eyes were too weak to see*, Gen. 27 : 1.

* In Chaldee, Syriac, and Ethiopic also the comparative is denoted by employing the adjective in its original form followed by the preposition Chald. *בִּין*, Syr. *ܡܢ*, Eth. *ከ* or *ከ*, all equivalent to the Heb. *בִּין*. In Arabic it is indicated by a change in the adjective itself, which takes the form *أَفْعَلٌ*, and is also followed by the preposition *مِنْ*, e. g. *وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى* *and who is more unjust than he who devises lies?* Kor. 6 : 21. 7 : 35. This form of the adjective, however, cannot properly be called a comparative in the occidental sense of the term. It is in reality a symbolically emphatic or intensitive form, made like the greater part of the *plurales fracti* by extending the form of the singular by the addition of a weak letter, and is used also to denote the superlative (see § 785. note.). In Persian, comparison is indicated by adding to the positive form of the adjective the termination *تر* (Sanscr. *तः tara*, Gr. *τερος*) for the comparative, and *ترین* for the superlative, e. g. *بَهْ* *good*, *بَهْتَر* *better*, *بَهْتَرِین* *best*; and by placing before the noun with which the comparison is made the particle *از* *from* (comp. Heb. *בִּין*) or *ک* *than* (Lat. *quàm*, Fr. *que*), e. g. *وَبُوسْتَانِی تازَه‌تر از کُلِستانِ اِرم* *and the garden was fresher than the rose-garden of Iram*. The simple forms of the adjectives, Arab. *خَيْرٌ* and Pers. *بَهْ* *good*, are also used with the particles *مِنْ* and *ک* as comparatives, e. g. *أَنَا خَيْرٌ مِنْهُ* *I am better than he*, Kor. 7 : 11., *صبرِ درویشِ بَه* *the patience of the poor is better than the generosity of the rich*, Sad. Gulist., a construction identical with that of the Hebrew.

§ 779. As the comparative degree is denoted in Hebrew solely by thus contrasting the noun compared with that with which the comparison is made, this latter, accompanied by the exponent of the contrast מן, must always be expressed, since without it the attributive would necessarily be regarded as a positive.* The principal varieties of the comparative are the following.

§ 780. A noun or an attributive used as a noun is compared to a noun or pronoun by means of an adjective or of a neuter verb followed by the preposition מן. Thus,

1. a. To a noun, e. g. טוֹב שֶׁם מְשִׁיחַן טוֹב *reputation (is) better than good ointment*, Eccl. 7 : 1., בְּנֵי שׁוֹמְמָה מְבֵנִי בְּעִילָהּ, *the children of the desolate are more numerous than the children of the married one*, Is. 54 : 1., טוֹב אֶרֶץ אֲפֹסִים מְגֹבֵר וּמִשָּׁל בְּרוּחוֹ מִלְכָּד עִיר, *the slow to anger is better than the mighty, and the ruler of his spirit than the taker of a city*, Prov. 16 : 32. 17 : 1. 27 : 5. Cant. 4 : 10. ; אוֹקִיר אֲנוֹשׁ מִפֶּזַּז, *I will make a man more precious than fine gold*, Is. 13 : 12. Occasionally the attributive appears to be omitted where it may readily be supplied from the context, e. g. מִצְחָרִים יָקָרִים חֹלֵד (thy) *life shall spring up (brighter) than the noon*, Job 11 : 17. †

* This omission, however, is found to take place in a very few instances, where the comparative nature of the attributive is clearly evident from the context, e. g. וְעוֹד תִּטּוֹב תִּרְאֶה חַטֹּבוֹת גְּלוֹת *but turn again, and thou shalt see greater abominations*, scil. than these, Ezek. 8 : 6, 13. (supply מֵאֵלֶּה, which see v. 15.).

† This may also be rendered, by taking מן in its ordinary acceptation, *life shall spring from the noon*, i. e. shall be bright and unclouded, as though proceeding from the noon. Some too consider and translate the following passages as instances of elliptical construction, viz. הִנֵּה אַתָּה מְאֵן וְשֶׁלֶלְכֶם מֵאֵס *behold ye (are) less than nothing, and your work (less) than naught*, Is. 41 : 24., יָשָׁר מִמְּסַכָּה, *the upright (is) sharper than a thorn-hedge*, Mic. 7 : 4., הֵמָּה מִתְּהַל יָחַד *they (are) altogether (lighter) than vanity*, Ps. 62 : 10. Still these may all be explained as the emphatic use of מן, to point out that of which any thing is as it were the very essence, and may be regarded as equivalent to the subjective use of the article described § 720. 2. ; so that these passages will also admit of being rendered as follows : “behold, ye (are) even (as) nothing,” &c., “the most upright (is) a very thorn-hedge,” “they are altogether vanity.” The following also is generally considered as a comparative, וַיִּשְׁלִיחֵם מִרְיֹשָׁלַם וּבְשִׁמְרוֹן *and their graven images (were stronger or more) than (those of) Jerusalem and Samaria*, Is. 10 : 10. ; but we would rather take מן in its ordinary signification, *from, of, and supply the verb מִצְאָה from the preceding clause, thus, “(so it shall reach those) of Jerusalem and Samaria.”*

b. To a pronoun, e. g. גָּאֵל קָרוֹב מִמֶּנִּי *a kinsman nearer than I*, Ruth 3 : 12., אֵל הַמַּעַט מִמֶּה הַנְחִימוֹת אֵל *are the consolations of God too little for thee?* Job 15 : 11., גִּידוּלִים וְעֲצָמִים מִכֶּם *nations greater and mightier than you*, Deut. 11 : 23. 20 : 1., כִּי יִרְחַק מִמֶּה הַמָּקוֹם *if the place be too far for thee*, 12 : 21. 14 : 24.

2. A pronoun may also be compared with a noun or pronoun; and when a personal pronoun, it may either be separately expressed, or included with the attribute in a verb, e. g. מִדְּמָחוֹק מִדְּבֶשׁ וְיָמָה עֹז *what (is) sweeter than honey, and what (is) stronger than a lion?* Judg. 14 : 18.; מִזְקִינִים אֶתְּבוֹנִן *I am more intelligent than the sages*. Ps. 119 : 100., וְיָפִיעִית מִבְּנֵי אָדָם *thou art fairer than the children of men*, Ps. 45 : 3., עֲצֻמַּת מִמֶּנּוּ מָאֵד *thou art much mightier than we*, Gen. 26 : 16., קְדֻשָּׁתָהּ *I am holier than thou*, Is. 65 : 5.

§ 781. 1. a. A substantive noun may be compared with an infinitive, or noun of action, e. g. נִתְּחַת גְּעֵרָה בְּמִבִּין מְהֻכּוֹת כְּסִיל מֵאָה *a reproof enters more into a wise man than striking a fool a hundred (times)*, Prov. 17 : 10. But this construction is generally used to indicate excess of the quality spoken of with regard to the action represented by the infinitive, e. g. הָיָה רְכוּשָׁם רַב מִשְׁבַּת יַחְדָּר *their wealth was too great (for them) to dwell together*, Gen. 36 : 7., וְאֵם יָמַעַט הַבֵּית, *if the household be too small to have a lamb*, Ex. 12 : 4. (where מִן is repeated for the sake of emphasis), רַב הָעָם אֲשֶׁר אִתָּךְ *the people that are with thee are too many for me to give Midian into their hand*, Judg. 7 : 2., מִזְבֵּחַ הַנְּחֻשֶׁת קָטָן מִהֵכִיל, *the brazen altar was too small to receive the burnt-offerings*, 1 Kings 8 : 64., קָצֵר הַמִּצֵּעַ מִהִשְׁתָּרֵעַ *the bed is too short to stretch one's-self out*, Is. 28 : 20.* 59 : 1.

b. A pronoun, separately expressed or contained in a verb, may also be compared with a noun of action, e. g. זָקַנְתִּי מִהַיּוֹת לְאִישׁ *I am too old to have a husband*, Ruth 1 : 12., טָהוֹר עֵינַיִם מִרְּאוֹת רָע, *(thou art) too pure of eyes to behold iniquity*, Hab. 1 : 13. (supply תִּהְיֶה or אֶהְיֶה אֹתָהּ), עֲצָמֵי מִסְפָּר, *they are too many to number*, meaning, to be numbered,† Ps. 40 : 6.

* The prep. בְּ is employed instead of מִן in the parallel clause of the same verse, הַמִּסְכָּה צָרָה בְּהִתְכַּסֵּה *the covering is too scanty to wrap one's self up*. Compare the use of the Germ. *als* = *as*, after comparatives.

† It will be observed that here the Hebrew and English idioms coincide, an active infinitive being used instead of a passive. The same is more frequently the case in German.

2. An infinitive, or noun of action, is occasionally compared with a substantive noun or pronoun, e. g. עֲשֵׂה צְדָקָה וּמִשְׁפָּט נָבָחַר לַיהוָה מִזֶּבַח (it is) *better to act righteously and justly than to offer sacrifice*, Prov. 21 : 3., טוֹב לִשְׁמֹעַ נֶעְרָה חֵכֶם מֵאִישׁ שֹׁמֵעַ שִׁיר כְּסִילִים (it is) *better to hear the rebuke of the wise than that one should hear the song of fools*, Eccl. 7 : 5. ; הַמֶּעַט מִכֶּם הַלְאוֹת אֲנָשִׁים (is it) *too little for you to weary men?* Is. 7 : 13.

3. Sometimes also one noun of action is compared with another, e. g. טוֹב לְחַסֹּת בַּיהוָה מִבְּטֹחַ בָּאָדָם (it is) *better to trust in the Lord than to rely on man*, Ps. 118 : 8, 9., טוֹב שֶׁלֹּדְרוֹחַ אֶת־עֲנָוִים מִחֶלֶק (it is) *better to be humble in spirit with the lowly than to divide spoil with the proud*, Prov. 16 : 19. 25 : 7., טוֹב לָלֶכֶת אֶל־בֵּית, אָבֵל מִלֶּכֶת אֶל־בֵּית מִשְׁתֶּה (it is) *better to go to the house of mourning than to go to the house of feasting*, Eccl. 7 : 2. When both verbs would be alike, as in the preceding instance, the last may be omitted, and the preposition prefixed to the noun forming its complement, e. g. טוֹב לְשֹׁכֵחַ עַל פְּנֵי־גֹג מֵאִשָּׁת מְדֻנָּיִים וּבֵית חֶבֶר (it is) *better to dwell in a corner of the house-top, than (to dwell) with a brawling woman in a wide house*, Prov. 21 : 9.

§ 782. Occasionally a comparison is made between a finite active transitive verb and an infinitive, e. g. וְכִבְדֹּתָי מֵעֲשׂוֹת דְּרָכֶיהָ (if) *thou honour him rather than pursue thine own inclinations*, Is. 58 : 13. One such finite verb may likewise be compared with another; and when they would both be alike, the last may be omitted, and the preposition prefixed to its subject or object as the case may be, e. g. הִשְׁחִיתוּי הֵמָּנָהם (they) *corrupted themselves more than their fathers* (scil. corrupted themselves), Judg. 2 : 19., מִשְׁחָה אֱלֹהִים שֶׁמֶן שִׁשּׁוֹן מִחֶבְרִיהָ (God) *has anointed thee with the oil of gladness above thy fellows*, i. e. rather than thy fellows, Ps. 45 : 8.

§ 783. In a few instances, which occur only in the later writings, the adverb יוֹתֵר *more* is employed to indicate comparison; a construction which approaches to that of the Aramaic and Indo-European languages, e. g. לְמִי יִהְיֶה הַפֶּלֶא לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי (to) *whom does the king delight to do honour more than (to) me?* Esth. 6 : 6., וְיוֹתֵר מֵהֶמָּה בְּנֵי הַהוֹרָה (and) *more than these, my son, be admonished*, Eccl. 12 : 12.; also without mentioning the second term of the comparison, which is no longer indispensable (see § 779), e. g. לָמָּה חֲכַמְתִּי (why) *was I then more wise?* Eccl. 2 : 15.

Superlative Degree.

§ 784. An attributive indicating the superlative degree in Hebrew remains as in the comparative unchanged. The distinction between the two degrees is simply this: the comparative represents a quality as of a greater intensity in a certain object or objects than in one or several others, while the superlative exhibits this intensity as existing in the highest degree in an object or objects as compared to the entire class to which it or they belong.

§ 785. The superlative degree is of two kinds, *relative* and *absolute*. The relative superlative, as its name implies, intimates a comparison, and is denoted in English by the superlative termination or an adverb and the definite article, as *the tallest of the king's sons, the most faithful of his servants*. The absolute superlative signifies that a quality exists in an extremely high degree, without intimating a direct comparison, and is denoted in English by an adverb of degree and the indefinite article, as *a most faithful friend, an excessively tall man*.*

A. § 786. The *relative superlative* is denoted in Hebrew by placing the preposition מִן prefixed to the word כָּל *all* before the noun with which the comparison is made, to intimate that the object of which the quality is predicated is distinguished by it above a whole class of existences, and that accordingly such quality is of the greatest intensity. As in the comparative, this is the case when the quality is denoted by an adjective or participle, which retains its simple form, e. g. הַנָּחָשׁ הָיָה עָרוֹם מִכָּל חַיַּית הַשָּׂדֶה *the serpent was cunning from (i. e. in comparison to) all the beasts of the field*, i. e. was the most cunning of all the wild beasts, Gen. 3 : 1., עַם סִגְלָה מִכָּל הָעַמִּים *a people peculiar above all nations*, Deut. 14 : 2., גָּדוֹל מִכָּל-בְּנוֹתֵי הָאָרֶץ *the greatest of all the natives of the East*, Job 1 : 3.; and likewise when contained in a verb, e. g. אָהַב אֱדִירֹסָה מִכָּל-בָּנָיו *he loved Joseph above all his children*, Gen. 37 : 3, 4., וַיִּהְיֶה מִכָּל-הָעָם *he was the tallest of all the people*, 1 Sam. 10 : 23. Ps. 119 : 99. Very rarely כָּל is omitted, e. g. תְּהִיְסִיָּה מִבְּנֵי אָדָם *thou art the fairest of the sons of men*, Ps. 45 : 3.

* In Arabic the augmented form أَفْعَل is used to denote both the relative and absolute superlative, e. g. أَلْفُ الْفُضْلِ النِّسَاءِ *the most excellent of women*, اللَّهُ أَكْبَرُ *God (is) most great*.

§ 787. The place of **מִן** is sometimes supplied by the preposition **בְּ** *in, among*, showing that the quality predicated of an object distinguishes it among all those of its class, and consequently exists in the highest degree,* e. g. **הָאָדָם הַגָּדוֹל בְּעַנְקִים** *the greatest man among the Anakim*, Josh. 14 : 15., **אֶלְמִי הַדָּל בְּמִנְשָׁה וְאֶנְכִי הָעָעִיר בְּבֵית אָבִי** *my family (is) the poorest in Manasseh, and I the least in my father's house*, Judg. 6 : 15., **קָטָן בְּגוֹיִם בְּזוּי בְּאָדָם** *the least among the nations (and) the most despised among men*, Jer. 49 : 15., **זָבִיד בְּבִהֵמָה** *the strongest among beasts*, Prov. 30 : 30., **הַיְּפֹתָה בְּנָשִׁים** *the fairest among women*, Cant. 1 : 8. 5 : 9. 6 : 1.; so too when the attribute is contained in a verb, e. g. **אֲרוֹם בְּגוֹיִם אֲרוֹם בְּאָרֶץ** *I am the most exalted among the nations, I am the most exalted in the earth*, Ps. 46 : 11.

§ 788. 1. Sometimes, instead of employing either **מִן** or **בְּ**, the attributive is placed in the close connection of the construct state with the name of the class of objects to which it refers.† As the construction here points out the same relation as that indicated in the preceding case by the preposition **בְּ** (see § 796. 1.), the effect is precisely the same, e. g. **זִקְנֵי הַכֹּהֲנִים** *the oldest of the priests*, Is. 37 : 2., (lit. the old men of the priests, those who were *old κατ' ἐξοχήν* in comparison with the rest of the priests, hence the *oldest*); so **עָרִיצִי גוֹיִם** *the most terrible of the nations*, Ezek. 28 : 7., **נִכְבְּדֵי-אָרֶץ** *the most respected of the earth*, Is. 23 : 8. Prov. 30 : 24., **גְּדֹלֵי הָעִיר** *the greatest men of the city*, 2 Kings 10 : 6.

2. Sometimes an abstract noun is adopted in this construction in lieu of an attributive (see § 732. 1.), e. g. **טוֹב אֶרֶץ מִצְרַיִם** *the goodness of the land of Egypt*, i. e. the best of the land, Gen. 45 : 18, 20. Is. 1 : 19.; so **מִבְּחָר שְׁלֹשִׁיר** *the choicest of his captains*, Ex. 15 : 4. Deut. 12 : 11. Is. 22 : 7. Ezek. 24 : 4, 5., **מִיֵּטֶב הָצֹאן** *the best of the sheep*, 1 Sam. 15 : 9, 15., **קִימַת אֶרְצוֹ מִבְּחֹר פְּרָשִׁיר** *the highest mountains, its tallest cedars, its choicest cypresses*, 2 Kings 19 : 23. Is. 37 : 24.

* The same idiom occurs in New Testament Greek, e. g. *εὐλογημένην σὺ ἐν γυναιξίν, thou (art) the most blessed among women*, Luke 1 : 28.

† This construction is frequent in Arabic, e. g. *يَا أَشَرَّ الْوَحُوشِ* *O worst of beasts!* Loc. fab. 19., *خَيْرُ أُمَّةٍ* *the best of the people*, Kor. 3 : 106.; as is also an equivalent one in Greek and Latin, e. g. *δολομήτα θεῶν*, Hom., *sancte deorum*, Virg.

§ 789. 1. A noun is sometimes qualified superlatively by placing in construction with it a noun conveying the idea of *primariness*, and hence of superiority, e. g. ראש שמחתי *the chief of my joy*, i. e. my chief joy, Ps. 137 : 6. Cant. 4 : 14., ראשית גוים *the beginning of nations*, i. e. the first, the greatest nation, Num. 24 : 20. Amos 6 : 1, 6., בכורי דלים *the first-born of the poor*, i. e. the poorest people, Is. 14 : 30., בכור מות *the first-born of death*, i. e. the most deadly disease, Job 18 : 13.

2. Or by placing it in construction with one of the same kind in the plural, e. g. עבד עבדים *a servant of servants*, i. e. a servant of the lowest class, Gen. 9 : 25., קדש הקדשים *the holy of holies*, i. e. the most holy place, Ex. 26 : 33., אלהי האלהים ואדני האדנים *the God of gods and the Lord of lords*, i. e. the most exalted of gods and of lords, Deut. 10 : 17., הבל הבל *vanity of vanities*, i. e. the most excessive vanity, folly, Eccl. 1 : 2. Occasionally the second noun, either the same or synonymous with the first, is put in the singular, e. g. רעת רעתך *the wickedness of your wickedness*, i. e. your most vile wickedness, Hos. 10 : 15., שמחת גילי *the gladness of my joy*, i. e. my extreme joy, Ps. 43 : 4.

§ 790. The superlative is likewise denoted by an attributive noun with the definite article, which points it out as the object preëminently distinguished above all others of the kind by the quality specified, e. g. והנה הקטן אתדאבני היום *and behold the youngest (is) this day with our father*, Gen. 42 : 13. (lit. the young one, scil. as regards us all = the youngest), 1 Sam. 17 : 14., הוא ושכנו הקרב אליביתו *he and the neighbour nearest his house*, Ex. 12 : 4. (lit. his near neighbour, i. e. he to whom above all the others this appellation belongs, his nearest neighbour), Deut. 21 : 3, 6.

B. § 791. The *absolute superlative*, which represents an object as possessed of some quality or attribute in the highest degree of intensity, without intimating any comparison with other objects, is expressed in Hebrew by placing the noun in construction with one or other of the appellations of the Deity, thus attributing to it the idea of the highest excellence, e. g. נפוחלי אלהים *most powerful wrestlings*, lit. wrestlings of God, divine wrestlings, Gen. 30 : 8.; so תרדמת יהוה *a most profound sleep*, 1 Sam. 26 : 12., *הר אלהים *a most lofty mountain*,

* It may be doubted whether this expression should be rendered as above, or rather be taken in its more obvious sense of "divine sleep," i. e. one sent by God. Kimhhi has on it the following remarks: הסכימו הוא לאחד משני פנים,

Ps. 68 : 16., הַרְרֵי־אֵל the loftiest mountains, Ps. 36 : 7., אֲרָזֵי־אֵל the finest cedars, 80 : 11., עֵצֵי יְהוָה the finest trees, 104 : 16., שְׁלַח־בָּרִיָּה a most powerful flame, Cant. 8 : 6. Sometimes the relation of the two nouns is indicated by prefixing to the last the preposition לְ or לִפְנֵי, e. g. עִיר־גְּדוֹלָה לְאֱלֹהִים a most immense city, Jon. 3 : 3., חֹזֶק וְאַמִּץ לְחֹזֶק וְאַמִּץ a most powerful and strong one, Is. 28 : 2., גִּבּוֹר־צֹדֵד לִפְנֵי יְהוָה a most mighty hunter, Gen. 10 : 9.

CHAPTER V.

RELATIONS OF NOUNS TO NOUNS.

§ 792. It has already been stated that a noun whether subject or object may be specified either by an attributive or by another noun (§§ 705, 709. 4. b.). The laws respecting the union of adjectives with nouns we have endeavoured to develop in the two preceding chapters. The subject next to be considered is therefore the *specification* or *description of one noun by means of another*. This in Hebrew is performed in two different modes, called *construction* and *apposition*.

אוּ פְרוּשֵׁי תַרְגֻּמוֹת גְּדוֹלָה, כִּי הַדָּבָר שֶׁרָצָא לְמַגְדִּילוֹ סִמּוֹךְ אֹתוֹ לֹא יֵרָא כִּמוֹ מֵאֵשׁ לֵה, שְׁלַח־בָּרִיָּה, כְּהַרְרֵי־אֵל, עִיר־גְּדוֹלָה לְאֱלֹהִים, וְחֹדֶי לְחֹרְבוֹת־אֱלֹהִים. אוּ פְרוּשֵׁי לְחֹדֶי־כִּי תַרְגֻּמוֹת דִּיתָח סָבָא מֵאֵת הָאֵל כִּדִּי שְׁלֵא יִרְגִּשׁוּ בְּדוֹד וּלְאִבִּישֵׁי בְּקִתְחָם הַצִּטְתָּ וְהַחֲנִיתָ, i. e. "they (the commentators) have agreed that it has one of these two meanings: either it signifies a *deep sleep*, since those things which a writer desires to represent as great or powerful he unites to the name of God, as שְׁלַח־בָּרִיָּה אֵל, כְּהַרְרֵי־אֵל, עִיר־גְּדוֹלָה לְאֱלֹהִים, וְחֹדֶי לְחֹרְבוֹת־אֱלֹהִים; or else it is intended to intimate that the sleep was caused by God, in order that David and Abishai might not be perceived as they took away the cruse and spear." The doubt may be extended to other instances, especially to those in Ps. 68 : 16. (comp. v. 17.) and 104 : 16. (comp. Num. 24 : 6.).

† This idiom occurs also in the New Testament, e. g. *ὁμορφὴν τῷ θεῷ* most beautiful, Acts 7 : 20. Though to this rendering are opposed the Arabic and Syriac versions, which have *حَبْرُبًا عِنْدَ اللَّهِ* and *نِسِيفٌ لِحֶתְאֵל* beloved by God.

Construction.

§ 793. The means for denoting the specifying relations of noun to noun are *position*, *inflection*, and the use of *particles*; and these expedients are employed sometimes singly and sometimes conjointly. As regards the Hebrew, all the immediate relations which one noun can bear to another, i. e. all that can be expressed without an intervening word, are indicated by the *position* alone. This consists in a close connection of the two nouns, which both together convey one specific idea, and are nearly equivalent to a compound term in the Indo-European languages. As the specifying noun serves in lieu of a qualificative, it is always placed last (see § 771), thus עֵץ-פֵּרִי *tree of fruit*, i. e. *fruit tree*, יְהוָה *the name of Jehovah*.

§ 794. The close connection that exists between the two words forming the compound expression, frequently gives rise to certain changes in the vowels and final letters of the first or specified noun, which is said to be in the *state of construction* (see § 567), or the two nouns are said to be *in regimen*, i. e. in a state where one noun governs the other. But to avoid erroneous conceptions on the subject, it must be constantly borne in mind, that these changes are simply the result of the close connection between the two words, and are by no means essential to the expression of their relations to each other; since this is accomplished by their position alone, and is equally manifest when the specified noun, as is often the case, undergoes no change of form whatever (see § 569). As the changes which do take place and the cases wherein they occur have already been detailed at length in the Etymology, there only remains for us to show, 1st, on what occasions the state of construction, or regimen, is employed; and 2dly, what relations it serves to express.

§ 795. The Hebrew construct state is not restricted to the uses of the Indo-European genitive, but serves, as we have said, to indicate all the direct relations of nouns to each other. The number of these relations is very great, their precise nature depending chiefly on the character of the nouns themselves. It would therefore be in vain to attempt a complete enumeration of them; though we may describe the principal ones by arranging them according to the several kinds of nouns which are placed together in this connection. These are as follows:

1. One concrete noun specified by another.
2. A concrete specified by an abstract.

3. An abstract specified by a concrete.

4. An abstract specified by another abstract.

I. When two concrete nouns are in regimen.

§ 796. 1. The second noun may restrict the meaning of the first by indicating the whole of which it forms a part, e. g. ראשי ההרים *the tops of the mountains*, Gen. 8 : 5., פתח הבית *the door of the house*, 19 : 11., קרנות המזבח *the horns of the altar*, Lev. 4 : 18., שפת היאר *the brink of the river*, Ex. 2 : 3., קיר החומה *the side of the wall*, Josh. 2 : 5., כהררית *the socket of the thigh*, Gen. 32 : 26., כף רגל *the sole of the foot*, Deut. 2 : 5., לבב פרעה *Pharaoh's heart*, Ex. 14 : 5., ראשי שבטיכם *the heads of your tribes*, Deut. 1 : 15. 5 : 23., אנשי העיר *the men of the city*, Gen. 24 : 13. Deut. 21 : 3, 4., גבורי מואב *the strong men of Moab*, Jer. 48 : 41. 49 : 22. 51 : 30.

2. Or the material of which it is composed, e. g. תבת גמא *an ark of papyrus*, Ex. 2 : 3., כלי כסף וכלי זהב *vessels of silver and vessels of gold*, 3 : 22., לוח אבנים *tablets of stone*, 34 : 1., מזבח הנחשת *the altar of brass*, the brazen altar, 38 : 30., שבט ברזל *a sceptre of iron*, Ps. 2 : 9., עטרת פז *a crown of pure gold*, 21 : 4.

3. a. Or its possessor, him to whom it belongs or is subjected, e. g. בית אלהים *the house of God*, Gen. 28 : 17., צאן אביהן *their father's flock*, Ex. 2 : 16., חמור שניא *thy enemy's ass*, 23 : 5.; or for whom it is intended, e. g. קרבן יהוה *the Lord's offering*, i. e. the offering to be made to the Lord, Num. 9 : 7, 13.

b. On the other hand, it may also indicate the thing possessed, e. g. מלך מצרים *the king of Egypt*, Ex. 5 : 4., בעל השור *the owner of the ox*, 21 : 28, 34., אדון כל הארץ *the Lord of all the earth*, Josh. 3 : 11., שרי המדינות *the rulers of the provinces*, Esth. 8 : 9. 9 : 3.

4. Or the person of whom the first noun indicates a relative, e. g. אשת אברהם *Abram's wife*, Gen. 11 : 29., בת בְּתוּאֵל *the daughter of Bethuel*, 24 : 24., אחות לבן *the sister of Laban*, 25 : 20., אבי אברהם *the father of Abraham*, Josh. 24 : 2., אחי אברהם *Abram's brother*, Gen. 14 : 12.

§ 797. 1. The second noun specifies the first by indicating its producing cause or author, or the source whence it proceeds, e. g. דברי ירמיה *the words of Jeremiah*, Jer. 1 : 1. Eccl. 1 : 1., דבר יהוה *the word of the Lord*, Hos. 1 : 1., מעשי יהוה *the works of the Lord*, Ps. 107 : 24., משלי שלמה *the proverbs of Solomon*, Prov. 1 : 1., זהב שבא *the gold of Sheba*, Ps. 72 : 15., חלב עזים *goats' milk*, Prov. 27 : 27., דם ענבים *the blood of grapes*, Gen. 49 : 11.

2. Occasionally the second noun denotes the product of the first, e. g. **פֵּרִי עֵץ פֶּרִי** *tree of fruit*, i. e. fruit-tree, Gen. 1 : 11., **אֶרֶץ פֶּרִי** *land of fruit*, i. e. a fruitful land, Ps. 107 : 34., **אֶרֶץ חִטָּה וְשֵׁעֶרָה וְנָפֶת וְגִ'.** *a land of wheat, and barley, and vines, &c.* Deut. 8 : 8.

§ 798. 1. *a.* When the first is a passive participle (*nomen patientis*) or other verbal concrete noun with a passive signification, the second denotes the author of the action, e. g. **מִכָּה אֱלֹהִים** *a stricken of God*, i. e. one stricken by God, Is. 53 : 4. ; so **בְּעֵלְדָּבֶעַל** *one married to (by) a husband*, Deut. 22 : 22., **פְּדוּרֵי הַלֵּוִיִּם** *those redeemed by the Levites*, Num. 3 : 49. Is. 62 : 12., **בְּזוּי עָם** *one despised by the people*, Ps. 22 : 7., **מְשִׁיחַ יְהוָה** *the Lord's anointed*, i. e. one anointed by the Lord, 1 Sam. 24 : 7.

b. Or the secondary agent or instrument of the action, e. g. **מְקִנָּה** *bought with money*, Gen. 17 : 12., **צֵלִי־אֵשׁ** *roasted by fire*, Ex. 12 : 8, 9., **חֲלָלִי חֶרֶב** *slain by the sword*, Is. 22 : 2., **חֲגִירַת שָׁק** *girt with sackcloth*, Joel 1 : 8.

2. *a.* When the first is the active participle (*nomen agentis*) of a transitive verb or other verbal concrete noun with an active transitive signification, the second denotes the object or the product of the action, e. g. **רֹעֶה צֹאן** *a keeper of sheep*, Gen. 4 : 2., **עֹבֵד אֲדָמָה** *a tiller of the ground*, *ibid.*, **נֹשְׂאֵי הַמִּשְׁכָּן** *the bearers of the tabernacle*, Num. 10 : 17., **עֹשֵׂי הַמְּלָאכָה** *the doers of the work*, 2 Kings 22 : 5., **מְשִׁיבַת נֶפֶשׁ** *a converter of the soul*, Ps. 19 : 8, 9., **אֹכְלֵי עֵמִי** *the consumers of my people*, 53 : 5.

b. When the first is the participle of an active intransitive or neuter verb, the second denotes the place of action or being, e. g. **יֹצְאֵי הַתְּבָרָה** *who go out of the ark*, Gen. 9 : 10., **יֹשְׁבֵי אֹהֳלִים** *who remains in the tents*, 25 : 27., **יֹרְדֵי עָפָר** *who go down to the dust*, Ps. 22 : 30. Prov. 1 : 12., **בָּאֵי מוֹעֵד** *who come to the festivals*, Lam. 1 : 4.

II. *When the first noun is concrete and the second abstract.*

§ 799. Abstract nouns, or such as denote not a material being but merely some attribute or state of existence considered by itself, are placed in regimen with concrete nouns, in order to point out some quality pertaining to the latter ; by which means the dearth of adjectives properly so called in the Hebrew language is in a good measure remedied. This kind of construction is one that appears to bear a strong analogy to the natural condition of the human mind before having attained a high degree of cultivation, when it is disposed to view each idea separately ; and accordingly we find it not unfrequently employed in Hebrew even in cases where there are adjectives already

at hand : thus, instead of *הַר קָדוֹשׁ* *holy mountain*, we constantly find, in accordance with the genius of the language, *הַר קָדוֹשׁ* *mountain of holiness* (see § 732. 1.).* The principal uses of this construction are as follows :

1. *a.* The abstract noun indicates a quality which belongs to the concrete, e. g. *בְּגָדֵי הַקָּדוֹשׁ* *the garments of holiness*, i. e. the holy garments, Ex. 31 : 10. Num. 4 : 15. ; so *עַדְשֶׁקֶר* *a false witness*, Deut. 19 : 18., *זִבְחֵי צֶדֶק* *righteous sacrifices*, 33 : 19., *הַיְכָלֵי עֵנָּה* *pleasant palaces*, Is. 13 : 22., *רֶגֶל גָּאוֹן* *a proud foot*, Ps. 36 : 12., *שֵׁבֶט מִיֶּשֶׁר* *a righteous sceptre*, 45 : 7., *בִּינָה אֲמִרִי* *intelligent discourse*, lit. words of understanding, Prov. 1 : 2., *אֲנָשֵׁי הַמִּלְחָמָה* *the warlike men, warriors*, Deut. 2 : 14.

b. Occasionally it indicates a quality about to attach to the concrete, e. g. *צֹאן טְבָחָה* *sheep of slaughter*, i. e. sheep destined for slaughter, Ps. 44 : 23., *אִישׁ מָוֶת* *a man of death*, i. e. one deserving of death, 1 Kings 2 : 26., *בֶּן הַכּוֹז* *one meriting chastisement*, Deut. 25 : 2.

2. *a.* The abstract noun may also indicate something produced or caused by the concrete, e. g. *עֵץ הַחַיִּים* *the tree of life*, i. e. which produces life, so *עֵץ הַדַּעַת* *the tree of knowledge*, Gen. 2 : 9., *צוּר יִשְׁעִי* *the rock of my salvation*, 2 Sam. 22 : 47. Ps. 94 : 22., *מִדְּבַר שְׁלוֹמֵנוּ* *the punishment of our peace*, i. e. by which our peace is obtained, Is. 53 : 5.

b. And thus when the concrete is an active participle, the abstract noun may denote the product or other object of the action, e. g. *עֹשֵׂה פִלָּא* *a doer of wonders*, Ex. 15 : 11., *עֹשֵׂי עֲוֹנוֹת* *doers of wickedness*, evil doers, Ps. 37 : 1., *צֶדֶק הַפְּעִי* *favourers of righteousness*, Ps. 35 : 27. 40 : 15.

III. When the first noun is abstract and the second concrete.

§ 800. 1. In this construction the second noun often merely points out the person or thing to which the quality denoted by the first belongs, e. g. *צִדְקַת יְהוָה* *the righteousness of Jehovah*, Deut. 33 : 21., *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon*, 1 Kings 5 : 10., *עֲוֹן עַמָּה* *the iniquity of thy people*, Ps. 85 : 3., *טוֹבַת בְּחִירֶיהָ* *the happiness of thy chosen ones*, 106 : 5., *קוֹמַת הָעַמּוּד הָאֶחָד* *the height of the one pillar*, 2 Kings 25 : 17.

* The Arabic, although richer in adjectives than the Hebrew, has also this construction, e. g. *رُوحُ الْقُدُسِ* *the spirit of holiness*, i. e. the holy spirit, Kor. 2 : 81., *إِنْسَانُ سُوءٍ* *a man of evil*, i. e. a bad man, Loc. fab. 22.

2. Abstract nouns employed in lieu of attributives are sometimes placed in construction with a concrete collective or plural noun, to designate the individual object or objects to which the quality signified preëminently applies (see § 788. 2.), e. g. *מִיטֵב הַצֹּאן* *the goodness of the sheep*, those of them which were good in comparison with the rest, the *best* of them, 1 Sam. 15 : 9, 15. ; so *מִבְּחַר שְׁלֹשִׁיר* *his choicest chariot-combatants*, Ex. 15 : 4. Is. 22 : 7. Jer. 48 : 15., *מְרוֹם הָהָרִים* *the highest mountains*, Is. 37 : 24., *קִוְמַת אֲרָזִיר* *its tallest cedars*, *ibid.*

3. a. When the first is an infinitive (*nomen actionis*) or other abstract verbal noun with a transitive force, the following concrete may denote the object of the action, e. g. *מִמְשַׁלֵּת הַיּוֹם* *the rule of the day*, Gen. 1 : 16., *זַעֲקַת סֹדֶם* *the cry of Sodom*, i. e. the outcry against Sodom, 18 : 20., *קְצִיר־חִטִּים* *the reaping of corn, wheat-harvest*, 30 : 14., *מִשְׁמַרְתִּי* *the charge of the tabernacle*, Num. 1 : 53., *רִמַּס הַחֲצֵרִי* *the treading of my courts*, Is. 1 : 12., *יִרְאַת יְהוָה* *the fear of the Lord*, Prov. 1 : 7. Job 6 : 14. Esth. 8 : 17. 9 : 3., *חֲמַס אֲחִירָה* *the violence against thy brother*, Obad. v. 10.

b. Sometimes the concrete denotes the subject of the action, which in such case is usually intransitive, e. g. *הַיּוֹת הָאֶדָם לְבִדּוֹ* *the man's being alone*, Gen. 2 : 18., *יְבֹשֶׁת הַמַּיִם* *the drying up of the waters*, 8 : 7., *עֹלוֹת הַשָּׁחַר* *the dawning of the morning*, 32 : 25., *בֹּא הַשָּׁמֶשׁ* *the going down of the sun*, Ex. 17 : 12. Deut. 16 : 6., *הִזְרָה שֶׁבֶט* *a rod's shaking*, Is. 10 : 15. ; *שׁוֹרֶעֶת הָעִיר* *the cry of the city*, 1 Sam. 5 : 12., *קוֹל הַמָּוֶן* *the noise of a multitude*, Is. 13 : 4., *אַהֲבַת יְהוָה* *the love of Jehovah*, scil. towards Israel, Hos. 3 : 1., *מִגִּירַת רָשָׁע* *the fear of the wicked*, i. e. which they experience, Prov. 10 : 24.

IV. When one abstract noun is in construction with another.

§ 801. 1. The second specifies the first in the same manner as two concrete nouns, e. g. *רֵאשִׁית חֲכָמָה* *the beginning of wisdom*, Ps. 111 : 10. Prov. 4 : 7., *עֵת מִלְחָמָה* *time of war*, Eccl. 3 : 8., *דַּעַת הַחֲכָמָה* *the knowledge of wisdom*, 7 : 12.

2. Frequently the latter qualifies the former instead of an attributive (see § 799), e. g. *מִקְרָא קֹדֶשׁ* *a convocation of holiness*, i. e. a holy convocation, Ex. 12 : 16., *שִׂנְאָת חֲמָס* *hatred of violence*, i. e. violent hatred, Ps. 25 : 19. ; or the first qualifies the second superlatively (see § 800. 2.), e. g. *גְּבוּרַת יֵשַׁע* *strength of salvation*, i. e. most powerful salvation, Ps. 20 : 7. 140 : 8., *תְּכֵלִית שִׂנְאָה* *perfection of hatred*, i. e. most perfect hatred, 139 : 22.

3. Sometimes two abstract synonymical terms, are placed in construction for the sake of emphasis, e. g. *גְּבוּהַ קוֹמָתוֹ* *the height of his*

stature, i. e. his great stature, 1 Sam. 16 : 7., עֵץ הַשָּׂאֲתִי *the wickedness of my sin*, i. e. my enormous wickedness, Ps. 32 : 5., שִׂמְחַת גִּילִי *the gladness of my joy*, i. e. my excessive joy, Ps. 43 : 4.

§ 802. The examples we have now given of two nouns in regimen include the principal varieties of this kind of construction, although not all their minute modifications. From them it will be perceived that, as almost every intimate relation in which two nouns can possibly occur is indicated by this means, the changes in form which ensue have naught to do with the signification of the compound term, which must be ascertained from the meaning of the individual nouns and from the context. Thus, for example, in the expression זַעַקַת סְדוֹם, the word סְדוֹם might be either the subject of the action signified or its object direct or indirect, and consequently might signify either the cry made by Sodom, the cry concerning Sodom, or finally the cry "Sodom."*

§ 803. This construction is not restricted to the case in which both terms of the compound expression are substantive nouns. Sometimes the first is an attributive, and the following concrete or abstract noun specifies it by showing with respect to what the epithet applies. Thus with a concrete noun, e. g. כְּבִד־פֶּה *slow of speech*, lit. heavy of mouth, Ex. 4 : 10., קָשָׁה-עֵרָה *stiff-necked*, lit. stiff of neck, Deut. 9 : 6., נָכָה רַגְלִים *lame in the feet*, 2 Sam. 4 : 4., טִמְאֵת-שִׁפְתַּיִם *unclean in lips*, i. e. of unclean lips, Is. 6 : 5., נָקִי כַפַּיִם *pure of hands*, i. e. of pure hands, Ps. 24 : 4., לֵבב חָכֵם *wise in heart*, Job. 9 : 4. With an abstract noun, e. g. יְפֹת-תַּאֲרִי וְיִפְתַּת-מֵרָא *beautiful in form and comely in aspect*, Gen. 29 : 17., נֹרָא תְהִלּוֹת *fearful in praises*, Ex. 15 : 11., מֵת מִלְחָמָה *dead in battle*, Is. 22 : 2., הָרַח עֹלָם *for ever pregnant*, Jer. 20 : 17., עֹגִיבָה כֹחַ *great in power*, Job 37 : 23. ; the abstract noun is sometimes synonymous in meaning with the adjective, and used merely for the purpose of emphasis (see § 801. 3.), e. g. אֲמִיץ כֹחַ *mighty in strength*, i. e. exceedingly mighty, most mighty, Is 40 : 26. Job 9 : 4.

* To the Hebrew will apply more emphatically than to any other language the words of the learned writer of an article in the Quart. Christ. Spectator entitled, *An historical and critical View of the Cases in the Indo-European Languages*. He remarks, "The use of the genitive" (nearly equivalent to the construct) "is to modify the meaning of the noun to which it is joined. If the question is put, What particular modification or relation is expressed by the genitive? we answer, *that which lies the nearest*, i. e. which is most favoured by the context in each particular case." Vol. 9, p. 117.

§ 804. We frequently find three nouns in the close connection of the construct state, the specifying noun being always placed after that which it specifies. The words thus connected together form one compound expression, whether consisting wholly of concrete or abstract nouns, or of concrete and abstract together. The following examples will suffice.

1. All concrete nouns, e. g. *יָד בִּידְיוֹסֶק* *the hand of the house of Joseph*, Judg. 1 : 35., *חֲכָמֵי יַעֲצֵי פַרְעֹה* *the wise ones of the counsellors of Pharaoh*, Is. 19 : 11. 22 : 22., *פְּרִי פִי-אִישׁ* *the fruit of a man's mouth*, Prov. 12 : 14. 13 : 2.

2. Concrete followed by abstract, e. g. *פְּרִי עֵץ הָדָר* *fruit of a goodly tree*, Lev. 23 : 40., *פִּי דוֹבְרֵי-שֶׁקֶר* *the mouth of the speakers of falsehood*, Ps. 63 : 12., *כִּיס אֲבִנֵי מְרֹמָה* *a bag of deceitful weights*, Mic. 6 : 11.

3. Abstract followed by concrete, e. g. *תּוֹךְ שְׂרֹפַת הַפָּרָה* *the midst of the burning of the heifer*, Num. 19 : 6., *מְלֵא-אֶרֶצְךָ* *filling the breadth of thy land*, Is. 8 : 8., *רֹב עֲשׂוֹת חֶלֶב* *the abundance of the giving of milk*, 7 : 22., *תְּפִאֲרוֹת רֹם עֵינָיו* *the glory of his high looks*, lit. of the raising of his eyes, 10 : 12., *קִלְוֹן בֵּית אֲדִנְיָה* *the shame of thy lord's house*, 22 : 18, 24.

4. All abstract nouns, e. g. *הַדָּר כְּבוֹד הַדָּר* *the glorious honour of thy majesty*, Ps. 145 : 5., *כְּבוֹד הַדָּר מְלִכְיָתוֹ* *the honourable glory of his kingdom*, v. 12., *יָקָר תְּפִאֲרוֹת גְּדֻלָּתוֹ* *the honour of his excellent majesty*, Esth. 1 : 4.

§ 805. Occasionally even more than three nouns appear in regimen, e. g. *יָמֵי שְׁנֵי-חַיֵּי אַבְרָהָם* *the days of the years of the life of Abraham*, Gen. 25 : 7., *בֵּית שָׂר מִשְׁמֶרֶת* *the custody of the house of the captain of the guard*, 40 : 3., *נֹשְׂאֵי הָאָרוֹן בְּרִית-יְהוָה* *the carriers of the ark of the covenant of the Lord*, Josh. 3 : 17., *כָּל-מִשְׁפַּחַת בֵּית-אָבִי* *the whole of the family of the house of his mother's father*, Judg. 9 : 1., *רָאשֵׁי אֲנָשֵׁי בְנֵי-אֲדִינִים* *the heads of the men among your master's sons*, 2 Kings 10 : 6., *פְּרִי-גִדְל לִבָּב מֶלֶךְ אַשּׁוּר* *the fruit of the pride of heart of the king of Assyria*, Is. 10 : 12.

§ 806. The changes in form resulting from the close connection of two or more nouns in the construct state (§ 567, *et seqq.*) take place not only when the specified is immediately followed by the specifying noun, but also occasionally when a particle is inserted between them for the purpose of expressing the mutual relation they bear to each other with greater clearness. The following cases are the principal ones.

1. The particles most frequently placed for this purpose between two nouns in regimen are the inseparable prepositions. Thus, they appear,

a. With **ב** *in, into*, referring to place, e. g. **הַשְׁכֵּנֵי בְּאֹהֶלִים** *the dwellers in tents*, Judg. 8 : 11. **יִשְׂרָאֵל בְּגִלְבֹּעַ** *the mountains in Gilboa*, 2 Sam. 1 : 21., **עֹבְרֵי בְּעֵמֶק הַבָּקָא** *who pass* (lit. *the passers*) *through the valley of Baca*, Ps. 84 : 7. ; or to time, e. g. **מִשְׁכֵּימִי בַבֶּקֶר** *who rise in the morning, who continue till dark*, Is. 5 : 11., **בְּנֶשֶׁת מֵאַחֲרֵי בֹשֶׁת** *the joy in harvest-time*, 9 : 2.

b. With **ל** *to, belonging to, of*, e. g. **אֶהְבֵּי לְנוֹם** *fond of sleep*, Is. 56 : 10., **לְיָמִין לְבַיִת** *the right side of the house*, Ezek. 10 : 3., **עֵלִיל לְאָרֶץ** *an earthen furnace*, Ps. 12 : 7., **עַם לְצִיִּים** *a people of the wilderness*, Job 18 : 2., **קֵצֵי לְמִלִּין** *an end of words*, 1 Chron. 23 : 28.

c. With **מִן** *from, of, at*, e. g. **אֶחָד מִבָּנָיו** *one of* (lit. *from, from among*) *his children*, Lev. 13 : 2., **גְּמֻלִי מִחֶלֶב עֵתִיקִי מִשְׁדִּים** *weaned from milk (and) taken from the breast*, Is. 28 : 9., **אֱלֹהֵי מִקְרֹב אֲנִי וְלֹא מֵרָחוֹק** (am) *I a God at hand, and not a God at a distance?* Jer. 23 : 23., **נְבִיאֵי מִלִּבָּם** *who prophecy from their hearts*, Ezek. 13 : 2., **מִפִּיהֶם מִחֶרֶב** *from the sword of their mouth*, Job. 5 : 15. (this last however may be taken as a case of apposition).

d. With **כִּ** *as*, though this is of rare occurrence, e. g. **מְרַמֵּס כְּחֹמֶר** *a treading down of the mire of the streets*, Is. 10 : 6.

2. Sometimes also a separable preposition is thus placed between two nouns in regimen. This is chiefly confined to poetry. Thus,

a. With **אֶל** *to*, e. g. **יֵרְדוּ אֶל־אֲבִנֵי־בֹר** *who go down to the stones of the pit*, Is. 14 : 19., **מִגִּירֵי אֶל־חֶרֶב** *terrors pertaining to the sword*, Ezek. 21 : 17.

b. With **עַל** *on, by*, e. g. **יֹשְׁבֵי עַל־מִדְּיָן וְהֹלְכֵי עַל־דֶּרֶךְ** *who sit in judgment, and walk by the way*, Judg. 5 : 10.

c. With **אֶת** *with*, e. g. **מְשׁוֹשׁ אֶת־רֶזֶן** *joy with Rezin*, Is. 8 : 6.

d. With **בְּלֹא** *without*, e. g. **מַכַּת בְּלֹא סֶרֶה** *chastisement without ceasing*, Is. 14 : 6.

§ 807. We meet with a few instances in which two nouns, although not in regimen, are so closely connected by the conjunction **וְ**, that the first assumes the construct form. They consist for the most part of synonymical terms employed for the sake of emphasis, e. g. **חֵכְמָה וְדַעַת** *wisdom and knowledge*, Is. 33 : 6., **גִּילָה וְרֵנָן** *joy and rejoicing*, 35 : 2. ; and even when a negative particle intervenes, e. g. **שֹׁכְרֵת וְלֹא מִיַּיִן** *drunken but not with wine*, Is. 51 : 21.

§ 808. Sometimes a noun assumes the construct form when followed not by a noun but by a pronoun. This may be,

1. An interrogative pronoun, e. g. *מִי בֵּת* *whose daughter?* Gen. 24 : 23., *מִי יָד* *whose hand?* 1 Sam. 12 : 3., *הַכְּמוֹדָמָה* *the wisdom of what thing?* i. e. what wisdom? Jer. 8 : 9.

2. a. A relative pronoun. Thus, the noun *מָקוֹם* is frequently connected to the following phrase by means of the relative *אֲשֶׁר*, with which it is put in construction, and being thus precisely specified, it is equivalent to the definite *הַמָּקוֹם* Gen. 13 : 3, 14. 19 : 27. &c., e. g. *מָקוֹם אֲשֶׁר הִמְלִיךְ אֶסְכֵּרִי הַמֶּלֶךְ* *the place where the king's prisoners (were) bound*, Gen. 39 : 20. 40 : 4. Lev. 6 : 18. 7 : 2. Num. 9 : 17. 1 Kings 21 : 19. Jer. 22 : 12. : this is seldom the case with another noun, e. g. *בְּעֵין יָדַע אֲשֶׁר יָדַע* *for the iniquity which he knows*, 1 Sam. 3 : 13. ; except in the frequently recurring phrase, *אֲשֶׁר עַל־דִּבְרֵי* *for the reason that, because that*, Deut. 22 : 24. 23 : 5. 2 Sam. 13 : 22. The prefix *שֶׁ*, the fragment of *אֲשֶׁר* (§ 637), is employed in like manner, e. g. *מָקוֹם שֶׁהַנְּחָלִים הֹלְכִים* *the place where the rivers flow*, Eccl. 1 : 7. 11 : 3.

b. The demonstrative *זֶה* likewise appears in this construction, e. g. *מָקוֹם זֶה יִסְדֶּהָ לָּהֶם* *the place that thou hast founded for them*, Ps. 104 : 8.

§ 809. In a few instances a noun assumes the construct form when not followed by a specifying noun or pronoun, provided such may be easily supplied from the context, e. g. *שָׁפַעַת אֲנִי רֹאֶה* *I see a company of (persons)*, 2 Kings 9 : 17. (*שָׁפַעַת* for *אֲנָשִׁים*). *אֲדִירִי כָל־חַפְצִי* (*שָׁפַעַת* for *אֲנָשִׁים*) *the mighty ones of (the earth) in whom (is) all my delight*, Ps. 16 : 3. (*אֲדִירִי* for *הָאָרֶץ*). *אֲדִירִי לַחַיִּית וְגו'* (*אֲדִירִי* for *הָאָרֶץ*) *give not to a beast of (the field)*, &c. 74 : 19. (*חַיִּית* for *הַשָּׂדֶה*). *חַיִּית מֵאָתָּה* (*חַיִּית* for *הַשָּׂדֶה*) *though a sinner do wrong a hundred (times)*, Eccl. 8 : 12. (*מֵאָתָּה* for *מַעֲשִׂים*). Here, although for the sake of brevity the specifying noun is left to be understood, the noun which should have been specified is so closely connected to the following clause instead, that it undergoes the changes of a noun in construction.

§ 810. Moreover, as the changes in the form of the specified noun indicate nothing of themselves, but are simply the consequences of its close connection to the specifying term, they occasionally take place when the latter is neither a noun nor pronoun but a verb, which contains its subject within itself, e. g. *בְּיַד־תִּשְׁלַח* *by the hand of (whomsoever) thou wilt send*, Ex. 4 : 13., *כָּל־יְמֵי הַחַיָּהֲלַכְנוּ אִתָּם* *all the time we walked with them*, of our walking, &c. 1 Sam. 25 : 15.* Lev. 14 : 46. Ps. 90 : 15.,

* Perhaps this should be pointed as an infinitive, thus *הַחַיָּהֲלַכְנוּ*. See v. 16.

יְתַרְתָּ עָשָׂה *the city* (where) *David rested*, Is. 29 : 1., יְתַרְתָּ הָעֲשָׂה *the wealth he has made*, Jer. 48 : 36., תְּחִלַּת דְּבַר־יְהוָה *the beginning of the Lord's speaking*, Hos. 1 : 2., שָׁפַת לֹא־יָדַעְתִּי *a language I understood not*, Ps. 81 : 6., רִבְּתָה שְׂבָעֲדָלָה נַפְשִׁנוּ *our soul is quite sated*, 123 : 4.,* מְקוֹם לֹא־יָדַע אֵל *the place of (him who) knows not God*, Job 18 : 21., לֹא־אֵוִכַל יָדַי *the hands of (those) I cannot rise up (from)*, Lam. 1 : 14.

§ 811. In treating of the construct state, we have showed that words placed together in regimen are designed by the writer as the expression of a single specified idea, and correspond to a noun accompanied by a qualificative adjective. Thus for instance in the phrase יָד אַהֲרֹן *Aaron's hand*, the idea of *hand* is represented as specified by the accessory one of belonging to *Aaron*, which is effected by placing the specifying term in close relation with the one specified. This compounding expression is used as the subject or object of a proposition, as may be required. But if, instead of viewing the second noun as a subordinate qualifying term, it be the writer's purpose to employ it predicatively to make a declaration with regard to the first, thus, if instead of saying something concerning *Aaron's hand*, he mean to say *the hand is Aaron's*, he intimates it by means of a preposition, or by a preposition and relative particle, or by both together with the addition of the substantive verb, as may seem to him requisite to a clear indication of the kind of relation to be expressed. Thus,

1. *a.* When the writer wishes to point out the relation of two nouns as possessor and possessed, without at the same time conveying the idea that such relation has before been perceived to exist, he prefixes to the name of the possessor the preposition לְ, when the two terms form together a kind of subordinate predication, in which the copula is to be supplied, e. g. וַיְהִי לַיהוָה כֹּהֲנִים וַפְּנִיָּה *and there Hophni and Phineas (were) priests of† (belonging to) the Lord*, 1 Sam. 1 : 3. (here the fact that these priests were the Lord's is not merely alluded to as an incidental circumstance already known, in which case

* The word רִבְּתָה, which frequently occurs in the construct form, may be considered as used adverbially.

† As whatever is attributed to a person or thing forms a property of it, the preposition לְ may here not improperly be rendered by *of*, at the same time keeping sight of its predicative quality as above displayed. Compare the Latin use of the dative in lieu of the genitive in such cases, thus *domus est patri, sunt mihi libri*.

the two nouns would have been put in regimen; but it is one of the principal objects of the proposition to convey this piece of intelligence), **וְשֵׁשׁ מַעְלָלוֹ לִפְנֵי** and (there were) *six steps to the throne*, 2 Chron. 9 : 18. This construction appears for the most part in subordinate clauses, e. g. **רָאִיתִי בֶן לִישָׁי** *I saw a son of Jesse*, 1 Sam. 16 : 18. (not **בֶּן יִשָּׂי** *Jesse's son*, which would convey the intimation that Saul was already acquainted with David's parentage), **אֲשֶׁה לַיהוָה** *an offering to the Lord*, Ex. 29 : 41., **אֶרְחָ לַצְדִּיק מִיִּשְׂרָאֵל** *the way (pertaining) to the righteous is straight*, Is. 26 : 7., **יִשְׁלִי אֲהָלִים לְשׁוֹדִדִים** (belonging) *to robbers are peaceful*, Job 12 : 6., **אִי שִׁיחַ לָאָרֶץ** or (ask) *a plant (belonging) to the earth*, v. 8. (**שִׁיחַ** however may be taken as an imperative “**ע**” construed with **ל**, in which case the phrase should be rendered, *or speak to the earth*).

b. The sense is often more fully expressed by employing the verb of existence **הָיָה** as a copula, e. g. **תְּחַוֵּה מְצִוָּה לְדָל מְצִוָּה לְאֲבִיּוֹן** *thou art protection to the poor, protection to the needy*, Is. 25 : 4.

c. Frequently too in this construction the first noun for emphasis' sake takes the article, which is rarely the case with the first of two nouns in regimen, e. g. **הַצִּפְּרִים לְשָׂאֵל** *those watchmen (who belonged) to Saul*, 1 Sam. 14 : 16, **הַבְּזוּ לַגְּאִוְנִים** *that contempt (which belongs) to the proud*, Ps. 123 : 4.

2. This more explicit construction is sometimes employed in the second clause of a verse in poetry whose first clause contains two corresponding nouns in regimen, e. g. **זֶה חֶלֶק שׁוֹסְטֵינוּ וְזֶה לֶבֶזִינוּ** *this (is) the portion of our spoilers, and the lot (that pertains) to our plunderers*, Is. 17 : 14., **הַלְעֵג הַשְּׂאֲנָנִים הַבְּזוּ לַגְּאִוְנִים** *the scorn of those at ease, (and) the contempt (that belongs) to the proud*, Ps. 123 : 4.

3. a. It is also often made use of when a noun specifying another in the construct is itself specified by one following it; in which case the relation between the two last nouns may seem to require a clearer indication than that afforded by their close connection, e. g. **פֶּתַח הַבַּיִת** *the door of the house (belonging) to Elisha*, 2 Kings 5 : 9. Ruth 2 : 3., **רָאשֵׁי הָאֲבוֹת כָּל־יִשְׂרָאֵל** *the chiefs of the fathers of all the people*, Neh. 8 : 13. 1 Chron. 9 : 9, 33., **שְׁמָרֵי הַסָּפִים לְאֹהֶל** *the keepers of the gates (belonging) to the tabernacle*, 1 Chron. 9 : 19, 21.; and also when there are more than two nouns in regimen, e. g. **סֵפֶר דְּבָרֵי הַיָּמִים** *the book of the Chronicles (relating) to the kings of Judah*, 1 Kings 15 : 23. 2 Kings 16 : 19.

b. Here also the sense is often more fully expressed by employing the relative **אֲשֶׁר** e. g. **שֹׂרֶצְבָא אֲשֶׁר לְשָׂאֵל** *the captain of the host that*

(is) *Saul's*, 2 Sam. 2 : 8., אֶשֶׁר לְאָחִיו, חֶלֶקֶת הַשָּׂדֶה *a portion of the field that (is) our brother's*, Ruth 4 : 3.

§ 812. 1. The preposition לְ is frequently thus used to indicate the relation between an author and his production, whence it receives the name of *Lamed auctoris*. *a*. The most usual formula is the name of the composition followed by that of the author with לְ, e. g. מִזְמוֹר לְדָוִד *a psalm of, or by, David*, i. e. a psalm which David composed, Ps. 3 : 1. 4 : 1. &c. (מִזְמוֹר דָּוִד in regimen would mean *David's psalm*, i. e. a psalm known as the production of David, § 797. 1.), תְּפִלָּה לְחַבְקֻק *a prayer by Habakkuk*, Hab. 3 : 1. ; *b*. as the position is here not necessary to the sense, which is clearly indicated by the preposition, the name of the author is sometimes placed first, e. g. לְדָוִד מִזְמוֹר *by David, a psalm* (Davidis psalmus), Ps. 24 : 1. 40 : 1. &c., לְדָוִד מְשֻׁכֵּל *by David, a didactic poem*, Ps. 32 : 1. 42 : 1. ; *c*. and occasionally the name of the composition is omitted as unnecessary, e. g. לְדָוִד *by David*, Ps. 11 : 1. 14 : 1. 25 : 1. 26 : 1. &c.

2. The preposition לְ is also used in this sense when the first of the two nouns specifies a preceding one in the construct, e. g. שִׁיר הַמַּעֲלוֹת לְדָוִד *a song of degrees by David*, Ps. 122 : 1. 124 : 1. ; and sometimes with the addition of the relative אֲשֶׁר, a still fuller construction, e. g. שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the Song of songs, which (is) by Solomon*, Cant. 1 : 1.

§ 813. The construction with לְ is employed also to designate explicitly the relations of place and time.

1. Of place, e. g. צִפְּיֵן לְנֹי *the north of* (lit. *to, with respect to*) *Ai*, Josh. 8 : 11., מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב *the passages of the Jordan towards Moab*, Judg. 3 : 28. 12 : 5.

2. Of time, e. g. בַּאֲחֶד לַחֹדֶשׁ *on the first of the month*, Gen. 8 : 5, 13, 14. &c., שְׁנַת שְׁש־מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ *the six hundredth year of the life of Noah*, 7 : 11., שְׁנַת שְׁמֹנֶה עָשָׂר לְאַחַז *the twelfth year of Ahaz*, 2 Kings 17 : 1.

Apposition.

§ 814. In the cases above described of two nouns in regimen, both conveying totally different ideas, the relation of the last noun to the first may properly be termed *restrictive*. Another relation in which a noun frequently stands to a preceding one, viz. that of apposition, may be called *descriptive* ; and this takes place when for the most part the meaning of one noun is contained in that of the other, together with

some additional circumstance, so that the latter specifies the former somewhat in the manner of a predicate. As the two nouns are thus in a great measure independent of each other, the connection between them is much less strict than that which exists in the state of regimen, where the specifying noun has the character of a qualificative (§ 793), and hence does not occasion the same changes in form, or require the aid of a preposition to express it.

§ 815. The principal cases of apposition in which both nouns may be said to convey the same idea are the following :

1. A definite appellative may be put in apposition with a proper noun, both denoting the same person, for the purpose of specification ; and as they are equivalent in meaning, it may be placed either before the proper noun, e. g. הַנֶּעַר שְׁמוּאֵל *the boy Samuel*, i. e. the boy who is Samuel, 1 Sam. 3 : 1., שְׁלֹמֹה הַמֶּלֶךְ *king Solomon*, 1 Kings 4 : 1., אַחֲוֵי הַנָּהָר אֶחָד *the river Ahava*, Ezra 8 : 21. 1 Chron. 5 : 9.,* אֲדֹנָי אַבְרָהָם *my master Abraham*, Gen. 24 : 12, 27, 42. ; or after it, e. g. שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king*, 1 Kings 2 : 17., סַנְבַּלְט הַחֹרִי *Sanballat the Horonite*, Neh. 2 : 10., אֲדֹנָי אַבְרָהָם *Abraham his master*, Gen. 24 : 9., מֹשֶׁה עַבְדֵּי יְהוָה *Moses the servant of the Lord*, Deut. 34 : 5.

2. One appellative may be placed after another of a more general signification, in order to specify it more closely, e. g. נַעֲרָה בְּתוּלָה *a girl, a virgin*, i. e. a girl who is a virgin, Deut. 22 : 28., אִשָּׁה אֶלְמָנָה *a woman, a widow*, 1 Kings 17 : 10. ; gentile nouns, which in reality are appellatives, are frequently thus employed, e. g. אִישׁ מִצְרַיִם *a man, an Egyptian*, i. e. an Egyptian man, an Egyptian, Gen. 39 : 1, 2. Ex. 1 : 19., הָעִבְרִי אָחִיךָ *thy brother, the Hebrew*, Deut. 15 : 12.†

* The appellatives נָהָר *river* and קִרְיָה *city* are sometimes viewed in their literal limited signification as abstracted from the full idea conveyed by the proper name of a city or river, with which they are then placed in construction and consequently without the article (§ 717. II. 2. b. α.), e. g. נָהָר פָּרָת *the river Euphrates*, lit. Euphrates' stream, 2 Kings 23 : 29. 24 : 7. Jer. 46 : 2, 6, 10., נָהָר כְּבָר *the river Chebar*, Ezek. 1 : 1, 3. &c., and this definite expression may be put in apposition with the appellative having the article prefixed, e. g. נָהָר הַנָּהָר *the river, the river Euphrates*, Deut. 11 : 24. ; so קִרְיַת אֶרְבַּע *the city of Arba*, Gen. 23 : 2. Neh. 11 : 25., קִרְיַת חֲצוֹת *the city of Huzoth*, Num. 22 : 39. This construction answers precisely to that sometimes employed with the corresponding words in Latin, as *urbs Romæ, flumen Rheni* ; and also in English, as *the city of Jerusalem*.

† Sometimes entire phrases are put in descriptive apposition, e. g. הַנָּהָר הַגָּדוֹל *the great river, the river Euphrates*, Gen. 15 : 18. Deut. 1 : 7. Josh. 1 : 4., וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם *and Israel dwell in the land of Egypt, in the land of Goshen*, Gen. 47 : 27.

§ 816. There are also certain other nouns which on account of their signification are used in descriptive apposition. These are material nouns, which, as they denote what the object signified by the preceding noun consists of, may be said in a manner to convey the same idea: thus in the expression *שֵׁט כְּתוּנָה* *a tunic* (which is) *linen*, i. e. a tunic composed of linen, a linen tunic, the word *שֵׁט* represents an essential and fundamental part of the meaning of the word *כְּתוּנָה*. And on the same principle, abstract nouns which denote a quality forming an inherent constituent part of the concrete may be employed in like manner, e. g. *אֱמָרִים אֱמָרִים* *words* (which are) *truth*, veracious words.* This loose construction, in which the writer views each noun as an independent term, instead of closely connecting them into one compound expression as is the case with nouns in regimen, appears in the following ways.

I. When the first or specified noun is made definite by the addition of an article or pronominal suffix.

1. When the specified noun has the article, the noun specifying it in apposition remains indefinite when used to declare for the first time the material of which it is or is to be composed, e. g. *וְשִׁבְצָהּ הַכְּתוּנָה שֵׁט* *and thou shalt embroider the tunic linen*, i. e. thou shalt embroider a tunic which shall be of linen, Ex. 28 : 39., *וַיַּעֲשׂוּ אֹת הַכְּתוּנָה שֵׁט* *and they made the tunics* (out of) *linen*, 39 : 27, 28, 29. But when the object is merely specified by the mention of its material, and not for the first time, the latter noun likewise receives the article, which then performs the part of a relative as when prefixed to an ordinary attributive (§ 732. 2.), e. g. *הַזָּהָב הַעֲבֹתָיו הַחֲבֵרָה* *the chains which* (are) *gold*, i. e. the golden chains, Ex. 39 : 17.,† *הַבָּקָר הַנְּחֹשֶׁת הַזֶּה* *the oxen which* (are) *brass*,

* This more explicit construction appears also in a few instances other than those mentioned in the text, e. g. *הָאָרוֹן הַבְּרִית* *the ark that* (of) *the covenant*, the ark containing the covenant, Josh. 3 : 14, 17., *יְהוָה אֱלֹהֵינוּ צְבָאוֹת* *the Lord God* (he of) *hosts*, Ps. 59 : 6. 80 : 5, 8, 20. 84 : 9.

† Some explain this construction differently, viz. by supposing a repetition of the noun in the construct and without the article, thus making *הַעֲבֹתָיו הַזָּהָב* equivalent to *הַעֲבֹתָיו עֲבֹתָיו הַזָּהָב*, in support of which they adduce the phrase *הַמִּשְׁכָּן מִשְׁכָּן הַקֹּדֶשׁ* Ex. 38 : 21. But the supposition of an ellipsis is wholly unnecessary: for when the writer uses the definite expression *הַעֲבֹתָיו* with the article, the specifying term *הַזָּהָב* is not absolutely essential to perspicuity, and hence he merely adds it in apposition; but when he employs the word *עֲבֹתָיו* in its nude form in reference to these individual objects, as in Ex. 28 : 24., he places it in construction with the following *וַיַּעֲשׂוּ*, without which the sense would remain indefinite and incomplete.

i. e. the brazen oxen, 2 Kings 16 : 17., *הַיַּיִן הַחֲמָדָה* *the wine which (is) fury*, the maddening wine, Jer. 25 : 15. ; and this may be the case even when the first noun is not definite, e. g. *יַיִן הַרְקָה* *wine which (is) spice*, i. e. wine containing spice, spiced wine, Cant. 8 : 2.

2. When the specified noun receives a pronominal suffix, the specifying noun remains without the article, e. g. *דֶּרֶךְ זָמָה* *thy way* (which is) *whoredom*, i. e. thy lewd way, Ezek. 16 : 27., so *מְחַסְרֵעִי* *my powerful protector*, Ps. 71 : 7.

II. When the specified term is left indefinite, the writer merely places the two nouns in independent juxtaposition without affixing the article to either.* This occurs,

1. *a.* When the second is a material noun and the first is the name of the object consisting of or containing the material denoted by the second. In this case the latter does not take the article, whether it is used to state explicitly for the first time what the object represented by the first is or is to be composed of (see § 816. I. 1.), or whether the whole expression is an indefinite one, and the article consequently not required, e. g. *אַרְבַּעַת טֹרִים אֲבֵן* *four rows stones*, i. e. four rows which shall consist of stones, Ex. 28 : 17. (in ch. 39 : 10., where the breastplate is again mentioned, the two nouns, being now viewed as belonging together, are placed in regimen, thus *טֹרִי אֲבֵן* *four rows of stones*); so *שְׁלֹשָׁה טֹרִים גְּזִית* *three rows (consisting of) hewn stones*, 1 Kings 7 : 12, 42., *מִנְחָה סֶלֶת* *a meal offering (consisting of) fine flour*, Num. 15 : 4, 6., *צֹמֶר אֵלִים* *rams (with) wool*, rams having wool upon them, 2 Kings 3 : 4., *כֶּסֶף סָגִים* *dross of silver*, Ezek. 22 : 18.

b. When the first is the name of a quantity and the second specifies it by denoting the material of which the quantity consists, whether it be weight, e. g. *מִשְׁקַל הַטֹּרִיָּה הַמֵּשֶׁת אֲלֵפִים שְׁקָלִים נְהֹשֶׁת* *the weight of the habergeon (was) five thousand shekels (consisting of) brass*, 1 Sam. 17 : 5., *שֵׁשׁ מֵאוֹת שְׁקָלִים בַּרְזֶל* *six hundred shekels (consisting of) iron*, v. 7. (the expression *זָהָב שְׁקָלֵי* 1 Chron. 21 : 25. means on the con-

* There are a few instances of this construction to be met with besides the cases mentioned in the text, e. g. *אֲדִירִים זֶם* *the nobles (which are) the people*, i. e. those of the people who are noble, Judg. 5 : 13., *נִלְטָה זָבָר* *an overthrow (which is) a strong one*, i. e. a mighty overthrow, Is. 22 : 17. (here a concrete seems to be used by metonymy for an abstract noun). In both of the above instances, however, the second noun may be considered as in the vocative. One example adduced by Gesenius, viz. *לֹא תִשָּׂא לְךָ אִשְׁתֶּרָה כְּלִידֶיךָ* Deut. 16 : 21., does not belong here, and is to be rendered, *thou shalt not plant (set up) for thyself an idol (or) any tree!*

trary *shekels of silver*, i. e. silver shekels); or measure, e. g. *שְׁלֹשׁ סָאִים* *three seahs* (consisting of) *fine meal*, Gen. 18 : 6., *הָאֶפָה סֶלַח* *an ephah* (consisting of) *fine flour*, Lev. 5 : 11. 6 : 13. Ruth 2 : 17. (the expression *קֶמַח אֶפְתָּה* Judg. 6 : 19. 1 Sam. 17 : 18. signifies *an ephah of fine meal*, i. e. fine meal of the quantity of an ephah).*

2. *a.* When the second is an abstract noun denoting a quality contained in the first, e. g. *שְׁלֹמִים זִבְחִים* *sacrifices* (which are) *thanks*, i. e. sacrifices intended as or expressive of thanks, thank-offerings, Ex. 24 : 5. ; *מֵי מַחֲסָה* *water* (which is) *affliction*, i. e. the drink used in affliction, water only, 1 Kings 22 : 27. Is. 30 : 20. 2 Chron. 18 : 26., *דְּבָרִים נְחָמִים* *words* (that are) *comfort*, i. e. comfortable words, Zech. 1 : 13., so *לְשׁוֹן רְמִיָּה* *a false tongue*, Ps. 120 : 2, 3., *אֱמָרִים אֱמֶת* *true words*, Prov. 22 : 21. (this explicit construction, which is preceded in the same verse by the same words in regimen, is employed for the sake of emphasis), *מִנְחָה תָמִיד* *a perpetual meal-offering*, Lev. 6 : 13., *עֹלָה תָמִיד* *a continual burnt offering*, Num. 28 : 3. (but afterwards in v. 6, 10, 15, &c., when the two nouns are recognised as belonging together, we have *עֹלֹת תָמִיד* in regimen) 1 Sam. 7 : 9.

b. When the second specifies the first with respect to its quantity in number, e. g. *יָמִים מְסָפֵר* *days* (that are) *a number*, i. e. a number of days, many days, Num. 9 : 20. (the same words in construction would signify *days of number*, i. e. days that may be numbered, a few days, see Deut. 4 : 27.), *שְׁלֹשָׁה יָמִים* *days* (which are) *three*, i. e. three days, Neh. 2 : 11. (see Chap. X.).

Idiomatic Uses of Certain Nouns.

§ 817. Having now detailed the general force and application of the two states of construction and apposition, we will here exhibit together the idiomatic uses of certain nouns when specified in either of these ways.

§ 818. 1. *a.* The noun *אִישׁ* *man, one, individual*, applied either to persons or things. When specified by a following concrete noun, the two are usually placed in regimen, e. g. *אִישׁ דְּבָרִים* *a man of words*,

* In the instances *כְּפָרִים בְּסֵפֶה* 2 Kings 5 : 23. and *שְׁנֵתַיִם יָמִים* Gen. 41 : 1., which are ranked by Gesenius with *אִישָׁה שְׁתָּרִים*, the absolute form of the dual is retained on purpose to mark the number, its construct termination being not distinguishable from that of the plural.

an eloquent man, Ex. 4 : 10., **אִישׁ הָאֱלֹהִים** *the man of God*, the pious man, Deut. 33 : 1., **אִישׁ דָּמִים** *a man of blood*, a cruel man, 2 Sam. 16 : 8., **אִישׁ שִׁפְתָּיִם** *a man of lips*, a babbler, Job 11 : 2.; **אֲנָשֵׁי מִקְנֶה** *men of catile*, herdsmen, Gen. 46 : 34., **אֲנָשֵׁי דָמִים** *men of blood*, cruel men, Ps. 55 : 24. Prov. 29 : 10.

b. The same is the case when the second is an abstract noun used instead of an attributive (§ 799), e. g. **אִישׁ בְּלִיעַל** *a man of iniquity*, a wicked man, 1 Sam. 25 : 25. Ps. 43 : 1. Prov. 6 : 12. 10 : 23., **אִישׁ מָוֶת** *a man of death*, i. e. deserving of death, 1 Kings 2 : 26., **אִישׁ מַכְאָבוֹת** *a man of sorrows*, a sorrowful man, Is. 53 : 3., **אִישׁ מִלְחָמָה** *a man of war*, a warrior, Ezek. 39 : 20., **אִישׁ חֲמֻדוֹת** *a man of desires*, a man greatly beloved, Dan. 10 : 11.; **אֲנָשֵׁי הַשֵּׁם** *men of note*, distinguished men, Gen. 6 : 4., **אֲנָשֵׁי-חֵיִל** *men of ability*, capable men, 47 : 6. Judg. 20 : 44., **אֲנָשֵׁי-רָע** *men of evil*, wicked men, Prov. 28 : 5., **אֲנָשֵׁי לֵבָב** *men of heart* (understanding), i. e. intelligent men, Job 34 : 10, 34., **אֲנָשֵׁי מִלְחָמָה** *men of war*, warriors, Deut. 2 : 16.* The plural noun **מְתִים** *men* is construed in the same manner, e. g. **מְתֵי-שָׁוְא** *men of falsehood*, lying men, Ps. 26 : 4., **מְתֵי מִסָּפָר** *a few men*, Gen. 34 : 30. (see § 816. II. 2. b.).

2. But when the second noun includes in itself the meaning of the first, in consequence of which the dependence between the two is not so close as when both nouns are requisite to the expression of one compound idea, they are placed in the state of apposition, e. g. **אִישׁ מִצְרִי** *a man an Egyptian*, an Egyptian, so **אִישׁ עִבְרִי** *a Hebrew*, Ex. 2 : 11., **אִישׁ כֹּהֵן** *a priest*, Lev. 21 : 9., **אִישׁ סָרִיס** *a eunuch*, Jer. 38 : 7.; **אֲנָשִׁים** *Hebrews*, Ex. 2 : 13., **אֲנָשִׁים אֲחִים** *brethren*, Gen. 13 : 8. Also referring to inanimate things, e. g. **וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאָת רֵעֵהוּ** *and he put each piece one against another*, lit. opposite its companion, Gen. 15 : 10.

§ 819. 1. The noun **בֶּן** *son*. This is frequently used idiomatically in construction with nouns both concrete and abstract. It is chiefly employed to denote a person, e. g. **בֶּן-אָדָם** *son of man*, poet. for man, Jer. 49 : 18, 33. Ezek. 2 : 1, 3. 3 : 1. &c., **בֶּן-בֵּיתִי** *a son of my house*, i. e. a house-born servant (Lat. *verna*), Gen. 15 : 3., **בֶּן-זִקְנִיָּים** *a son*

* The noun **אִישׁ** is occasionally omitted where it can readily be supplied by the reader, and the abstract noun alone retained, e. g. **חַסְדָּה** Ps. 109 : 4. for **אִישׁ חַסְדָּה** Dan. 9 : 23. for **אִישׁ חַסְדָּוֹת** Dan. 9 : 23. **שָׁלָל** Judg. 5 : 30. for **אֲנָשֵׁי שָׁלָל**; so **אֵילָת** Prov. 14 : 1. for **אֲנָשֵׁי אֵילָת**. To these may be added the expressions **הַרְצָה** 1 Kings 22 : 36., **הַיִּעָקָה** Is. 41 : 24. (see §§ 755. 1., 756).

of old age, i. e. a child begotten in old age, 37 : 3., בֶּן־בְּלִיעַל *a son of iniquity*, a vile person, 1 Sam. 25 : 17., so בֶּן־עֲוֹלָה *a wicked one*, Ps. 89 : 23., בֶּן־חַיִּל *a worthy man*, 1 Kings 1 : 52., בֶּן־הַכּוֹר *one deserving of chastisement* (§ 799. 1. b.), Deut. 25 : 2., so בֶּן־מָוֶת *one worthy of death*, 1 Sam. 20 : 31. 26 : 16., בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה *the son of six hundred years*, i. e. a man six hundred years old, Gen. 7 : 6. 17 : 25. 21 : 5. &c. ; בְּנֵי אֱלֹהִים *sons of God*, i. e. superior men (§ 791), Gen. 6 : 2., בְּנֵי הָעָם *the children of the people*, i. e. the common people, Jer. 26 : 23., בְּנֵי עַמִּי *the children of my people*, my countrymen, Gen. 23 : 11., בְּנֵי קֵדָם *natives of the East*, 29 : 1. Judg. 7 : 12., בְּנֵי אֲבִיּוֹן *sons of the poor*, poor people, Ps. 72 : 4., so בְּנֵי חַיִּל *valiant men*, Deut. 3 : 18., בְּנֵי־עָנִי *sons of affliction*, afflicted ones, Prov. 31 : 5., בְּנֵי חֲלוּף *sons of leaving*, i. e. who are left behind, orphans, v. 8., בְּנֵי תְמוּתָהּ *persons condemned to death*, Ps. 102 : 21.

2. This noun is likewise applied to animals and even to inanimate things, e. g. בְּנֵי אֲתוֹנִי *his ass's colt*, Gen. 49 : 11., בֶּן־יוֹנָה *a young dove*, Lev. 12 : 6., בֶּן־בָּקָר *a son of oxen*, a bullock, Ex. 29 : 1. Lev. 4 : 3. 9 : 2., בֶּן־שָׁנָה *a lamb a year old*, Ex. 12 : 5., בֶּן־לַיְלָה *a night old*, said of a gourd, Jon. 4 : 10. ; בְּנֵי־צֹאן *sons of sheep*, lambs, Ps. 114 : 4., בְּנֵי עֹרֹב *young ravens*, 147 : 9., בְּנֵי רֶשֶׁת *sons of lightning*, i. e. swift as lightning, applied to birds of prey, Job 5 : 7., בְּנֵי קֶשֶׁת *sons of the bow*, arrows, 41 : 20., also called בְּנֵי אֶשְׁפָּה *sons of the quiver*, Lam. 3 : 13.

§ 820. 1. The noun בַּת *daughter*. This is employed in a manner similar to the preceding, e. g. בַּת הַנְּשִׁים *the daughter of women*, a young woman, Dan. 11 : 17., בַּת־בְּלִיעַל *a wicked woman*, 1 Sam. 1 : 16., בַּת תְּשַׁעִּים שָׁנָה *a woman ninety years old*, Gen. 17 : 17.; it is frequently placed in construction with the names of cities and countries by the poetic writers to personify them (see § 494. II. 1. b.), and hence to denote the inhabitants, e. g. בַּת צִיּוֹן *the daughter of Zion*, i. e. Zion, meaning the inhabitants of Jerusalem, Is. 1 : 8. 10 : 32. Jer. 6 : 2, 23. Ps. 9 : 15. &c., called also בַּת יְרוּשָׁלַיִם Is. 37 : 22. Zech. 9 : 9., בַּת בָּבֶל *the Babylonians*, Zech. 2 : 11. Ps. 137 : 8., בַּת צוּר *the Tyrians*, Ps. 45 : 13., בַּת אֲדָם *the Edomites*, Lam. 4 : 21., בַּת מִצְרַיִם *the Egyptians*, Jer. 46 : 11., so בַּת עַמִּי = בְּנֵי עַמִּי *my countrymen*, Is. 22 : 4. Jer. 14 : 17. ; * בָּנוֹת הָאָדָם *the daughters of man*, i. e. common women, Gen.

* The expression בַּת צִיּוֹן 2 Kings 19 : 21. Is. 23 : 12. Lam. 2 : 13., where the indefinite construct בַּת־צִיּוֹן is employed instead of the definite הַבַּת־צִיּוֹן, is to be rendered *the virgin daughter of Zion* (see § 815. 1. note.) ; so בַּת בָּבֶל Is. 47 : 1., בָּנוֹת הַצָּרִים Jer. 46 : 11., בַּת עַמִּי 14 : 17.

6 : 2, 4., בָּנוֹת הַשִּׁיר *the daughters of song*, songstresses, Eccl. 12 : 4., בָּנוֹת פְּלִשְׁתִּים *the daughters of the Philistines*, the Philistine women, Ezek. 16 : 27., בָּנוֹת הַגִּוִּים *the daughters of the nations*, i. e. the inhabitants of foreign lands, 32 : 16.

2. Also applied to animals and inanimate things, e. g. בַּת הַיָּצְהָ *the daughter of the ostrich*, i. e. the ostrich, Lev. 11 : 16., עֵז בְּדֶשֶׁתָּהָ *a she-kid a year old*, Num. 15 : 27., בְּדַעֲרִין *the daughter of the eye*, i. e. the pupil, Ps. 17 : 8., בְּדֹאשֵׁרִים *a daughter of cedars*, i. e. set in cedar, Ezek. 27 : 6.

§ 821. 1. The noun בָּעַל *master, owner*. This is often placed in construction with the name of some thing or quality which characterizes its possessor, so that the compound expression fulfils the office of an attributive,* e. g. בָּעַל אִשָּׁה *the possessor of a wife*, a married man, a husband, Ex. 21 : 3, 22., בָּעַל שֵׁעַר *a possessor of hair*, a hairy man, 2 Kings 1 : 8., בָּעַל הַחֲלוּמֹת *one who has dreams*, a dreamer, Gen. 37 : 19., בָּעַל אֵף *a possessor of anger*, a choleric person, Prov. 22 : 24., בָּעַל נַפֶּשׁ *who possesses desire*, having a strong appetite, 23 : 2. (or it may be rendered *one desirous of life*), בָּעַל דְּבָרִים *a possessor of affairs*, one who has business, Ex. 24 : 14. ; בָּעַלֵי חֲצִים *possessors of arrows*, archers, Gen. 49 : 23., בָּעַלֵי בְרִית *possessors of a covenant*, confederates, 14 : 13.

2. Applied likewise to animals and inanimate things, e. g. בָּעַל כְּנָף *possessed of wings*, a bird, Prov. 1 : 17., בָּעַל הַקְּרָיִים *which has two horns*, said of a ram, Dan. 8 : 6., בָּעַל פְּרִיָּתָי *having many edges (teeth)*, said of a threshing-dray, Is. 41 : 15.

For various other nouns, such as בֵּית, דָּבָר, יָד, יוֹם, לֵב, פֶּה, פָּנִים, &c., which are idiomatically employed in like manner, the reader is referred to the lexicons.

Repetition of Nouns.

§ 822. Besides the use of two different nouns in the state of construction or apposition, to express a single specific idea, we not unfrequently meet with a repetition of the same noun, the two words being placed in apposition in order to give various emphatic meanings to the idea they convey.

* The Arabic word ذُو *possessor*, and صَاحِبٌ *master, owner*, are employed in this manner more extensively than the Hebrew בָּעַל.

§ 823. The repetition of a word is often very appropriately used to signify a repetition of the object it denotes with regard to number. Thus,

1. a. It signifies distribution, e. g. שְׁנֵים שְׁנֵים *two by two*, Gen. 7 : 9., מֵעַט מֵעַט *little by little*, Ex. 23 : 30., לִנְחָחִיהָ לִנְחָחִיהָ *piece by piece*, Ezek. 24 : 6.

b. And thus it often supplies the place of the adjective pronoun *each*, e. g. עָדָר עָדָר לְבָדּוֹ *each drove by itself*, Gen. 32 : 17., מִטָּה מִטָּה אֶב לְבֵית אָב *a rod for each household*, Num. 17 : 17., אִישׁ אִישׁ אֶחָד לְשִׁבְט *a man to each tribe*, Josh. 3 : 12., שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאִחָד *each one had six wings*, Is. 6 : 2., שֵׁשׁ אֶצְבָּעֹת רַגְלָיו וְשֵׁשׁ אֶצְבָּעֹת יָדָיו *the fingers of his hands and the toes of his feet were six by six*, i. e. each of his hands had six fingers and each of his feet six toes, 2 Sam. 21 : 20. 1 Chron. 20 : 6. Sometimes the entire phrase is repeated, e. g. מִטָּה לְנָשִׂיא אֶחָד מִטָּה לְנָשִׂיא אֶחָד *a rod to each prince*, Num. 17 : 21.; and when occasion requires, more than once, e. g. וּכְפָתָר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וּכְפָתָר תַּחַת שְׁנֵי הַקָּנִים *and a knob under each of its three pair of branches*, Ex. 25 : 35.

c. It is likewise often used to designate a whole class of objects taken individually, and then supplies the place of the adjective pronoun *every*; a construction most common with nouns denoting periods of time,* e. g. שָׁנָה שָׁנָה *year by year*, every year, Deut. 14 : 22., יוֹם יוֹם *every day*, Ex. 16 : 5. Is. 58 : 2., שַׁבָּת שַׁבָּת *every sabbath*, 1 Chron. 9 : 32., בֹּקֶר בֹּקֶר *every morning*, 2 Sam. 13 : 4. Ezek. 46 : 15. אִישׁ אִישׁ *every man*, Ex. 36 : 4. Lev. 17 : 3. They are occasionally united by the conjunction וְ, e. g. יוֹם יוֹם *every day*, Esth. 3 : 4., מְדִינָה וּמְדִינָה *every province*, 1 : 22., עִיר עִיר *every city*, 8 : 17.†

2. a. It is used also to signify plurality, either in the singular, e. g. עֶשְׂרֹן עֶשְׂרֹן *several tenth deals*, Num. 28 : 13, 21., חֶרֶב חֶרֶב *many a sword*, Ezek. 21 : 14., דּוֹר־דּוֹר *many generations*, Deut. 32 : 7., אִישׁ אִישׁ *this and that man*, Ps. 87 : 5., צוֹ לָצוּ קוֹ לָצוּ קוֹ לָצוּ קוֹ *precept (added) to precept; line to line, to line to line; here a little, there a little*, Is. 28 : 10, 13.; or in the plural, which it serves to strengthen, ‡ e. g. בְּאֵרוֹת בְּאֵרוֹת *many wells*, Gen.

* In the New Testament the same construction is employed, e. g. ἡμέρη καὶ ἡμέρη, 2 Cor. 4 : 16., εἰς γενεάν καὶ γενεάν, Luke 1 : 50.

† Occasionally the two words, as if to extend their application to the utmost, are placed in both genders, e. g. כָּל מְשָׁכָן וּמְשָׁכָנָה *every support*, Is. 3 : 1. Eccl. 2 : 8., or in both numbers, e. g. כָּל נְשִׂאָה וְנְשִׂאוֹת *every kind of wife, concubine*, ibid.

‡ So too in Arabic, e. g. ⁹الْوَأْنُ ⁹الْوَأْنُ *many kinds*, Kos. Chrest. p. 3.

14 : 10., **הַמְּרִים הַמְּרִים** *many heaps*, Ex. 8 : 10., **גְּבִים גְּבִים** *many ditches*, 2 Kings 3 : 16., **הַמְּנִים הַמְּנִים** *many multitudes*, Joel 4 : 14.*

b. And sometimes with the additional idea of variety, e. g. **אָבֶן וָאָבֶן** *divers weights*, i. e. weights of different kinds, Deut. 25 : 13., so **אִיסָה וָאִיסָה** *divers measures*, v. 14. Prov. 20 : 10., **לֵב וָלֵב** *a double heart*, duplicity, Ps. 12 : 3.

§ 824. 1. Repetition is used also to convey emphasis in various other ways, and especially for the purpose of adding intensity to the idea conveyed by the nouns, e. g. **צֶדֶק צֶדֶק** *perfect justice*, Deut. 16 : 20., **הַחֲרוֹת הַחֲרוֹת** *violent prancings*, Judg. 5 : 22., or to indicate exclusiveness, e. g. **בְּדֶרֶךְ בְּדֶרֶךְ** *by the highway alone*, Deut. 2 : 27. Sometimes a qualificative is added to the second noun, to aid it in specifying the first more precisely, either as a qualificative, e. g. **הָאָדָם הָאָדָם** *the red, this red* (pottage), Gen. 25 : 30., **בְּהֵרוֹת בְּהֵרוֹת** *bright spots, bright white spots*, Lev. 13 : 38.; or as an emphatic predicate, e. g. **הַקּוֹל קוֹל וְהַיָּדִים יְדֵי** *the voice (is) the voice of Jacob, but the hands (are) the hands of Esau*, Gen. 27 : 22., **הַבָּנוֹת בָּנֹתִי וְהַבָּנִים בְּנֵי** *these daughters (are) my daughters, and these children my children, and these cattle my cattle*, Gen. 31 : 43.

2. When the word repeated is an attributive or an abstract noun, it represents the quality designated as of superlative intensity, e. g. **מְעַלָּה מְעַלָּה** *very high*, Deut. 28 : 43., **מְסַה מְסַה** *very low*, *ibid.*, **גְּבָהָה גְּבָהָה** *very proudly*, 1 Sam. 2 : 3., **עֲמֹק עֲמֹק** *very deep*, Eccl. 7 : 23., **מְאֹד מְאֹד** *very much, exceedingly*, Gen. 30 : 43.† Sometimes the repetition is twofold, e. g. **קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ** *holy, holy, holy*, i. e. most holy, Is. 6 : 3., **עֲהָה עֲהָה עֲהָה** *utter destruction*, Ezek. 21 : 32.

3. As in other languages, a word is emphatically repeated : *a.* As an exclamation of pain or grief, e. g. **רֹאשִׁי רֹאשִׁי** *my head, my head !* 2 Kings 4 : 19., **מִעֵי מִעֵי** *my bowels, my bowels !* Jer. 4 : 19., **אֱלֹהֵי אֱלֹהֵי** *my God, my God !* Ps. 22 : 1., **בְּנִי אַבְשָׁלוֹם בְּנִי בְנִי אַבְשָׁלוֹם** *my son Absalom, my son, my son Absalom !* 2 Sam. 19 : 1, 5. *b.* In earnestly calling upon one, e. g. **אַבְרָהָם אַבְרָהָם** *Abraham, Abraham !* Gen. 22 : 11., **שְׁמוּאֵל שְׁמוּאֵל** *Samuel, Samuel !* 1 Sam. 3 : 10. *c.* And occasionally to signify perfect conviction, e. g. **יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה** *the very temple of the Lord*, Jer. 7 : 4.

* In the following instances the singular and dual forms are employed, viz. **רַחֵם רַחֵם** *many maidens*, Judg. 5 : 30., **הַמְּרִי הַמְּרִי** *many heaps*, 15 : 16.

† Occasionally a synonym derived from the same verb is used as the second term, e. g. **שׁוֹמֵם וְשִׁמְשָׁם** *desolate and waste*, Job 30 : 3. 38 : 27. Ezek. 6 : 14. 32 : 15. 33 : 28, 29., **שַׁבָּת שַׁבָּתוֹן** *a strict sabbath*, Lev. 23 : 3.

CHAPTER VI.

RELATIONS OF NOUNS TO VERBS.

§ 825. THE immediate relations of nouns to nouns denoted by the Hebrew construct state and discussed in the preceding chapter, correspond for the most part to those expressed by the Indo-European genitive; the relations borne by a noun to a verb or to a noun and verb, which will form the subject of the present chapter, are those that give rise to all the other cases of the occidental languages, as the nominative, dative, accusative, &c. The number of cases in a given language depends on the modes it employs to designate these various relations, which modes are of two kinds, viz. the *subjective*, or that in which the noun denotes the author of the action, or agent, and the *objective*, or that in which it represents the object on which the action is directly or indirectly exerted.

SUBJECTIVE RELATION.

§ 826. In this as in other languages the subject always stands in a direct relation to its verb, which if transitive denotes an action proceeding from it, and if intransitive specifies its state of being. A noun employed as a subject in Hebrew, like the nominative in most other languages, retains its original form unchanged,* as בָּרָא אֱלֹהִים *Deus creavit*.

OBJECTIVE RELATION.

§ 827. All the modes employed in different languages to denote the various objective relations of nouns to verbs, may be reduced to the following: either, 1. the noun remains unchanged, and its relation is

* In Sanscrit the nominal theme of certain nouns receives a termination also when forming the subject of a verb.

pointed out by its position alone ; 2, or it undergoes a change of termination, which indicates the part it plays in the proposition ; 3, or the same purpose is effected by the use of prepositional particles ; 4, or both inflections and particles are employed.

§ 828. In the Hebrew, which, as we have already observed, is to be ranked among the moderately inflected languages, a noun also when in an objective relation retains its simple form, either preceded or not by the illustrative particle **כִּי**, whenever such relation is *direct*, whether actually so or viewed as such by the writer. When however the relation is both *indirect* and is viewed by the writer as such, it is pointed out for the sake of perspicuity by means of a preposition.*

* While the Hebrew and Aramaic nouns end in a consonant, those of the literary Arabic, by far the most highly inflected of the Shemitish languages, terminate in a vowel. To indicate the several relations in which a noun stands to the rest of the proposition, the three Arabic vowels are employed in the following manner : 1st. when a noun constitutes the subject of a verb, it takes the

vowel *Dhamma* (= Hholem), e. g. **غَزَالٌ مَرَّةً مَرِضٌ** *a gazelle once was sick*,

Loc. fab. 3. ; 2dly, when it stands in immediate relation to another noun in the construct, or in an indirect relation to a noun or verb indicated by a preposition (which in effect is an abstract noun), it receives the vowel *Kesra* (= Hhirik),

e. g. **قَطٌّ مَرَّةً دَخَلَ إِلَى دُكَّانٍ حَدَادٍ** *a cat once went into a blacksmith's shop*, Loc. fab. 28., **أَصْحَابُهُ مِنَ الْوَحُوشِ** *his companions among the wild*

beasts, Loc. fab. 3. (in Persian the first noun takes *i*, with which compare the Latin gen. term. *i*) ; 3dly, when it specifies a verb, either as its direct complement or used adverbially, the vowel *Fatha* (= Pattahh) is employed, e. g.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً *call upon your Lord (in) public and (in) private*, i. e. publicly and privately, Kor. 7 : 53, 54. This last state of the Arabic noun

therefore does not correspond to the occidental accusative case ; so that what is called its adverbial use is not equivalent to that of the Greek or Latin accusative with *κατά* or *secundum* understood : and hence it is neither necessary nor proper to endeavour to account for the absolute use of nouns in Hebrew, as some have done, by comparing them to the classic accusative through the Arabic. In Ethiopic a noun ending in a long vowel, either *a*, *e*, or *o*, retains its original form, as in Hebrew : but those ending in a short vowel change *u* or *é* into *ā*, and *i* into *ē*, to indicate every kind of relation whether direct or indirect to a verb or noun, except the subjective.

Objective Relations viewed as Direct.

§ 829. An object-noun is said to be in direct relation to its governing verb when the action denoted by the latter is exercised immediately upon the former. In Hebrew this relation is indicated by the position which the noun assumes, frequently though not always with the assistance of the illustrative particle **כִּי** *to wit, namely*, which serves to point it out more particularly (§ 676). As a preliminary to the discussion of the objective relations of nouns to verbs viewed as direct, we will show in what cases this particle is employed, and in what omitted.

Use of the Illustrative Particle **כִּי**.

§ 830. The object of a transitive verb is usually preceded by the particle **כִּי** when rendered definite by any of the circumstances detailed §§ 717. II. 1. 2. 719, *et seq.*; but before a noun which is to be left indefinite it is not inserted, since the very act of thus pointing out the noun would render it in a measure definite.

A. § 831. Consequently this particle appears only in the following cases.

1. Before proper nouns, e. g. **וַיַּדַּע אָדָם וְהָאֵלֹהִים** *and the man knew Eve*, Gen. 4 : 1., **וַיֵּלֶד אַבְרָהָם** *and he begot Abram*, 11 : 26, 27, 31. 15 : 19., **וַיִּכּוּ אֶת־עַמְלֵק** *and he smote the Amalekites*, 1 Sam. 14 : 48., **וַיָּבֵא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׁאוּל** *and Jonathan brought David to Saul*, 19 : 7., **אָהַב יְהוָה אֶת־יְהוָה** *love ye Jehovah*, Ps. 31 : 24. 34 : 5.

2. Before nouns with the article, e. g. **וַיֵּרָא אֱלֹהִים אֶת־הָאֹר** *and God saw the light*, Gen. 1 : 4, 7, 16, 21, 25, 27, 28, 29., **וַיַּצְרֵךְ יְהוָה אֱלֹהִים אֶת־הָאָדָם** *and the Lord God formed the man*, 2 : 7, 8, 15, 22. 3 : 24., **כִּי תַעֲבֹד אֶת־הָאָרֶץ** *when thou tillest the ground*, 4 : 12., &c. &c.

3. Before nouns with a pronominal suffix, e. g. **אֶת־קוֹלִי שָׁמַעְתִּי** *I heard thy voice*, Gen. 3 : 10., **אֲשֶׁר פָּתְחָה אֶת־פִּיהָ** *which has opened her mouth*, 4 : 11, 17, 24, 25, 26., **וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת** *and he called his name Seth*, 5 : 3., **וְהִקְמַתִי אֶת־בְּרִיתִי אִתָּךְ** *and I will establish my covenant with thee*, 6 : 18., &c. &c.

4. Before nouns in construction with a definite noun, e. g. **וַיַּשְׁקֵה אֶת־כָּל־פְּנֵי הָאָרֶץ** *and it watered the whole surface of the earth*, Gen. 2 : 6, 19., **וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה** *and they heard the voice of the Lord*,

3 : 8, 24., וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם *and the sons of God saw the daughters of man*, 6 : 2., וַיִּרְשׁ וַיְרֶקֶה אֶת שַׁעַר אֹיְבָיו *and thy seed shall possess the gate of their enemies*, 22 : 17. Deut. 10 : 16.

5. a. It is sometimes also placed before the relative אֲשֶׁר, e. g. וַיֵּדַע *and he knew what his younger son had done to him*, Gen. 9 : 24. 18 : 19. 27 : 45. &c., וְאֲנִי מְצִוָּה אֶתְּ אֲשֶׁר אֲנִי מְצִוָּה *observe what I command thee*, Ex. 34 : 11. Lev. 9 : 5. Mic. 6 : 1., וְאֲנִי אוֹדִיעָהּ *and I will show thee what thou shalt do*, 1 Sam. 16 : 3., וְאֲנִי אוֹדִיעָהּ *whom they have cast into the dungeon*, Jer. 38 : 9. Zech. 12 : 10. ; or its fragment שֶׁ (§ 637), e. g. אֶת אֲשֶׁר תַּעֲשֶׂה *I sought him whom my soul loves*, Cant. 3 : 1, 2, 3, 4.

b. And occasionally before the demonstrative זֶה, e. g. אֶת אֲדֹחָהּ לֹא *yet this ye shall not eat*, Lev. 11 : 4, 9, 21., שִׁמְיוֹ אֲדֹחָהּ בֵּית *put this (fellow) in the prison*, 1 Kings 22 : 27., נָם אֲדֹחָהּ *God has set the one over against the other*, Eccl. 7 : 14.

§ 832. 1. When the object consists of two or more nouns, the particle אֶת is repeated before each of them, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *God made the heavens and the earth*, Gen. 1 : 1. 3 : 24., שָׁמָּה קָבְרוּ אֶת־אַבְרָהָם וְאֶת שָׂרָה אִשְׁתּוֹ וְגו' *there they buried Abraham and Sarah his wife*, 49 : 31. 1 Sam. 7 : 4., וַיִּקַּח שְׁמוּאֵל אֶת שָׁאוּל וְאֶת נָעֲרוֹ *and Samuel took Saul and his attendant*, 1 Sam. 9. : 22. 31 : 2., וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ *and God made the wild beast after its kind, and the cattle after its kind, and every creeping thing upon the earth after its kind*, Gen. 1 : 25. 5 : 32. 6 : 10. 8 : 1., וַיִּבְרָא אֶת־צִידֵן בְּלֹדוֹ וְאֶת־חֶת וְאֶת־יֶבֶט *and Canaan begot Sidon his first-born, and Heth, and the Jebusite*, &c. 10 : 15, 16, 17, 27, 28, 29. Lev. 8 : 2.

2. This is also frequently the case when one or more nouns are in explanatory apposition with another, e. g. וַיַּפְשִׁטוּ אֶת־יוֹסֵף אֶת־בְּגָדָתוֹ *and they stripped Joseph of his coat of (many) colours*, Gen. 37 : 23., וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹרֹת הַקָּטָן וְגו' *and God made the two great lights, the greater light . . . and the lesser light*, &c. 1 : 16., קֹדֶמָּה אֶת־דָּבָר אֶחָד *take now thy son, thine only one*, Isaac, 22 : 2.

§ 833. The use of the illustrative particle is not confined to objects governed by a finite verb alone, but is extended to the case in which the action is denoted by an infinitive, participle, or other verbal noun. As the two former partake of the nature both of nouns and verbs (see § 473. 2.), a noun denoting the object of an action expressed by

one of them may be placed with it in regimen, as has already been shown (§§ 797. 2., 800. 3. a.), or in a direct objective relation, which may be indicated by the particle **אֵת**. Hence we find,

1. Infinitives followed by **אֵת**, e. g. **לַעֲבֹד אֶת־הָאֲדָמָה** *to till the ground*, Gen. 2:5, 10. 3:24. 4:11. 8:10., **אֶחָדִי הוֹלִידוּ אֶת־שֵׁט** *after his begetting Seth*, 5:4, 16, 19., **וְאֵת כָּל־בֵּיתוֹ . . . לְקָרָא אֶת־אַחִימֶלֶךְ** *to call Ahimelech and all his father's house*, 1 Sam. 22:11., **לְלֶדֶת אֶת־אָבִיו** *bearing his brother Abel*, Gen. 4:2.

2. Participles followed by **אֵת**, e. g. **מֵהֵמָּה מוֹלִכֹת אֶת־הָאֵפָה** *whither (are) these carrying the ephah?* Zech. 5:10., **וְאֲנִי הֹנֵנִי מְקִים** *behold I (am) about to establish my covenant with you*, Gen. 9:9., **אֵת בְּרִיתִי אֶת־הַיַּרְדֵּן** *ye (are) about to pass over the Jordan*, Deut. 11:31. 1 Sam. 23:4., **אֵת כָּל־אֶרֶץ כּוּשׁ** *flowing round the whole land of Cush*, Gen. 2:13, 14. Deut. 11:7.

3. Other verbal nouns followed by **אֵת**, e. g. **דָּעָה אֵת יְהוָה** *the knowledge of the Lord*, lit. knowing the Lord, Is. 11:9., **לְאַהֲבָה אֵת** *to love the Lord your God*, Deut. 11:13. 1 Kings 10:9. Hos. 3:1. 2 Chron. 2:10., **לְיִשַׁע אֶת־מִשְׁיָחָה** *for the salvation of thy people*, lit. for saving, &c. Hab. 3:13., **כְּמַהֲפֹכֶת אֱלֹהִים אֶת־סֹדֹם** *as God overthrew Sodom and Gomorrah*, Amos 4:11.*

B. § 834. But when the writer wishes to mention a noun in a direct objective relation indefinitely, and not to attract the reader's attention to it, he omits the particle **אֵת** as not required, e. g. **נַעֲשֶׂה אָדָם** *let us make man*, Gen. 1:26. 3:7., **אֵיבָה אֲשִׁית בֵּינָהּ וּבֵין הָאִשָּׁה** *I will put enmity between thee and the woman*, 3:15., **וַיַּעֲבֹר אֱלֹהִים רִיחַ** *and God*

* In a comparatively few instances we find this particle employed also to point out more particularly the subject of a passive verb, e. g. **וַיִּמָּח אֶת־כָּל־חַיָּקָיוֹם** *and it was destroyed, to wit, every living thing*, Gen. 7:23. 17:5. 27:42. Ex. 10:8. 21:28. 25:28. 27:7. Num. 32:5. Deut. 12:22. 1 Kings 2:21.: and occasionally though seldom of a neuter or active intransitive verb, e. g. **וְאִישׁ אֶת־קִדְשׁוֹ לֹא יִרְדִּי** *and each one's hallowed things shall be his*, Num. 5:10., **כִּי יִרְטֹב אֶל־אָבִיו אֶת־הָרֶגֶת** *if it please my father, to wit, (to do) wrong to thee*, 1 Sam. 20:13. 2 Sam. 11:5., **וַיִּפְּרֹץ הַבַּיִת עַל־הַמַּיִם** *the iron itself fell into the water*, 2 Kings 6:5.; or after the particle **וְשֵׁ** expressed or understood (§ 698. 1. b. note.), e. g. **וְשֵׁ יִשׁ** *if it be indeed your desire*, Gen. 23:8. 2 Kings 10:15., **חֲמִצָּה לָנוּ אֵת** *is (it) too little for us, the iniquity of Peor?* Josh. 22:17. It is also placed before a word in specifying apposition with another in either of the cases described, e. g. **חָלָה אֶת־רַגְלָיו** *he was diseased, to wit, his feet (were diseased)*, i. e. he was diseased in his feet, 1 Kings 15:23., **בְּשֹׁר עֲרֻלּוֹ אֵת** *in his being circumcised in the flesh of his foreskin*, Gen. 17:25.

sent a wind, 8 : 1, 20., רָעַץ לְמִינֵהוּ זָרַע מִזְרִיעַ עֵשֶׂב מִזְרִיעַ וְרֵעַז וְעֵשֶׂב פָּרִי and the earth produced grass, herbs yielding seed after their kind, and trees bearing fruit, 1 : 12. 3 : 16. Ex. 21 : 2. 22 : 9.*

§ 835. Accordingly the illustrative particle is not requisite like the occidental accusative to point out a word as the object of a proposition, it being employed only when the writer designs to direct attention particularly to the fact. When such is not the case, the noun is placed either before or after the verb without it, and even in cases where according to the foregoing rules it might be expected. And also when the object of the verb consists of two or more nouns, we find it sometimes placed before one and omitted before the rest, according to the subjective view of the writer. Thus,

1. a. The particle אֵת is sometimes omitted before a direct definite object placed after a transitive verb, e. g. *thou shalt not eat the life*, Deut. 12 : 23. 14 : 25, 26. 19 : 3., מְלֹאכְתּוֹ . . . וַיְכַל אֱלֹהִים and God finished his work, Gen. 2 : 2. 3 : 16. 8 : 9. 17 : 2., לִפְנֵי הָיָה I set the Lord always before me, Ps. 16 : 8., לֹא תִסֵּג גְּבוּל, לֹא תִסֵּג גְּבוּלָהּ thou shalt not remove thy neighbour's boundary, Deut. 19 : 14.; also after an infinitive, e. g. לֶאֱכֹל מִעֵשֶׂר דִּגְנָהּ to eat the tithe of thy corn, Deut. 12 : 17., or a participle, e. g. כִּי יִמָּוֶת וְיִמָּוֶת וְיִמָּוֶת whoso slays Cain, Gen. 4 : 15., וְיִמָּוֶת אָבִיו וְיִמָּוֶת and whoso strikes his father or his mother, Ex. 21 : 15, 17.

b. And also when the object is placed first, e. g. לֹא תֹאכְלוּ הַדָּם the blood ye shall not eat, Deut. 12 : 16. פְּחַדְכֶם וּמִרְאָכֶם יִתֵּן יְהוָה וְגו' the Lord shall put the fear of you and the dread of you, &c. 11 : 25., וְעֵרְוַת אֲבֹתָם לֹא רָאוּ and they saw not their father's nakedness, Gen. 9 : 23.

2. a. When the object consists of two or more nouns, the particle may be wholly omitted, e. g. וַיִּקְרָא אֶת־הָרֶגֶל וַיִּקְרָא and he called Aaron

* In some instances אֵת is prefixed to nouns that are indefinite, when the writer desires to lay a stress upon them, e. g. אֵת אִישׁ אוֹ אִשָּׁה if an ox gore a man or a woman, Ex. 21 : 28. (the words אִישׁ and אִשָּׁה are here rendered emphatic, as denoting human beings in contradistinction to the animal אֵת), אֵת כִּי אֲנִשִּׁים רָשָׁעִים הָרְגוּ אִישׁ צַדִּיק how much more when wicked men have slain a righteous man! 2 Sam. 4 : 11. Or when the noun may be regarded as logically definite although not actually so in form, e. g. וַיִּקְחוּ אֶת־צֶדֶה הָהֵם בְּיָדָם so the people took (their) food in their hands, Judg. 7 : 8. (צֶדֶה אֶת־צֶדֶה), the illustrative particle, by rendering the noun definite like the article, supplies the place of a pronominal suffix, see § 720. II. 1.), so וַיַּעַזֵּב הַמֶּלֶךְ אֶת עֶשֶׂר נָשִׁים פְּלִגְשִׁים and the king left (his) ten women (who were) concubines, 2 Sam. 15 : 16. 20 : 3.

and Miriam, Num. 12 : 5., וְאַסַּפְתָּ דִּגְנָה וְתִירְשָׁה וְיִצְהָרָה, *that thou mayest gather in thy corn, and thy wine, and thine oil*, Deut. 11 : 14.

b. Or it may be prefixed to some, and not to others, e. g. אָרַד גַּם הַדִּיב הַכָּה עִבְדְּךָ *thy servant slew both the lion and the bear*, 1 Sam. 17 : 38., וַיַּצֵּר יְהוָה אֱלֹהִים כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם, *and the Lord God formed all the beasts of the field and all the fowls of the air*, Gen. 2 : 19., וְהִבְאֵתָם שָׂמָה עֲלֵיהֶם וְזִבְחֵיכֶם וְאֵת מַעֲשֵׂי־חֵיכֶם וְאֵת תְּרוּמַת יָדְכֶם וְנִדְרֵיכֶם וְנִבְלֹת בְּקָרְכֶם וְצֹאֲנֵיכֶם וְאֵת תְּרוּמַת יָדְכֶם וְנִדְרֵיכֶם וְנִבְלֹת בְּקָרְכֶם וְצֹאֲנֵיכֶם, *and thou shalt bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offerings of your labour, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks*, Deut. 12 : 6. 14 : 12—18.

§ 836. The different objective relations in which one or more nouns may stand to a verb are exceedingly numerous, their nature depending in a great measure on that of the individual terms. In Hebrew however they are all frequently viewed by the writer as direct, in which case they are not specified by means of a preposition, but are left to be ascertained from the relative position of the words and from the context. Having shown on what occasions the illustrative particle **אֵת** is employed with nouns whose objective relation to a verb or verbal noun is viewed as direct, we will now exhibit the relations which Hebrew writers are accustomed to regard in this light.

A. With Transitive Verbs.

§ 837. The objective relation of a noun to a transitive verb or verbal noun is viewed as direct in cases corresponding to those where the immediate passage of the action upon the object is denoted by the occidental accusative. Thus,

1. When a noun from the same root is pleonastically employed to denote the product of the action, e. g. זָרַע זָרַע *producing seed*, lit. seed-ing seed, Gen. 1 : 29., וַיַּחְלֹם חֲלֹם וַיַּחְלֹם *and Joseph dreamed a dream*, 37 : 5. 40 : 5., דִּבֶּר דְּבַר *speaking* (thine own) *words*, Is. 58 : 13. Hos. 10 : 4., יְהוָה יִרְיֵב רִיבָם *the Lord will plead their cause*, lit. will quarrel their quarrel, Prov. 22 : 23., בָּכּוּ בְּכִי גָדוֹל מְאֹד *they wept very much*, lit. a very great weeping, 2 Sam. 13 : 36. Ezra 10 : 1.

2. When the product of the action or the object on which it is directly exerted is denoted by some other word, e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *God created the heavens and the earth*, Gen. 1 : 1.,

אֶמְחָה אֶת־הָאָדָם, *let us build ourselves a city*, 11 : 4., וַיָּאַהֵב יַעֲקֹב אֶת־רָחֵל, *and Jacob loved Rachel*, 29 : 18., וַיֵּרָא יוֹסֵף אֶת־אָחָיו, *and Joseph saw his brethren*, 42 : 7., וַיַּקְרִי שׁוֹר *they disabled cattle*, 49 : 6., &c. &c.

§ 838. Two nouns may both be viewed in Hebrew as in direct objective relation with certain transitive verbs whenever either of them may properly be considered as the immediate complement of the verb, and are then construed without a preposition accordingly. This occurs,

1. *a.* With verbs which signify to make or call a thing something, e. g. וַיַּעַשׂ אֶת־מַעֲשֵׂה הָאֵפֹד וַיַּעַשׂ אֶת־מַעֲשֵׂה הָאֵפֹד, *and he made the robe of the ephod of weaver's work, or he made woven work into the robe of the ephod*, Ex. 39 : 22, 27., וַיִּבְנֶת אֶת־הָאֲבָנִים מִזֶּבֶחַ, *and he built the stones into an altar, or he built an altar of the stones*, 1 Kings 18 : 32., וַיַּשְׁמְתִּי רָאשֵׁיהֶם גִּידִים, *I will make thy rulers peace*, Is. 60 : 17., וַיַּחֲלֵקָהּ נַחֲלָהָהּ, *I will make the heathen thine inheritance*, Ps. 2 : 8.; וַתִּקְרָא אֶת־שֵׁת, *and she called his name Seth*, Gen. 4 : 25. 16 : 15. 19 : 37, 38., וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל, *and he called the name of that place Bethel*, 28 : 19.

b. Or to make something out of something, e. g. וַיַּצֵּר אֶת־הָאָדָם עָפָר, *and he formed man of dust, or he formed dust into a man*, Gen. 2 : 7., וַיַּעַשׂוּ אֶת־הָאֵפֹד זָהָב, *and they made the ephod of gold*, Ex. 28 : 6. 37 : 1. 39 : 30., וַיַּעַשׂ אֶת־מִזְבֵּחַ הַקֵּטֹרֶת עֲצֵי שִׁטִּים, *and he made the altar of incense of acacia wood*, 37 : 25. 38 : 1. Deut. 27 : 6., וַיַּעַשׂוּ אֶת־הַתּוֹנֹת, *and they made the tunics of linen*, Ex. 39 : 27, 28. (§ 816. I. 1.).

2. *a.* With causative verbs usually of the Hiph'il form, when one noun signifies the secondary agent, and the other the object acted upon, e. g. וְנָשָׂה אֶת־אֲבִינוּ יֵין, *let us make our father drink wine, or let us give our father wine to drink*, Gen. 19 : 32, 33, 35., וַתַּלְבִּשֶׁת אֶת־אַהֲרֹן, *and thou shalt dress Aaron with the tunic, or more literally, thou shalt make Aaron put on the tunic*, Ex. 29 : 5. Num. 8 : 11. 1 Sam. 17 : 38. Is. 50 : 3., וְהָרְאִיתָ עֲמָהּ קָשָׁה, *thou hast shown thy people adversity, i. e. thou hast caused them to see adversity*, Ps. 60 : 5., וַיַּחֲלֵקֵנִי אֶת־, *I will feed thy oppressors with their own flesh, i. e. I will cause them to eat, &c.* Is. 49 : 26. Ezek. 32 : 6.

b. Or when one noun denotes the object acted upon, and the other the instrument, e. g. וַיִּנְכַּל יוֹסֵף אֶת־אָבִיו לֶחֶם, *and Joseph nourished his father, &c. with bread, or he gave his father bread as nourishment*, Gen. 47 : 12. Jer. 31 : 14. Ps. 65 : 11., וַיִּמְלֵאוּ אֶת־הַמָּקוֹם הַזֶּה דָּם, *and they have filled this place with the blood of innocents*, Jer. 19 : 4.

Ezek. 8 : 17. 28 : 16. 30 : 11., וְהִכִּיתִי אֶת־הָאָרֶץ חָרָם, *and I will smite the earth with a curse*, Mal. 3 : 24., פָּלְטָה נַפְשִׁי חֶרֶבָה, *deliver my soul by thy sword*, Ps. 17 : 13.

3. a. When the first noun denotes the immediate object of the verb, and the second for greater perspicuity the part acted upon, e. g. הִכִּיתָ לְחִי אֶת־כָּל־אֹיְבֶי לְחִי *thou hast smitten all my enemies (to wit) the cheek-bone*, i. e. thou hast smitten them on the cheek-bone, Ps. 3 : 8., וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלַיָּה עֶרְבָה *and I will put all thine enemies to thee (to wit) the back*, i. e. I will put their backs to thee, make them turn their backs, Ex. 23 : 27.

b. Also when the part is first mentioned, and afterwards that to which it belongs, e. g. מָחַץ מִחֲנִיִּים קָמִי *strike through the loins (to wit) his opponents*, i. e. strike them through the loins, Deut. 33 : 11., וְקָבַע נַפְשׁ אֶת־קִבְעֵיהֶם *and he will spoil their spoilers (to wit) the soul*, i. e. he will take away the soul, or life, of those who despoil them, Prov. 22 : 23.

§ 839. 1. When the transportation of something to a place or person is denoted, the name of such place or person as well as of the object transported is frequently viewed as in direct relation to the verb, and construed accordingly without a preposition, e. g. וַיִּקַּח בָּלָק אֶת־בָּלָעַם *and Balak took Balaam to the top of Peor*, Num. 23 : 28., וְהִשְׁלִיךְ אֶרֶץ תְּפָאֶרֶת יִשְׂרָאֵל *he has cast down to earth the beauty of Israel*, Lam. 2 : 1., לְהָשִׁיב אֶת־אַבְנֵי דָבָר *to bring Abner word*, 2 Sam. 3 : 11.

2. And even when the direction of something towards a place is indicated, e. g. וַיִּפְרֹשׂ כַּפָּי הַשָּׁמַיִם *he spread his hands towards heaven*, 1 Kings 8 : 22., וְהִשָּׂא מְרוֹם עֵינֶיךָ *and thou hast raised thine eyes on high*, Is. 37 : 23., קוּם וְשֹׂא יָדֶיךָ קֹדֶשׁ *lift up your hands towards the sanctuary*, Ps. 134 : 2. (or it may be rendered, *raise your hands in holiness*).

§ 840. Verbs signifying *to speak, question, reply, command, instruct*, &c., may be viewed as in direct relation with the name of the person spoken to as well as of the thing spoken. The principal of these verbs are construed with nouns of the following kinds in direct relation.

דְּבַר *to speak*, with an object-noun denoting the thing said, e. g. דְּבַר דְּבַר *speaking ye a word*, Is. 8 : 10. Jer. 45 : 1. 46 : 13., דְּבַר מִישְׁרִים *speaking uprightness*, i. e. uprightly, Is. 33 : 15., שִׁפְתֵיכֶם דְּבַר־שָׁקֶר *your lips speak falsehood*, Is. 59 : 3. Ps. 109 : 2. Prov. 18 : 23. ; or with two nouns, denoting both the thing said and the instrument of speech, e. g. וְהָיוּ שִׁפְתֵי חֶלְקֹת *they speak falsehood to each other with flattering lips*, Ps. 12 : 3. 109 : 2.

קרא and **צעק** or **זעק** to *cry* or *call out*, with a noun denoting the thing proclaimed, e. g. **וַיִּצְעַק צֶעֱקָה גְּדֹלָה** and *he raised* (lit. cried) *a great cry*, Gen. 27 : 34., **וַיִּקְרָאֵם חֵירוֹר** and *ye shall proclaim liberty*, Lev. 25 : 10. Is. 61 : 1. Jer. 34 : 8, 15., **וַיִּקְרָא קְרֵא צוֹם** *proclaim a fast*, 1 Kings 21 : 9, 12. Jer. 36 : 9. Jon. 3 : 5. Ezra 8 : 21. ; sometimes also indicating the cause, e. g. **הָמָס וְשֹׁד אֶקְרָא** *I cried out violence and robbery*, Jer. 20 : 8., **אֲזַעֵק הָמָס** *I cry out violence*, Hab. 1 : 2. ; the noun **קול** in an objective relation with either of these verbs denotes vehemence, e. g. **קוֹלִי אֶקְרָא** *I cry my voice*, i. e. *I raise my voice, cry aloud*, Ps. 3 : 5., so **וְאֲזַעֵק קוֹל גְּדוֹל** and *I cried extremely loud*, Ezek. 11 : 13. (§ 733. 3. b.). The verb **בכה** to *weep*, is construed in like manner, e. g. **בָּכּוּ בְּכִי גְּדוֹל מְאֹד** *they wept very bitterly*, lit. *a very great weeping*, 2 Sam. 13 : 36., **בָּכּוּ קוֹל גְּדוֹל** *they wept very loud*, 15 : 23., **וַיִּבְכּוּ אֶת־הַשֹּׁרֶפֶת** *they shall bewail the burning*, i. e. *they shall weep on account of the burning*, Lev. 10 : 6.

שאל to *ask*, with the name of the thing asked, e. g. **מִיָּם שָׁאַל** *he asked for water*, Judg. 5 : 25., 1 Kings 3 : 10, 11., **חַיִּים שָׁאַל** *he asked life of thee*, Ps. 21 : 5. 40 : 7. ; or of the person to whom the request is made, e. g. **שָׁאַל אֲבִיָּה** *ask thy father*, Deut. 32 : 7. 1 Sam. 25 : 8., **וְפִי לֹא שָׁאַלִי** and *they have not asked of my mouth*, Is. 30 : 2. Job 21 : 29. ; or of both person and thing, e. g. **שָׁאַל אֶת־הַכֹּהֲנִים תוֹרָה** *ask the priests the law*, Hag. 2 : 11.

ענה to *answer*, with a noun denoting the reply made, e. g. **לֹא עָנִי הָעָם** *the people answered him not a word*, 1 Kings 18 : 21. Is. 36 : 21., **וַיַּעַן כָּל־הָעָם קוֹל אֶחָד** and *all the people answered one voice*, i. e. *made one reply*, Ex. 24 : 3., **לֹא יַעֲנֶה** *he will not give an account of any of his matters*, Job 33 : 13. ; or the person addressed, e. g. **וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם** and *Ephron answered Abraham*, Gen. 23 : 14. Josh. 7 : 20. 1 Sam. 8 : 18. 21 : 5, 6. 22 : 14. 25 : 10. Hos. 2 : 23, 24.

צוה to *command*, with the name of the thing commanded, e. g. **צִוְּהֵנוּ מֹשֶׁה** *Moses commanded us a law*, Deut. 33 : 4., **וְצִוִּיתִי אֶת־בְּרַכְתִּי לָכֶם** then *I will command my blessing upon you*, Lev. 25 : 21. Ps. 133 : 3. ; or of the person to whom the command is addressed, e. g. **וְצִוּ אֲבִימֶלֶךְ אֶת־**

בְּלִדְעָם and *Abimelech charged all the people*, Gen. 26 : 11. 50 : 2., כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה, *as the Lord commanded Moses*, Ex. 12 : 50. Deut. 1 : 16. 27 : 11., וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ and *Joshua commanded the people*, Josh. 6 : 10. 1 Kings 8 : 58. So too the verb יָעַץ *to counsel, take counsel* : thus with the name of the advice given or taken, e. g. עֲצֵה נָא אֶרְעֶנָּה *pray let me give thee counsel*, 1 Kings 1 : 12. Is. 8 : 10., הֵיאָה זְמוֹת יָעַץ *he takes evil counsel*, 32 : 7. Hab. 2 : 10.

לְמַד *to teach*, with the name of the person taught, e. g. וְאֶת־בְּנֵיהֶם יְלַמְּדוּן *that they may teach their children*, Deut. 4 : 10. ; or of both person and thing, e. g. וַיֹּאמֶר לְלַמֵּד בְּיִרְדּוֹנָהּ *and he gave orders to teach the children of Israel the bow*, 2 Sam. 1 : 18., גַּם אֶת־הָרָעוֹת לְמַדְתִּי אֶת־דֶּרֶכֶיךָ, *thou hast also taught the wicked ones thy ways*, Jer. 2 : 33. Ps. 25 : 9. 51 : 15., הַמְלַמֵּד אֶת־הָאָדָם דַּעַת, *who teaches man knowledge*, Ps. 94 : 10. Eccl. 12 : 9.

B. With Intransitive Verbs.

§ 841. Although it cannot properly be said that the action denoted by an intransitive verb is directly exerted upon an object, yet when an object-noun is necessary to complete the sense which the verb alone would leave unfinished, it may and in Hebrew frequently is regarded as the immediate complement of the verb, and as such is construed without a preposition in the same manner as those of transitive verbs. Thus for instance, the verbs of motion or action often require an accompanying noun denoting the place *to, from, or in* which the motion or action is performed ;* so likewise verbs which signify *abundance* and *want* take as their immediate complements the names of

* The following instances, in which according to Gesenius a preposition is omitted, will admit of a different explanation : thus in the passage הָיָה בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלִיךְ Gen. 24 : 23., the word בֵּית may be considered as a nominative, and the passage rendered accordingly, *is thy father's house a place for us to lodge in ?* so too מִשְׂתֵּיחֵם וְהָרָח כְּנֹר וְנָבֵל and *the harp, viol, &c. are their amusements*, Is. 5 : 12. (see § 707). In the passage לְמַדָּה חֲבָעְנִי בְּזִבְחִי וּמִנְחֹתִי מִצֶּדֶן אֲשֶׁר צִוִּיתִי מִצֶּדֶן חֲבָעְנִי, thus, *why do you defile (my) habitation by means of my sacrifices and-my offerings that I have commanded ?*

those things of which plenty or the reverse is predicated, e. g. **וַהֲלַכְתֶּם** **וַיָּבֹאוּ יַעֲקֹב** *and go to the land of Benjamin*, Judg. 21 : 21., **וַיָּבֹאוּ יַעֲקֹב** *and Jacob came to Shalem*, Gen. 33 : 18., **וַיֵּצְאוּ אֶת־הָעִיר** *they went out of the city*, Gen. 44 : 4., **וַיַּעֲבֵר אֶת־הַגִּלְעָד** *and he passed over Gilead*, Judg. 11 : 29. Josh. 15 : 10., **וַהֲקִל נִשְׁמַע בֵּית פַּרְעֹה** *and the report was heard in Pharaoh's house*, Gen. 45 : 16. Num. 30 : 11. 1 Kings 8 : 32. Amos 2 : 8., **שִׁבְעָתִי עֹלֹת** *I am sated with burnt offerings*, Is. 1 : 11., **וְאֶל־יִיחֹסֵר הַמֶּזֶג** *it wants not liquor*, Cant. 7 : 3.*

1. The majority of the verbs thus construed are *active intransitive*, or such as denote a motion; and the noun placed in a direct objective relation to them generally indicates the *place to or from* which the motion is made. The principal are the following :

הָלַךְ *to walk, to go*. The object-noun frequently denotes the place *through* which the motion is performed, e. g. **לָכְתָּהּ אֶדְ** *thy walking through the wilderness*, Deut. 2 : 7. Job 29 : 3., **אֲרִצָּה הַדֶּרֶךְ הַלֵּךְ** *which (is) the way he went ?* 1 Kings 13 : 12. Is. 35 : 8., **לֹא תֵלֵךְ רִכְלִי** *thou shalt not walk in slander*, i. e. shall not play the part of a slanderer, Lev. 19 : 16. Prov. 11 : 13. 20 : 19., **הָלַךְ צְדָקוֹת** *walking in righteousness*, i. e. acting righteously, Is. 33 : 15.† It frequently also signifies the place *to* which the motion is made, e. g. **לָלַכְתָּ תַּרְשִׁישׁ** *to go to Tarshish*, 2 Chron. 20 : 36., **עָלִילָיָה הָלְכוּ בָנָי** *her children have gone into captivity*, Lam. 1 : 5. So the verbs **בָּרַח** *to flee*, **אָבַד** *to wander*, e. g. **וַיִּבְרַח מִצְרַיִם** *and he fled to Egypt*, 1 Kings 11 : 40. Hos. 12 : 13., **וַיִּפְּרֹדוּ מִן־הַדֶּרֶךְ** *they wander through the desert*, Is. 16 : 8. When signifying *to flow*, the verb **הָלַךְ** takes as its complement the name of the fluid, e. g. **הַגְּבְעוֹת תֵּלְכָנָה חֶלֶב** *the hills shall flow milk*, or, as we would say, *with milk*, Joel 4 : 18. The same is the case with the verb **זָבַח** *to flow*, e. g. **אֶרֶץ זָבַח חֶלֶב וְדָבָשׁ** *a land flowing with milk and honey*, Ex. 3 : 8, 17. Lev. 20 : 24. &c.

* These constructions, which are not unknown in English, are found to take place with the corresponding verbs in Arabic and Ethiopic.

† The participle thus followed by an abstract noun is usually regarded as in construction, and rendered accordingly, thus **הָלַךְ שֶׁקֶר** *a walker of falsehood, one who speaks falsehood, a liar, &c.*

בָּרָא *to come, to enter.* The object-noun frequently denotes the place *to or into* which the motion is made, e. g. **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** *and they came to the land of Canaan*, Gen. 45 : 25. Num. 20 : 22. 1 Sam. 4 : 12., **בָּאָה תַּרְשִׁישׁ אֲנִיָּה** *a ship going to Tarshish*, Jon. 1 : 3., **אִם בָּאתִי הָעִיר** *if I enter the city*, Jer. 14 : 18., **בְּבֹאֲכֶם מִצְרַיִם** *on your coming into Egypt*, 42 : 18. ; and occasionally that *through* which the motion is performed, e. g. **בָּא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים** *Israel was coming along the road to Atharim*, Num. 21 : 1.

יָצָא *to go, to go out of, leave.* The object-noun denotes the place *from* which the motion is made, e. g. **לֹא יָצָא הָעִיר** *he went not out of the city*, 2 Kings 20 : 4., **יָצָא יָרֵךְ-יַעֲקֹב** *that came out of the loins of Jacob*, Ex. 1 : 5. ; or *to* which it is directed, e. g. **יָצָא הַשָּׂדֶה** *and go out to the field*, Gen. 27 : 3. Jer. 14 : 18., **וַיָּצֵא חֲצֵר-אֲדָר** *and it shall go to Hazar-addar*, Num. 34 : 4.

עָלָה *to go up, ascend.* The object-noun denotes the place *to or into* which the ascent is made, e. g. **עָלִית מִשְׁכְּבִי אָבִי** *thou hast ascended thy father's bed*, Gen. 49 : 4., **וַעֲלִיתֶם אֶת-הָהָר** *and go ye up into the mountain*, Num. 13 : 17. Judg. 9 : 48., **וַעֲלִי שָׁמַיִם** *they ascend to heaven*, Ps. 107 : 26. ; when signifying *to spring up*, the object-noun shows in what this action is exhibited (comp. הִלָּךְ), e. g. **וַעֲלֵתָ אֲרָמְנֶיהָ** *and her palaces shall spring up thorns, or with thorns*, Is. 34 : 13. The verb **יָרַד** *to descend* is construed in like manner, e. g. **וַיֵּרַד בֵּית-שֶׁמֶשׁ** *and he went down to Beth-shemesh*, Josh. 15 : 10. 24 : 4. Is. 52 : 4., **וַיֵּרְדוּ תְהוֹמוֹת** *they descend to the depths*, Ps. 107 : 26., **עֵינֵי יָרְדָה מִיָּם** *mine eye runs down with water*, Lam. 1 : 16.

2. This construction extends also to verbs which denote not an action but merely a state of being, called *neuter* verbs, a noun in objective relation to which denotes either the *place in* which the state exists or the *cause by* which it is superinduced.* The principal verbs of this kind that take after them a noun in direct objective relation are the following :

* In a few instances a noun is placed after a verb of this kind for the purpose of exemplification, and may then be regarded as in apposition with the subject, e. g. **רַק כְּסֵא אֶגְדָּל מִמֶּךָ** *only as regards the throne will I be greater than thou*, Gen. 41 : 40. 1 Kings 15 : 23.

יָשַׁב *to sit, to dwell*, e. g. וְהָיָא יֹשֵׁב פֶּתַח הָאֹהֶל *and he was sitting at the tent-door*, Gen. 18 : 1., וְיָשַׁב אֶלְמָנָה בֵּית־אָבִיהָ *remain a widow in thy father's house*, 38 : 11., וְיָשַׁב הַנֶּגֶב *who dwell in the south*, Num. 21 : 1. Ps. 9 : 12., וְיָשַׁב תְּהִלָּוֹת יִשְׂרָאֵל *who dwellest amidst the praises of Israel*, Ps. 22 : 4. So likewise the verb עָמַד *to stand*, e. g. וַעֲמַד פֶּתַח הָאֹהֶל *and it stood at the door of the tabernacle*, Ex. 33 : 9. Num. 16 : 18. Josh. 20 : 4., וַעֲמַד יָרֵחַ שָׁמַיִשׁ *the sun (and) the moon stood still in their habitation*, Hab. 3 : 11.

מָלֵא *to be full*, e. g. מָלְאָה הָאָרֶץ חָמָס *the earth was full of violence*, Gen. 6 : 13., וְהַיְבִיתָ מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים *now the house was full of men and women*, Judg. 16 : 27. 2 Kings 6 : 17., וְהָיָה מָלְאָה הָאָרֶץ דָּעָה אֱדִייהָ *the earth shall be full of the knowledge of the Lord* (§ 833. 3.), Is. 11 : 9. So too the verbs שָׂבַע and רוּחַ *to be satisfied, sated*, e. g. וְשָׂבַע לֶחֶם *ye shall be satisfied with bread*, Ex. 16 : 12. Eccl. 5 : 9., וְהָיָה שָׂבַע לֶחֶם *I am full of tossings*, Job 7 : 4., וְהָיָה שָׂבַע לֶחֶם *David was old and was full of days*, 1 Chron. 23 : 1.; וְהָיָה שָׂבַע לֶחֶם *let us satisfy ourselves with love*, Prov. 7 : 18.

חָסַר *to want*, e. g. חָסַרְתָּ דָּבָר *thou hast lacked nothing*, Deut. 2 : 7. 8 : 9., וְהָיָה לֹא־יִחָסְרוּ כָּל־טוֹב *those who fear the Lord shall not want any good thing*, Ps. 34 : 11.; so מִסְכָּן *in want of an offering*, Is. 40 : 20.

Indirect Objective Relations viewed as such.

§ 842. Whenever the objective relation of a noun to a verb either transitive or intransitive is indicated by the position alone, with or without the illustrative particle אֵת, it is evident that the Hebrew writer has viewed it as direct, whether it be of that immediate kind which is denoted by the occidental accusative or not. But when a noun standing in an indirect objective relation to a verb is viewed as such by the writer, he is careful to point out the fact with the requisite precision; and as Hebrew nouns have no inflections of case, he employs the only means for the purpose at his command, which are prepositions either separable or inseparable. Hence we often find the very same relations indicated in prose writing by prepositions which in the less precise language of poetry are left to be ascertained from the position and the context alone.

§ 843. We are therefore not called upon to consider all the objective relations in which a noun occurs unaccompanied by a preposition as actually direct. Neither should they be regarded as instances of omission on the part of the writer, but rather as the result of his manner of viewing the relation and of the energetic conciseness of poetic language.

§ 844. The several relations of nouns to verbs indicated by prepositions or prepositional prefixes, as well as the manner in which these particles are used to denote such relations, will be fully discussed in the chapter on Prepositions.

§ 845. From the statements in this and the preceding chapter it will be perceived that the relations into which a noun may enter with another noun or with a verb in the course of speech are designated in Hebrew in a manner essentially different from that observed in any language of the Indo-European family; since neither is the noun itself inflected, nor are certain particles invariably employed to designate these relations. It is therefore utterly erroneous to apply to Hebrew nouns the grammatical terminology of the languages of Greece and Rome, and to make out genitive, dative, and accusative cases where in reality they have no existence, and then coin rule after rule for their government, as many and indeed the majority of grammarians have hitherto done.

§ 846. The result of our inquiries then is, that the Hebrew language indicates the relations of nouns in a manner peculiar to itself and to the stock of languages to which it belongs, depending both on the kind of relation to be denoted and on the manner in which it is viewed by the writer himself. The whole may be briefly summed up thus:

1. The immediate relation of one noun to another is expressed either by a close connection of the two words, termed the construct state or state of regimen; or by a looser connection, called the state of apposition.

2. When the objective relation of a noun to a verb is direct, or is viewed by the writer as such, it is indicated by the position alone, with or without the assistance of the illustrative particle **וְ**.

3. When the relation of a noun to a noun or verb is indirect, and is so regarded by the writer, it is pointed out by means of a preposition, although neither in this nor in the preceding instance does the noun itself undergo any change.

CHAPTER VII.

PERSONAL PRONOUNS.

§ 847. In the varied and numerous relations in which a noun may stand to a noun or verb we also find that class of words, used for the sake of brevity to designate both persons and things with reference to the speaker (§§ 120, 121), called personal pronouns. We have therefore, as in treating of the nouns, to ascertain the modes in which are expressed, 1st, their subjective relation; 2dly, their specifying relation to nouns; and 3dly, their objective relations to verbs.

§ 848. But preparatory to so doing, we have first to notice a marked distinction between the forms of pronouns in a subjective relation to a verb and those they assume when in a specifying relation to a noun or objective relation to a verb. When a pronoun constitutes the subject of a proposition, it retains its full form as an independent word; but when it appears in a specifying relation to a noun or in an objective relation to a verb, it assumes the fragmentary form of a suffix attached to the noun, verb, or particle on which it depends. Or to state the fact more fully:

1. When a pronoun appears as the subject of a proposition, it assumes its full or separable form (§ 123).

2. A pronoun in an immediate specifying relation to a noun is closely connected to it in the inseparable form of a suffix (Book II., Ch. X.).

3. When the objective relation of a pronoun to a verb is direct or viewed as direct (see § 836), it is connected to such verb in the form of a suffix (Book II., Ch. VII.); except when, in order to indicate more clearly the directness of the relation, it is affixed to the illustrative particle *ἔ* (see §§ 676-679).

4. A pronoun in an objective relation to a verb which is both indirect and viewed by the writer as such, is construed with a preposition, to which it is connected in the form of a suffix (see §§ 673-681). So too when its specifying relation to a noun is expressed predicatively by means of the preposition *ἔ* (§ 811).

I. *Subjective Relation.*

§ 849. The personal pronouns are used in their separable forms to denote the subject of a proposition whose predicate consists of a participle, adjective, or noun, which do not contain or convey the idea of a person themselves. Thus,

1. When the predicate is an active participle, e. g. *אֲנִי מִמְטִיר I (am) about to send rain*, Gen. 7 : 4. 48 : 21. Is. 5 : 5., *אֲשֶׁר אָתָּה בָּא אֵימָה whither thou (art) going*, Deut. 28 : 63., *עָשָׂה אֲשֶׁר הָיָה what he did*, lit. was doing, Gen. 39 : 23. 45 : 26., *מִשְׁחִיתִים אֲנִינִי אֶת־הַמָּקוֹם we (are) about to destroy this place*, Gen. 19 : 13. Deut. 1 : 28., *וְאַתֶּם עֹבְרִים ye (are) about to pass through*, Deut. 2 : 4. 4 : 5, 12. ; or a passive participle, e. g. *אָתָּה אָרֹר cursed (art) thou*, Gen. 3 : 14., *וְאֲנִינִי מִבָּבָאִים we (are) brought in*, 43 : 18.*

2. When the predicate is an adjective, e. g. *אֲנִי עָרֹם I (was) naked*, Gen. 3 : 10., *אַתָּה יְפֹת־מְרֹאֶה thou (art) comely in aspect*, Gen. 12 : 11., *הָכֵם הוּא he (is) wise*, Is. 31 : 2., *קֹדֶשׁ הוּא it (is) holy*, Ex. 29 : 34., *כֹּנִים אֲנִינִי we (are) honest*, Gen. 42 : 11., *אִם כֹּנִים אַתֶּם if you (are) honest*, v. 19., *עִירְמִים הֵם they (were) naked*, 3 : 7.

3. When the predicate is a noun, e. g. *נָר וְתוֹשֵׁב אֲנִי עִמָּכֶם I (am) a stranger and a sojourner with you*, Gen. 23 : 4. Ps. 22 : 7., *וּבִשְׁרִי אָתָּה thou (art) my bone and my flesh*, Gen. 29 : 14. Deut. 9 : 6. 2 Sam. 12 : 7. 19 : 14. Ps. 16 : 2., *הוּא הָאֱלֹהִים he (is) God*, Is. 45 : 18. Jer. 10 : 10., *אֲנָחְנוּ אֲחִים we (are) brethren*, Gen. 13 : 8., *בָּנִים אַתֶּם ye (are) children of the Lord*, Deut. 14 : 1. 2 Sam. 19 : 13., *דֹּר תְּהִבֶּלֶת הִמָּה they (are) a perverse generation*, Deut. 32 : 20. Jer. 4 : 22. ; or a personal pronoun, e. g. *אֲנִי הוּא I (am) he*, Deut. 32 : 39. Is. 46 : 4. 48 : 12., *אַתָּה הוּא thou (art) the same*, Ps. 102 : 28.

§ 850. As we have already seen, the pronouns of the third person are used in their separable form as copulatives instead of the verb of existence, which indeed they contain (§ 701. 1. b.), e. g. *יִהְיֶה הוּא*

* Not unfrequently at the commencement of an emphatic declaration, the pronoun is affixed to the particle *הִנֵּה behold* (§ 682. 1.), e. g. *הִנֵּה בְנֵי־הָרֵקֶם behold I (am) about to destroy them*, or more literally, behold me about to, &c. Gen. 6 : 13. 16 : 11. Num. 23 : 17. Deut. 31 : 16. 23 : 17., &c. ; and this even in addition to the separable pronoun, e. g. *וְאֲנִי הִנֵּה בָּרִיא וְגו' and I, behold I am about to bring*, &c. Gen. 6 : 17. 9 : 9.

אֲנִי הוּא מְיַחֲמֶכֶם, *Jehovah is God*, 1 Kings 8: 60. 18: 37, 39., *I am your comforter*, Is. 51: 12., *אֲשֶׁר בָּאָרֶץ הַזֶּה who are in the earth*, Ps. 16: 3. Eccl. 4: 2.

Emphatic Repetition.

§ 851. Pronouns forming the subject of a proposition whose predicate is a noun or pronoun (§ 849) are sometimes repeated for the sake of emphasis, e. g. *אֲנִי אֲנִי יְהוָה I, I (am) Jehovah*, Is. 43: 11., *הֵם הֵם שְׂהֵם בְּהֵמָה הַזֶּה לָהֶם that they themselves are beasts*, Eccl. 3: 18., *אֲנִי אֲנִי הוּא I, I (am) he*, Deut. 32: 39. Is. 51: 12.

§ 852. 1. a. A personal pronoun is frequently employed in its separable form for the sake of emphasis as the subject of a verb, although the latter already contains within itself the indication of the person in the shape of a pronominal affirmative (§§ 160, 162),* e. g. *אֲנִי הִעֲשִׂיתִי I have enriched Abram*, Gen. 14: 23. 47: 30. Ex. 6: 5. 10: 1. Deut. 32: 39. Josh. 23: 2. Eccl. 1: 16. 2: 1., *כִּי אַתָּה יָדַעְתָּ for thou knowest my service*, Gen. 30: 26, 29. Ex. 7: 2. 10: 25. Josh. 1: 6., *וְהוּא יִמְשֹׁל בָּךְ and he shall rule over thee*, Gen. 3: 16. Deut. 1: 38. Judg. 7: 4. 2 Sam. 23: 10. Is. 7: 14. Eccl. 8: 15., *וְנֶאֱמַר נִשְׁבַּעְנוּ בַּיהוָה וגו' since we have sworn by the Lord, &c.* Judg. 21: 7. Is. 53: 4. Ps. 20: 9., *יָדַעְתֶּם כִּי שְׁנַיִם יָלְדָה לִּי אִשְׁתִּי ye know that my wife bore me two sons*, Gen. 44: 27. Ex. 19: 4. Lev. 20: 24., *הֵם יֵלְכוּ let them go*, Ex. 5: 7. 18: 22, 26. Deut. 1: 39. Ps. 20: 9. 22: 18. 27: 2.† The pronoun is sometimes put at the beginning of the

* The classical reader will recal to mind the similar use of the personal pronouns in Greek and Latin, in which languages as well as in Hebrew the inflections of the verb are so well marked as of themselves to indicate the persons with sufficient distinctness in ordinary cases. The same usage prevails in Arabic, e. g.

أَنَا أَتَّبِعُ فِي كُلِّ سَنَةٍ أَوْلَادًا كَثِيرَةً وَأَنْتَ إِنَّمَا تَلِدِينَ فِي كُلِّ عَمْرٍ
وَاحِدًا أَوْ اثْنَيْنِ *I bring forth every year many young ones, but thou bearest in thy whole lifetime only one or two*, Loc. fab. 11. 32.

† Very rarely a pronoun forming the subject of a verb is affixed to the emphatic particle *הִנֵּה*, e. g. *הִנֵּה אֲמִית I must die*, 1 Sam. 14: 43. Jer. 44: 26. In Arabic the emphatic use of the subject-pronouns of verbs with the particles *إِنَّ* and

sentence when the place of the verb is at some distance from it, e. g. אֲנִי טָרַם אֲכַלָּה לְדַבֵּר אֵלַי before I had done speaking to myself, lit. to my heart, Gen. 24 : 45. Ps. 17 : 15., עֲשֵׂנִי תוֹשִׁיעַ אֲתָה for thou wilt save the afflicted people, Ps. 18 : 28., וְנִזְכֹּר שְׁמֶם יְהוָה נִזְכֹּר but we will commemorate the name of the Lord, 20 : 8.

δ. The emphasis is frequently heightened by employing one of the particles **גַּם** or **אֲף**, which is placed together with the pronoun either before or after the verb, e. g. **גַּם־אֲנִי אֹדְדָהּ** *I too will praise thee*, Ps. 71 : 22., **מִתִּי אֶעֱשֶׂה גַם־לְבֵיתִי** *when shall I provide for my own house also?* Gen. 30 : 30. Judg. 1 : 3. Zech. 8 : 21., **אֲהַדְּאִי אֶעֱשֶׂה** *I will also do this to you*, Lev. 26 : 16., **אֶעֱנֶה אֲהַדְּאִי חֲלָקִי** *I also will answer my part, I too will declare my opinion*, Job 32 : 17., **אֶחָדָה דְּעִי אֲהַדְּאִי** *I also shall not go thither*, Deut. 1 : 37., **גַּם־הֵיחָד לָעָם וְגַם־הֵיחָד יִהְיֶה־לָּעָם** *he also shall become a people, and he too shall be great*, Gen. 48 : 19., **וַיִּגָּדְעוּ גַם־הֵמָּה אַחֲרָיו** *and they too were gathered after him*, Judg. 6 : 35. 9 : 19.*

2. To the above instances may be added those in which the pronouns of the second person accompany the imperative, which, being employed only in the second person, conveys the idea of that person as precisely as though containing an affirmative denoting it (§ 163); so that the addition of a separate personal pronoun conveys as strong an emphasis as when employed with one of the tenses, e.g. **וְאַתָּה קַח־לְךָ בְּשָׂמִים רָאשׁ** *do thou take for thyself principal spices*, Ex. 30 : 23., **קָרַב אֶתָּה וּשְׁמַע** *do thou approach, and hear*, Deut. 5 : 27., **וְאַתֶּם פְּרִי וְרִבּוֹ וּגו'** *and be ye fruitful, and multiply, &c.* Gen. 9 : 7. Ex. 5 : 11. Josh. 6 : 18.

§ 853. The pronoun is often employed for the purpose of specification when there is another subject to the same verb, e. g. אָנִי וְהָעָר *I and the lad will go* (see § 733. 7.), Gen. 22 : 5. 37 : 10., קָבַל *thou wilt surely waste away, both thou and this people*, Ex. 18 : 18. 20 : 10., יֵצֵא מִן הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וְנָשְׁיךָ *go out from the ark, thou and thy wife, &c.* Gen. 8 : 16. Num. 16 : 16., וַיֵּשֶׁב יוֹסֵף

ثُمَّ إِنَّهُ لَمَّا رَامَ عَلَى الطَّلُوعِ ^١ but behold ^٢ *when he attempted to ascend*, Loc. fab. 9., إِنَّا كُنَّا ظَالِمِينَ ^٣ truly we are wicked, Kor. 7 : 4, 58., عِلِّمْنِي أَنِّي قَدْ دَخَلْتُ حَرْوًا سَيِّئًا ^٤ know that I have just killed a fat lamb, Loc. fab. 5. 6. 7.

* The pronoun is even found repeated in this construction, e. g. **וְהָיָה גַם הָיָה** and she, even she said, Gen. 20 : 5.

'מִצְרַיִם הָיָא וְאָחִיר וּגְ' *and Joseph returned into Egypt, he and his brethren*, &c. Gen. 50 : 14. Lev. 25 : 54., וְשִׂמְחָתֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם *and ye shall rejoice before the Lord your God, ye and your sons*, &c. Deut. 12 : 12., וְהֵם וְאֲבֹתֵיהֶם הִדְדוּ *but they and our fathers acted proudly*, Neh. 9 : 16. 1 Chron. 9 : 23.

§ 854. Occasionally the pronouns of the third person are employed with the particle גַּם as emphatic repetitions when the subject of the proposition is a noun, e. g. וְהָבֵל הֵבִיא גַם הוּא וּגְ' *and Abel he too brought*, &c. Gen. 4 : 4., וְצִלָּה גַם הִיא יָלְדָה *and Zillah she also brought forth*, 4 : 22. 22 : 20, 24.

II. Specifying Relation to Nouns.

§ 855. A personal pronoun bearing a specifying relation to a noun whose meaning it serves to restrict is connected to such noun in the form of a suffix (§ 848. 2). This construction serves to express nearly the same relations between a noun and pronoun as those which one noun bears to another in the state of regimen when the second is concrete. As they have been detailed with considerable fulness in the article on the Construction of Nouns (Chap. V.), a minute exposition of them in this place would be superfluous. The following outline will therefore suffice.

§ 856. 1. A personal pronoun may be affixed to a concrete substantive noun, to indicate every kind of direct relation (see §§ 795—797), e. g. רִאשִׁי *my head*, Gen. 40 : 17., כֶּסֶףנוּ *our silver*, 31 : 15., בְּתֵיכֶם *your houses*, 42 : 19., אֲדֹנִי *my lord*, 32 : 4., אָבִיךָ *thy father*, 12 : 1., בָּנָיו *his sons*, 7 : 7., פְּרִיָם *their fruit*, 2 Kings 19 : 29.

2. a. It may also be affixed to a passive participle or other passive attributive, in which case it denotes the author of the action (§ 798. 1.), e. g. הֻרְגָיו *those slain by him*, Is. 27 : 7. Ps. 2 : 2., מְשִׁיחָךָ *thine anointed*, Ps. 84 : 10.

b. Or to an active participle, when it denotes the object of the action (§ 798. 2.), e. g. הֲרֹגָה *thy slayer*, Ezek. 28 : 9. Ps. 42 : 11., מַצְלָטִי *my deliverer*, Ps. 18 : 49., עֹשֶׂהִי *his Maker*, Is. 17 : 7. As the participles partake of the nature of a verb as well as noun, the suffixes of verbs are sometimes employed, to show that the participle governs the pronoun in direct objective relation (§ 473. 2.), e. g. עָשָׂהְנִי *he who made me*, Job 31 : 15., מְשַׁחֲרֵהֶם *about to destroy them*, Gen. 6 : 13.; and hence the pronoun is not unfrequently affixed to the illustrative particle

אֵת, by which the relation is more plainly signified (§ 833. 2.), e. g. אֲתִי יוֹרֵשׁ *about to succeed to me*, i. e. to be my successor, heritor, Gen. 15 : 3., מִצִּיחַ אֲתֶכֶם *commanding you*, Deut. 4 : 2., יוֹרֵשִׁים אֲתָם *about to succeed to them*, Deut. 12 : 2.

§ 857. 1. A pronoun is affixed to an abstract noun to point out the person to whom the quality denoted belongs (§ 800. 1.), e. g. קִדְשִׁי *my holiness*, Lev. 20 : 3. Ps. 2 : 6., גְּדֻלָּתְךָ *thy greatness*, Deut. 3 : 24., חִכְמָתוֹ *his wisdom*, 1 Kings 5 : 14. 10 : 24., צְדִיקָנוּ *our justice*, Jer. 23 : 6.

2. a. A pronoun appended to an infinitive or other abstract verbal noun, may represent the object of the action denoted (§ 800. 3. a.), e. g. לְעַבְדָּהּ וּלְשָׁמְרָהּ *to till it and guard it*, Gen. 2 : 15. 23 : 2., לְהַמִּיתוֹ *to kill him*, 37 : 18. Num. 16 : 13., כְּבָנָם *des:roying them*, Deut. 7 : 22. 11 : 4. ; אֲחֻזָּתוֹ *the possession of it*, Lev. 27 : 21. Ps. 22 : 20., נְדָרֶיךָ *thy vows*, i. e. the vows made to thee, Ps. 56 : 13. 102 : 13., יִרְאָתוֹ *the fear of him*, Ex. 20 : 20. When it is particularly desired to point out the relation as direct, the suffix is appended to the illustrative particle אֵת instead of to the infinitive (§ 833. 1.), e. g. לְבַלְתִּי הַמִּית אֹתוֹ *so as not to kill him*, Lev. 20 : 4., אֲתֶכֶם שָׁאָה *swallowing you up*, Ezek. 36 : 3.

b. It may likewise represent the subject of the action (§ 800. 3. b.), e. g. עֲשׂוֹתִי *my performing*, Ezek. 28 : 26., אֲכָלְךָ *thy eating*, Gen. 2 : 17. 3 : 5., שְׁרָעוֹ *his crying*, Ps. 22 : 25., בִּיאָכֶם *your coming*, 1 Sam. 5 : 13., הִבְרָאָם *their being created*, Gen. 2 : 4. ; אֲחֻזָּתוֹ *his possession*, i. e. what he owns, Lev. 27 : 22., אֶהְבֵּתִי *my love*, Ps. 109 : 4. 5., עֲצֻבֶיךָ *thy pain*, Gen. 3 : 16., נְדָרָהּ *her vow*, scil. which she made, Num. 30 : 5., פְּחָדְכֶם *your fear*, Prov. 1 : 26., שְׁרָעָם *their cry*, Ex. 2 : 23. 3 : 7.

§ 858. 1. a. The preceding construction, as we have said, corresponds to the case in which one noun specifying another in the manner of a qualificative is put with it in the state of regimen; but when a writer wishes to express the existence of an intimate relation between a noun and pronoun predicatively, he employs as the exponent of such relation the preposition לְ (see § 811. 1. a.), to which the pronoun is appended in the form of a suffix,* e. g. אֱלֹהִים לִי *there is a God to me*, i. e. I have a God. Ps. 56 : 10. (the expression אֱלֹהִי would mean simply *my God*), so אָחוֹת לִנּוּ קַטְנָה *we have a little sister*, Cant. 8 : 8. Ruth

* The suffix is rarely joined to the noun to express a relation between them predicatively, and only when preceded by the more explicit construction with לְ, e. g. יָדֵיהֶם וְלֹא יִשְׁעוּן הַגְּלִיתָם וְלֹא יַחֲלֹסוּ *they have hands, but do not handle; they have feet, but do not walk*, Ps. 115 : 7.

2: 20. Ps. 46: 8, 12., *they have eyes, but do not see; they have ears, but do not hear*, Jer. 5: 21. Ps. 115: 5, 6.* This frequently appears in subordinate clauses, e. g. *בְּצָר לָךְ in the distress that thou hadst*, Deut. 4: 30. Ps. 18: 7. Job 31: 36.

b. A fuller construction is frequently produced by employing one of the verbs of existence (see § 811. 1. b.), e. g. *יְהִי יְהוָה לְמִשְׁעָן לִי the Lord was a support to me*, Ps. 18: 19., *לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים thou shalt have no other God*, Ex. 20: 3.; *אֵם יֵשׁ לִי מֶעֶז I have not a cake*, 1 Kings 17: 12., *הֲיֵשׁ מָקוֹם לָנוּ is there a place for us?* Gen. 24: 23., *הֲיֵשׁ לָכֶם אָב have ye a father?* 44: 19.; or the corresponding negative *אֵין* (§ 698. 2. a.), e. g. *רַפְּאוֹת הַעֲלָה אֵין לָךְ thou hast no healing medicines*, Jer. 30: 13., *וְאֵין מוֹשִׁיעַ לָהּ and she had no rescuer*, Deut. 22: 27. Cant. 8: 8.

2. The relative *אֲשֶׁר* is sometimes employed to render the declaration more precise and emphatic (§ 812. 2.), e. g. *הַחֶלֶקֶת אֲשֶׁר לִי the part (of the field) that (belongs) to me*, 2 Sam. 14: 31. Ruth 2: 21., *הַפָּרָדָה אֲשֶׁר לִי the mule that is my own*, meaning, which I reserve for my own use, 1 Kings 1: 33. (*פָּרָדָתִי* would mean simply *my mule*, a mule belonging to me), *הַפְּרִימִים אֲשֶׁר לוֹ the princes which he had*, 1 Kings 4: 2.

III. Objective Relations to Verbs.

§ 859. When the objective relation of a personal pronoun to a verb is viewed as direct (see § 836), it is signified by appending the pronoun to the verb in the form of a suffix (§ 848. 3.);† while the precise nature

* The same construction is employed in Arabic, an example of which is contained in the following imitative passage, *لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا لَا يَسْمَعُونَ بِهَا* *they have hearts, but do not feel with them; they have eyes, but do not see with them; they have ears, but do not hear with them*, Kor. 7: 178, 194.

† We rarely meet with a separable pronoun in an objective relation. Some regard as such the pronoun *אֲנִי* in the passage *זָכְרֵנִי מִהַחַיִּים* Ps. 89: 48., which they accordingly render, *remember me, what (my) life (is)*, i. e. *remember how short my life is*; it may however be taken as a subject employed instead of an affirmative, thus *זָכְרֵנִי = זָכַרְתִּי*, in which case the phrase should be rendered, *I remember what life (is)*. Comp. *שָׁכַחְתִּי לִּי שְׁמִי* for *שָׁכַחְתִּי* Eccl. 4: 2. (§ 225).

of the relation is left to be ascertained from the context. The following are the principal cases in which this construction occurs.

§ 860. 1. A pronoun is frequently thus annexed when forming the immediate complement of an active transitive verb (see § 837. 2.), e. g. עָשֵׂנִי *he made me*, Is. 29 : 16. Ps. 100 : 3. Job 10 : 9., בָּרָאֵנִי *he created us*, Mal. 2 : 10., וַיִּכֶּה, *and he smote it*, Josh. 10 : 28., לָקַחְתִּיךָ *I took thee*, Num. 23 : 11., אֲבָרְכֶם *I will bless them*, Num. 6 : 27., נִחֵנִי *lead me*, Ps. 5 : 9. 27 : 11., הוֹשִׁיעֵנו *deliver us*, 2 Kings 19 : 19. Ps. 106 : 47.

2. When an action on a part of an object is predicated, the whole object is not unfrequently represented by an affixed pronoun and the part by a following noun (see § 838. 3. a.), e. g. הוּא יַשְׁמֵדָה רֹאשׁ *he shall bruise thee (to wit) the head, and thou shalt bruise him (to wit) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel, Gen. 3 : 15. Judg. 15 : 8., so בָּשַׁלְם הֶבְשֵׁר *he boiled their flesh*, 1 Kings 19 : 21. (or it may be rendered, *he boiled flesh for them*, scil. the people), וְהָכֹדֶה נַפְשׁ *and (lest) he destroy his life*, i. e. slay him, Deut. 19 : 6, 11.

3. Frequently the pronoun denotes the person *to* or *for* whom the action is performed, e. g. הִנֵּנִי אֶרֶץ הַנָּגֶב נְתַתָּנִי *thou hast given me a south land*, Josh. 15 : 19. Is. 27 : 4. Jer. 9 : 1., אֲנִי עָשִׂיתִנִּי *I have made (it) for myself*, Ezek. 29 : 3., שָׁחַרְוֵי מוֹדָר *he seeks chastisement for him*, Prov. 13 : 24., הוּא יִלְוֶנִי *that shall abide with (lit. cleave to) him*, Eccl. 8 : 15.

4. When added to verbs signifying *to speak, question, answer, &c.*, it indicates the person addressed (§ 840), e. g. לְדַבֵּר *to speak to him*, Gen. 37 : 4., לְמַרְדֵּךְ *they speak against thee*, Ps. 139 : 20., אֲנִידַבֵּר *I would tell him*, Job 31 : 37., יִזְעַקוּךָ *they cry to thee*, Neh. 9 : 28., שְׁאַלְנִי *ask of me*, Is. 45 : 11., עֲנִיתִנִּי *answer me*, Ps. 22 : 22., אֹדְדָה *I will give thanks to thee*, Ps. 18 : 50., צִוֵּנִי *he commanded me*, Deut. 4 : 5, 23. 1 Sam. 17 : 20., יִרְעֲדוּהָ *that they might testify against him*, 1 Kings 21 : 10.

§ 861. 1. The pronouns are often affixed to active intransitive verbs, to point out the person *to, from, or with* whom motion is predicated (§ 841. 1.), e. g. בָּאֵתָנוּ כָּל־זֶאת *all this is come upon us*, Ps. 44 : 18. Job 15 : 21. 31 : 37., יָצְאוּנִי *they are gone from me*, Jer. 10 : 20., אֲדַדְם *I walked with them*, Ps. 42 : 5.; and also with causatives whose immediate complement is a noun (§ 839. 1.), e. g. הָשִׁיבֵנִי דָבָר *bring me word*, Gen. 37 : 14.

2. The pronouns are occasionally affixed to neuter verbs in various relations, which however are all regarded by the writer as direct (§ 841. 2.), e. g. גָּדַלְנִי כָאֵב *he has grown up with me as (with) a father*,

Job 31 : 18., * עֲמֻמָּהּ לֹא *they shall not lie hid from thee*, Ezek. 28 : 3., רַע לֹא יֵנָּה רַע *evil cannot dwell with thee*, Ps. 5 : 5., הִיחַבְּרָהּ *shall it associate with thee?* Ps. 94 : 20., † קִדְשִׁיתִּיהָ *I am holier than thou*, Is. 65 : 5. (see § 780. 2.).

3. And still seldomer to passive verbs, to point out the performer of the action, e. g. הִנָּשְׁנִי לֹא *thou shalt not be forgotten by me*, Is. 44 : 21.

§ 862. The illustrative particle אֵת is frequently employed with pronouns in the same cases as with nouns, to indicate more clearly the direct relation which in the writer's mind they bear to the governing verb. To this particle the pronoun is joined in the shape of a suffix (§ 678), forming with it an independent word, which may be placed, either after the verb, e. g. הָרַגְנִי אֹתִי *they will kill me*, Gen. 12 : 12., אֲרַבָּהּ אֹתָהּ *I will multiply thee*, 17 : 2., וַיְקַדֵּשׁ אֹתוֹ *and he sanctified it*, Gen. 2 : 3. 5 : 1., וַיִּשְׁכַּב אִתָּהּ *and he lay with her* (by force), 2 Sam. 13 : 14., וַיָּשִׁיבוּ אֹתָם דָּבָר *and they brought them back word*, Num. 13 : 26., וַיְדַבֵּר מֹשֶׁה וְעֶלְעָזָר הַכֹּהֵן אִתָּם *and Moses and Eleazar the priest spoke with them*, 26 : 3.; or before the verb, to give emphasis to the pronoun, e. g. וְאַתָּה יְיָחִי *but thee they will let live*, Gen. 12 : 12., אֲרוּ חֵזֶק *him do thou encourage*, Deut. 1 : 38. 13 : 5. Judg. 11 : 24., אֵתָּה אֲבַקֵּשׁ *that will I seek after*, Ps. 27 : 4.

§ 863. In all the foregoing instances, the relations borne by the pronouns to the verbs which govern them are viewed by the writer as direct. Frequently, however, this is not the case; and then, as with the nouns, recourse is had to prepositions for the purpose of denoting with exactness the specific relation intended. To these prepositions also the pronoun is appended in the form of a suffix (§ 673), e. g. הָיָא לִי מִן הָעֵץ *she gave to me of the tree*, Gen. 3 : 12., אֶתְּחַבְּרִיתִי אִתָּךְ *I will establish my covenant with thee*, 6 : 18., וַתַּעַל עִמּוֹ דְּבוֹרָה *and Deborah went up with him*, Judg. 4 : 10., &c. &c. This use of the prepositions with pronouns, whose relations to verbs

* This may perhaps be taken as an instance of the use of a pronominal suffix instead of an affirmative to indicate the subject of the verb, like אֶצְרֵר Job 9 : 27. for אֶצְרֵתִּי (§ 225), in which case the phrase should be rendered, *I have grown up as a father*, scil. to the poor.

† This verb, which is usually considered as a future Pi'hel with the Daghesch of the second radical omitted (see § 33. 2.), may be regarded as of the Kal species, for הִיחַבְּרָהּ, the vowel (·) being shifted back on the reception of the suffix, as in יִחַבֵּק Gen. 43 : 29. Is. 30 : 19. for יִחַבֵּק; thus too תִּאבְּלֶהָ Job 20 : 26. stands for תִּאבְּלֶהָ, according to the K'ri.

they serve to indicate while at the same time they variously modify the significations of the verbs themselves, will be fully detailed in the article on Verbs construed with Prepositions.

Emphatic Repetition.

§ 864. We have seen that a pronoun employed as the subject of a proposition may be rendered emphatic by repetition (§§ 851, 852). The same is the case with pronouns in a specifying relation to a noun or an objective relation to a verb.

§ 865. 1. *a.* The repetition of a pronominal suffix attached to a noun is made by placing after it the same pronoun in its separable form, either alone, e. g. מוֹתִי אָנִי *my death, mine*, lit. the death of me, myself, 2 Sam. 19 : 1. Dan. 8 : 15., אֲתָם פְּגִרְיָם *your bodies, yours*, Num. 14 : 32., זִכְרָם הֵמָּה *the remembrance of them, themselves*, Ps. 9 : 7. ; or preceded by the intensive particle גַּם (see § 852. *b.*), e. g. לִבִּי גַם אָנִי *my heart, even mine*, Prov. 23 : 15., דְּמָךְ גַּם-אֲתָה *thy blood, even thine*, 1 Kings 21 : 19., בְּפִי גַם הוּא *in his mouth, even his*, 2 Sam. 17 : 5. Jer. 27 : 7.*

b. The separable pronoun is very rarely placed for greater emphasis before the noun and its suffix (see § 771), e. g. אָנִי יָדִי *my, my hands*, Is. 45 : 12.

2. *a.* The repetition of a pronominal suffix to a verb is likewise effected by placing after it the corresponding separable pronoun, e. g. הֲצִיִּם אָנִי יִצְרָתְךָ עָבֵד *did ye indeed fast for me, for me?* Zech. 7 : 5., לִי אֲתָה *I have formed thee for a servant to me, thee*, Is. 44 : 21. ; or more emphatically with גַּם or אָה, e. g. בְּרַכְנִי גַם אָנִי *bless me, also me*, Gen. 27 : 34, 38., הֲרַעְתִּיךָ הַיּוֹם אֶת-אֲתָה *I have taught thee this day, even thee*, Prov. 22 : 19.

b. Or the pronoun may be placed before the verb and its suffix, e. g. אָנִי בִרְדֶּךָ נִחְיֶה *me, me has the Lord led in the way*, Gen. 24 : 27.

* Occasionally, though but seldom, the repeated pronoun in very emphatic passages takes the preposition ל, which particularly indicates its relation to the noun (§ 858. 1. *a.*), e. g. וְאֶת־יָדָי לִי צָרִי *my enemies and my foes, mine*, Ps. 27 : 2. 144 : 2. ; and this is made still more explicit by prefixing a relative (§ 858. 2.), e. g. בְּרִמִּי לְנִי *my vineyard, that which (is) mine*, Cant. 1 : 6. In Syriac, where the pleonastic repetition of pronominal suffixes is frequent, this last construction often occurs, e. g. מִן-לִי מִן-לִי *my food, that which (is) mine*, John 4 : 34.

Is. 6 : 8., *אתה יודדה thee, thee they shall praise*, 49 : 8. ; * both pronouns may be affixed to the illustrative particle *את*, e. g. *אתו תמצאון him himself shall ye find to-day*, 1 Sam. 9 : 13. The emphatic pronoun may also be accompanied by the intensive particle *גם* when preceding the verb, e. g. *גם־אני יקריני even so to me, to me it happens*, Eccl. 2 : 15.

3. a. Pronouns affixed to prepositions are likewise repeated by means of a following separable pronoun, e. g. *בר־אני upon me myself*, 1 Sam. 25 : 24. 1 Kings 1 : 26. Dan. 8 : 1., *לא עליה אתה not against thyself*, 2 Chron. 35 : 21., *אתם לכם for you, you*, Hag. 1 : 4. ; the emphasis being sometimes strengthened by the particle *גם*, e. g. *עליו גם הוא upon him, even him*, 1 Sam. 19 : 23., *בם גם הם with them, even them*, Jer. 25 : 14.†

b. Or the emphatic pronoun may precede the preposition and its suffix either mediately or immediately, e. g. *ואני קרבת אליהם לרשוב but (for) me, for me (it is) good to draw near to God*, Ps. 73 : 28., *ואתה לא כן נתן לך יהוה but (to) thee, to thee the Lord allowed (it) not*, Deut. 18 : 14., *רק אתם עמכם even with you yourselves*, 2 Chron. 28 : 10.

§ 866. As the pronouns of the third person, in consequence of not being restricted in their application like those of the first and second, may refer to any person or thing, we frequently find them employed to give emphasis not to another pronoun but to a noun. Thus,

1. a. A pronominal suffix to a noun is sometimes followed by a noun denoting that to which the suffix refers, e. g. *וְכָפַר אֲדָמָתוֹ עִמּוֹ he will be merciful to the land of them, (to wit) his people*, i. e. to his people's land, Deut. 32 : 43. (or taking the two nouns as in apposition, we may render, *he will be merciful to his land and his people*), *אֲחֵרֵיתָהּ שְׂמֵחָה the end of it, (viz.) mirth*, i. e. the end of that mirth, Prov. 14 : 13. Is. 17 : 6. Occasionally a fuller construction with a relative and the preposition *ל* appears (see § 865. 1. a. note.), e. g. *מִשְׁתּוֹ שְׁלֹשְׁלֵמָה his bed which (is) Solomon's*, i. e. Solomon's own bed, Cant. 3 : 7.‡

* Very rarely the preceding pronoun is affixed to the particle *הִנֵּה* (see § 852. 1. a. note.), e. g. *הִנֵּנִי שְׁלַחֲנִי behold me, send me*, Is. 6 : 8.

† The pronouns of the third person are sometimes thus employed to give emphasis to a noun, e. g. *וְלִשְׁתּוֹ גַם הוּא and to Seth, (to) him also*, Gen. 4 : 26. 10 : 21.

‡ This use of the relative is very common in Chaldee, e. g. *שְׁמֵהּ דִּי אֱלֹהָא his name, that of God*, Dan. 2 : 20, 44. 3 : 26, 29. ; and likewise in Syriac, e. g. *ܩܕܝܫܐ ܕܥܡܬܐܐܝܬܐ his children, those of God*, Math. 5 : 10., *ܩܕܝܫܐ ܕܥܡܬܐܐܝܬܐ his feet, those of Jesus*, John 12 : 3. Acts 5 : 2.

b. Frequently an additional emphasis is given to such noun by placing it at the head of the sentence,* e. g. יְהוָה בְּשָׁמַיִם כִּסְאוֹ *Jehovah, in heaven (is) his throne*, Ps. 11 : 4. 18 : 31., עֵינָיו בְּרֹאשׁוֹ *as for the wise man, his eyes (are) in his head*, Eccl. 2 : 14., עַמִּי לְגִשְׁוֹר מְעוֹלָל *as for my people, children (are) their oppressors*, Is. 3 : 12., הָאָרֶץ בְּרַחֲמֶיהָ *the earth, her bars (were) about me*, Jon. 2 : 7. ; the suffix is frequently thus appended to כָּל, which in reality is a noun (see § 750), e. g. וְיָדְעוּ הָעָם כָּלָּה *and the people, all of them, shall know*, Is. 9 : 8. 60 : 21., וְעַל מִצְרַיִם כָּלָה *and against Egypt, the whole of it*, Ezek. 29 : 2. Job 34 : 13., כָּלֵם עַמִּים *the nations, all of them*, Ps. 67 : 4, 5.

2. a. A suffix is often emphatically appended to a verb, and followed by the name of the object to which it refers,† e. g. וַתִּרְאֶהָ אֶת־הַיֶּלֶד *and she saw it, to wit the child*, Ex. 2 : 6. 1 Sam. 21 : 14., וַיְבִיאָהָ אֶת־יְהוָה *let him bring it, to wit an offering to the Lord*, Ex. 35 : 5., הִנֵּה הִנְי מֵאֲכִלֵם אֶת־הָעָם הַזֶּה *behold I will feed them, even this people*, Jer. 9 : 14. ; or by the name of the part concerned, e. g. אֲשֶׁר מָלֵא לִבּוֹ *who filled himself, (to wit) his heart, i. e. who dared*, Esth. 7 : 5.

b. Suffixes are also added to verbs when preceded by the noun denoting that to which they refer,‡ e. g. לֹא תַעֲזֹבֶנּוּ וְהַלְוִי *and the Levite him thou shalt not forsake*, Deut. 14 : 27., צָרִיךָ תֹאכְלֵם *thy enemies, them it shall devour*, Is. 26 : 11., פְּשָׁעֵינוּ אַתָּה תִכַּפֵּר *our transgressions, them thou shalt forgive*, Ps. 65 : 4. 67 : 5. 74 : 17. 147 : 20. ; or to the particle אֵת, e. g. וְאֶת־הָעָם הָעֵבְרִי אָרֹץ *and the people, them he removed*, Gen. 47 : 21.

3. a. Suffixes to prepositions are sometimes placed emphatically before a noun to which the same preposition is prefixed, e. g. לָהֶם לְבָנֵי יִשְׂרָאֵל *to them, (viz.) to the children of Israel*, Josh. 1 : 2.

* This placing of nouns in what is usually termed the *nominative absolute* often occurs in Arabic, e. g. كَلْبٌ مَرَّةً كَانَ فِي دَارِ أَصْحَابِهِ دَعْوَةً *a dog there was once in his masters' house an entertainment*, Loc. fab. 39., وَاجْتُ عَلَى أَلَيْثٍ عَيْصَةً *I went into a lion's den, lit. a lion his den*, Hariri, Mak. 1.

† This also is frequently found in Syriac, e. g. سَأَوْنَاهُ حَيْكُمًا *they saw it, the child*, Math. 2 : 11, 14. 4 : 13. John 2 : 10, 16.

‡ This construction occurs likewise in Arabic, e. g. الْبَرَى تَرْبِيَهُ أُمُّهُ *as for the wild one, its mother reared it*, Loc. fab. 15.

b. Sometimes the noun is placed first, usually without the preposition,* e. g. וְחֹרְרֵי נִימְאָסְרָבָה *and my law, that have they despised*, Jer. 6 : 19. Job 28 : 5., כְּלִצְרָרֵי וּפִיחַ בָּהֶם *all his enemies, he puffeth at them*, Ps. 10 : 5. : but occasionally with it, e. g. וַיִּמְעַץ הָרְעָה טוֹב וְרָע *but of the tree of the knowledge of good and evil, of it thou shalt not eat*, Gen. 2 : 17. ; especially when preceded by the verb, e. g. וַתֵּתֵן אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה *and she gave her to her husband Abraham as a wife to him*, 16 : 3. 29 : 29.

§ 867. Sometimes a writer, when hurried forward with his subject, employs a personal pronoun without any immediate antecedent to which it can relate, and yet neglects to remove the consequent indefiniteness by the introduction of a specifying noun as in the preceding section, assuming that the object referred to will naturally suggest itself to the reader's mind without a formal enunciation of it. This may take place as follows :

1. When the pronoun refers to something mentioned soon after, e. g. אֶרְאֶנּוּ וְלֹא עָתָה אֲשִׁירֶנּוּ וְלֹא קָרוֹב *I shall see him (the Star, the Sceptre, named immediately after), but not now ; I shall behold him, but not nigh*, Num. 24 : 17., יְסוּדֹתָיו בְּהַרְרֵי קֹדֶשׁ *its (Zion's) foundation (is) on holy mountains*, Ps. 87 : 1., † זָכַר אֹתָם דָּמִים דֹּרֵשׁ *the seeker out of blood remembers them* (scil. the humble), 9 : 13. ‡

2. When the object referred to, although not precisely specified either before or after the pronoun, may be readily understood from the context, e. g. שֶׁבֶט מַדְבָּרָתוֹ *the rod of his (God's) wrath*, Lam. 3 : 1., יַעֲשֶׂה מְקוֹמָהּ כְּלָהּ *he will bring to destruction the place of it* (viz. Nineveh), Nah. 1 : 8, 12, 13., יִהְיֶינָה . . . פְּתוּחֶיהָ *they break down its*

* A construction also frequent in Arabic, e. g. **أَسَدٌ مَرَّةً أَشْتَدَّ عَلَيْهِ** *a lion once the heat of the sun was powerful upon him*, Loc. fab. 4. 10., **وَلَوْ أَنَّ الْبَهِيمَةَ لَهَا عُقُولٌ** *and if the beasts, (if) they had understanding*, Abulula.

† If we assign to the noun יְסוּדָה the secondary idea of *commencement*, *beginning* (comp. יָסַד Ezra 7 : 9.), its suffix will refer to the preceding מְזוֹמֵר, in which case the passage should be rendered, *its (the psalm's) beginning is concerning the holy mountains*.

‡ The word דֹּרֵשׁ may here be regarded as equivalent to **מְחַשֵּׁד דָּמִים** (see § 818. 1. b. note.), to which the pronoun would then refer, giving to the passage the following sense, *the seeker out (punisher) of the blood-guilty remembers them* (comp. the use of the verb דֹּרֵשׁ Ps. 10 : 13.).

carved work (to wit, that of the sanctuary), Ps. 74 : 6., וְבִבְנוֹתָהּ *and on her* (Esther's) *coming*, Esth. 9 : 25., הִנָּחְךָ הִנָּחְךָ *thou preparest their* (the people's) *corn*, Ps. 65 : 10.; וַיִּפְּצֵם וַיִּפְּצֵם *and he scattered them* (viz. the wicked), *and confounded them*, Ps. 18 : 15., וְלֹא יִשְׁכַּבם וְלֹא יִשְׁכַּבם *and he will not restrain them* (viz. the thunder and lightning), Job 37 : 4.; וְעָבַר בָּהּ וְעָבַר בָּהּ *and they shall pass through it* (viz. the earth), Is. 8 : 2. Ps. 68 : 11., קוֹל לָהֶם קוֹל לָהֶם *raise the voice to them* (viz. the Babylonians), Is. 13 : 2.

3. It is not unfrequently the case, that a pronominal suffix which appears in one clause of a sentence and corresponds to a noun in another, is nevertheless used antithetically in reference to something else, e. g. הוֹרִישָׁתָם וְהַטָּעָם *thou didst dispossess the heathen, and plant them* (to wit "our fathers," v. 2.), Ps. 44 : 3. (comp. Ps. 80 : 9.), מְשֻׁנְאֵי יְהוָה יִכְחָשְׁרוּ לוֹ וְיִהְיֶה עִתָּם לְעֹלָם *the haters of the Lord shall submit to him, but their* (Israel's) *time shall endure for ever*, 81 : 16.

§ 868. A pronominal suffix attached to the preposition ל is sometimes employed as an emphatic repetition of the subject-pronoun contained or implied in a verb. This preposition directs the reader's attention more particularly to the pronoun to which it is prefixed, and thus renders it in a manner more definite (see § 646);* while at the same time it conveys the idea of advantage, *for the sake of*, &c., answering nearly to the Latin so-called *dativus commodi*. This construction is used,

1. Most frequently with the imperative, in which case of course the suffix is always of the second person, e. g. הֵלֵךְ לָךְ *go thou*, or *go for thyself*,† Gen. 12 : 1. 27 : 43., הִשָּׁמֶר לָךְ *hew for thyself*, Ex. 34 : 1., הִשָּׁמֶר לָךְ *take heed to thyself*, Deut. 12 : 13, 19., הִמָּוֶה לָךְ *be thou like*, Cant. 2 : 17., קַם לָךְ *get thee up*, Josh. 7 : 10. Cant. 1 : 8. 2 : 10, 13., חַדַּל לָךְ *forbear*

* In consequence of this power of the preposition ל, it is generally employed in Chaldee and Syriac to point out the *object* of the verb, thus answering to the Hebrew עַל. In the later Hebrew writings we meet with a few traces of this use of the preposition, mostly with proper names, e. g. וַיִּקַּח לִירְמְיָהוּ *and he took Jeremiah*, Jer. 40 : 2., לְסִיחוֹן וּלְעֹג וּלְכָל-מַמְלָכוֹת כְּנָעַן *(who slew) Sihon, Og, and all the kingdoms of Canaan*, Ps. 135 : 11., וַיַּמְלִיכוּ שֵׁנִיתָ לְשֹׁלֹמֹה *and they made Solomon a second time king*, 1 Chron. 29 : 22., לְהַצִּיל לוֹ מִיָּדָיו *to deliver him from his grief*, Jon. 4 : 6., מַיִם כְּמַיִם לִים כְּמַיִם *as the waters cover the sea*, Is. 11 : 9. Compare with this the rule in Spanish, by which the objects of active transitive verbs that denote a rational being or something personified are regularly preceded by the preposition *á*.

† Jarchi explains it by לְהוֹנִיחַךְ וּלְטוֹבוֹתְךָ *for thy profit and thy good*.

for thine own sake, 2 Chron. 25 : 16. ; מוֹפֵת לָכֶם מוֹפֵת *show a miracle for yourselves*, Ex. 7 : 9., עֲצָה לָכֶם עֲצָה *do ye give counsel*, 2 Sam. 16 : 20. ; לָכֶם גִּירָה *fear for yourselves*, Job 19 : 29. 42 : 8., חָדַל לָכֶם *forbear for your own sakes*, Is. 2 : 22.

2. *a.* Also with the second person of the future tense, especially when implying command, e. g. תִּסְפָּרְלֶךָ *thou shalt enumerate for thyself*, Deut. 16 : 9, 13, 18, 22., אִם לֹא תוֹדִיעִי לָךְ *if thou knowest not for thyself*, Cant. 1 : 8. *b.* And sometimes with the third person, e. g. וַיֵּלֶךְ לוֹ *and he went away*, Ex. 18 : 27., וַיִּטְעֵם לוֹ *it tastes for itself*, Job 12 : 11., וַתֵּשֶׁב לָהּ *and she sat herself down*, Gen. 21 : 16., וַיִּהְיוּ לָהֶם *they keep flowing away*, Ps. 58 : 6. 66 : 7. *c.* Also occasionally with the first person, e. g. אֶחְזֹרֶלִי *I shall behold for myself*, Job 19 : 27. Cant. 4 : 6., וְגַ' אֶחְזֹרֶלֶנוּ *let us take to ourselves*, &c. Cant. 2 : 15.

3. *a.* Occasionally, though but seldom, this construction appears with the third person of the preterite, e. g. וַיָּסֶף לוֹ *but he shall flee*, Is. 31 : 8. Cant. 2 : 11., שָׁכְנָה לָהּ נַפְשִׁי *my soul has long dwelt*, Ps. 120 : 6., הֲמִדּוּ לָהֶם *will they please themselves?* Prov. 1 : 22. Job 39 : 4. *b.* And still more rarely with the first, e. g. נִגְזַרְנוּ לָנוּ *we ourselves are cut off*, Ezek. 37 : 11.

4. *a.* In a few instances it appears with a participle, e. g. וַאֲזַל לוֹ *but he having gone away*, Prov. 20 : 14., פָּרָא בִּרְדָּד לוֹ *a wild ass alone by himself*, solitary, Hos. 8 : 9., הַמְלֵאָה לָהּ עֲמִיר *that (is) full of sheaves*, Amos 2 : 13. *b.* And likewise with the infinitive, to point out the subject of the action, e. g. לְשַׁלֹּחַ לִי לְמִטְרָה *as though I shot at a mark*, 1 Sam. 20 : 20. (or, *as though shooting for myself*, &c. i. e. for my own amusement).

§ 869. A pleonastic pronominal suffix of the third person is sometimes added to the noun שָׁנָה *year*, when used to designate the age of an animal (§ 819. 2.), to point out the period denoted as pertaining to and qualifying it, e. g. כֶּבֶשׂ בֶּן־שָׁנָתוֹ *a he-lamb of its (first) year*, i. e. a year old, Lev. 12 : 6. 23 : 12. Num. 6 : 12, 14. ; so אֶחָת בְּדָבָר *one ewe-lamb a year old*, Lev. 14 : 10. Num. 6 : 14.

Pronominal Suffixes with Specified Nouns.

§ 870. A personal pronoun used to specify an expression consisting of a noun and a qualificative adjective or participle, is affixed to the noun, while the qualificative takes the article to agree with it in definiteness (see § 724. II. 1. *b.*), e. g. יָדְךָ הַחֲזָקָה *thy mighty hand*, Deut.

3 : 24. 11 : 2., *עֵינֶיכֶם הָרְאִיתָ* *your eyes that have seen*, 11 : 7., *זְרָעָה* *thine outstretched arm*, 9 : 29. 11 : 2.

§ 871. 1. When a noun is specified by another in the close connection of the construct state, the latter only can receive a suffix, e. g. *קוֹל אִשְׁתָּךְ* *the voice of thy wife*, Gen. 3 : 17, 19., *בֶּה רֶגְלָהּ* *the sole of her foot*, 8 : 9. 9 : 22., *קִצִּיר אֲרָצְכֶם* *the harvest of your land*, Lev. 19 : 9. Deut. 11 : 14., *יָמֵי שְׁנוֹתֵינוּ* *the days of our years*, Ps. 90 : 10.* so too when several nouns are in construction, the last alone receives a suffix, e. g. *לְעֵינֵי בְנֵי עַמִּי* *before the eyes of the children of my people*, Gen. 23 : 11, 18., *מְשֻׁכָּן מְשֻׁכָּן כְּבוֹדָהּ* *the dwelling-place of thy glory*, Ps. 26 : 8.

2. The same is the case when the second is an abstract noun denoting a quality which belongs to the first (§ 799. 1. a.), e. g. *שֵׁם קִדְשִׁי* *the name of my holiness*, i. e. my holy name, Lev. 20 : 3. Is. 56 : 7., so *קִדְשָׁהּ שַׁבָּת* *thy holy sabbath*, Neh. 9 : 14. Dan. 9 : 24., *כְּלֵי מִלְחָמָהּ* *his weapons of war*, Deut. 1 : 41.; or when it is a material noun also employed to qualify the first, e. g. *אֱלִילֵי כֶסֶף* *the idols of his silver*, i. e. his silver idols, Is. 2 : 20. Although the suffix in these instances has reference more particularly to the first noun, yet as the whole forms but one qualified term, it is appropriately added to the last, in order to specify the entire expression.

§ 872. When two nouns are in the less closely connected state of descriptive apposition (§ 814), the suffix is appended to both, e. g. *אֶתְּךָ בֶּן־אֶתְּךָ* *thy son, thine only one*, Gen. 22 : 2., *בְּנִי בְּכֹרִי* *my son, my first-born*, Ex. 4 : 22, 23.; and more frequently when the two nouns are connected in an emphatic manner by the conjunction וְ, e. g. *מֶלְכִי וְאֱלֹהֵי* *my king and my God*, Ps. 5 : 3. 7 : 9. 9 : 5., *מֵאֶרְצָהּ וּמִמְּוֶלְדָּתָהּ* *from thy country and from thy birth-place*, Gen. 12 : 1., *וְהֹרָאֶכֶם מוֹרָאֶכֶם* *the fear of you and the dread of you*, 9 : 2.†

* Very rarely for the sake of emphasis the suffix is appended to both nouns, e. g. *עֲצֻבוֹתָ וְהִרְיָנָהּ* *thy pain and thy pregnancy*, Gen. 3 : 16., for *the pain of thy pregnancy*.

† Sometimes the suffix is added only to one noun, although referring to both : thus, to the first, e. g. *שִׁיר וְזִמְרָת דָּהָא* *the Lord (is) my strength and (my) song*, Ex. 15 : 2. Is. 12 : 2. Ps. 118 : 14.; to the second, e. g. *יְהוָה מְנַחֵלִי וְכֹסֶי* *the Lord (is my) part, my portion, and my cup*, Ps. 16 : 5.

Substitutes for Intensive and Reflexive Pronouns.

§ 873. In Hebrew, there is no intensive pronoun, and its place is supplied by affixing the personal pronouns to certain nouns denoting *life, essence, &c.*, which then by a natural transition are used to signify the very being or *self* of the person or thing spoken of. The words most commonly used for this purpose are the following :

נַפְשִׁי *soul*, e. g. **הַצִּילָה נַפְשִׁי** *deliver my soul*, stronger than, deliver me, Ps. 22 : 21. 84 : 3. 86 : 13, 14. 88 : 15. 104 : 1. 109 : 20., **תְּבַרְכֵנִי נַפְשִׁי** *that thy soul may bless me*, Gen. 27 : 19. Deut. 14 : 26. 1 Kings 19 : 2., **נַפְשִׁי בְטוֹב תָּלֵךְ** *his soul shall dwell at ease*, Ps. 25 : 13. 105 : 18. 109 : 31., **תַּעֲזֹב נַפְשִׁנוּ יְבֵשָׁה** *our soul (is) dried up*, Num. 11 : 6., **אֶת־נַפְשֵׁיכֶם יַעֲזֹב** *ye shall afflict your souls*, Lev. 16 : 29. Num. 29 : 7. Is. 55 : 2, 3. Job 16 : 4.

רוּחִי *spirit*, e. g. **שָׁמְרָה רוּחִי** *thy watchfulness has preserved my spirit*, stronger than, has preserved me, Job 10 : 12. 21 : 4., **אֶסְקֶר רוּחִי בְיָדָהּ** *into thy hands I commend my spirit*, Ps. 31 : 6., **מִדֶּה רוּחָהּ כָּרָה** *wherefore is thy spirit sad?* 1 Kings 21 : 5., **אֶת־רוּחוֹ הִמְרוּ** *they provoked his spirit*, Ps. 106 : 33.*

חַיִּים *life*, e. g. **יִרְמַס לְאַרְץ חַיִּי** *let him tread my life in the dust*, more emphatic than, let him tread me, &c., Ps. 7 : 6. 64 : 2. Lam. 3 : 59., **הַגּוֹאֵל מִשְׁחַת חַיִּיכִי** *who redeems thy life from destruction*, Ps. 103 : 4.

§ 874. From the above employment of pronouns in connection with the words **נַפֿשׁ** and **רוּחַ** as intensives, is derived their further use as reflexive pronouns, viz. as equivalent to the words *myself, thyself, &c.*, indicating that the subject and object of a verb are one and the same, e. g. **לֹא אֲדַע נַפְשִׁי** *I know not myself*, Job 9 : 21. Ps. 86 : 4., **שָׁמַר נַפְשִׁי** *take care of thyself*, Deut. 4 : 9., **וַיִּשְׁאַל אֶת־נַפְשׁוֹ** *and he asked himself*, 1 Kings 19 : 4. Amos 2 : 14, 15., **נִשְׁבַּע יְהוָה בְּנַפְשׁוֹ** *the Lord swears*

* In the following instance the nouns **נַפֿשׁ** and **רוּחַ** seem to lose their independent meaning, and with their suffixes are construed as pronouns of the same person, viz. **רוּחִי אֶשְׁחַקֶּה אֶנְיָחֶהָ** *I myself seek thee, I myself do desire thee*, Is. 26 : 9.; in another instance we find one verb agreeing in person with the noun, and another with the pronoun, e. g. **בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי** *my soul seeks, but I do not find*, Eccl. 7 : 28.

by himself, Amos 6 : 8. Prov. 7 : 23. ; נִשְׁמַרְתֶּם בְּרוּחְכֶם *take heed to yourselves*, Mal. 2 : 15, 16.*

§ 875. The words נֶפֶשׁ and רוּחַ are mostly employed as intensives or reflexives when some emotion of the *mind* is indicated ; on the other hand, the words בָּשָׂר *flesh* and עֲצָמִים *bones* are used in general with reference to the *body*, e. g. בִּיַּיִן אֶחָד־בָּשָׂרִי לִמְשֹׁךְ *to draw into wine* (to entertain) *my flesh*, i. e. *my body, myself*, Eccl. 2 : 3., אִם בָּשָׂרִי נְחוּשׁ *(is) my flesh of brass?* Job 6 : 12. 13 : 14. 21 : 6. ; אֶעֱצָמֵי עָשָׂשׁ *my bones are consumed*, Ps. 31 : 11. 32 : 3., נִבְרָחֵלִי עֲצָמֵי *my bones are terrified*, 6 : 3.†

§ 876. Sometimes by the figure called metonymy a part of the person is mentioned to represent the whole, when the discourse relates more particularly to such part. Thus,

נִשְׁתָּאֵל *head*, e. g. יִרְוּם רֹאשִׁי עַל אֹיְבֵי *my head shall be exalted above my enemies*, more emphatic than, I shall be exalted, Ps. 27 : 6. 110 : 7., so רָאשָׁה עַל דָּמֶיהָ *thy blood (be) upon thy head*, 2 Sam. 1 : 16. 1 Kings 2 : 37, 44., דָּמוֹ בְּרֹאשׁוֹ *his blood (shall be) upon his head*, Josh. 2 : 19. Ps. 7 : 17., אֲשִׁיב נַמְלֶכְךָ בְּרֹאשְׁכֶם *I will return your deed upon your own head*, Joel 4 : 4, 7.

פָּנִים *face*, e. g. לֹא תִרְאֶנִּי פָנִי *ye shall not see my face*, more emphatic than, ye shall not see me, Gen. 43 : 3, 5. Ex. 10 : 28., so רָאִיתִי פָנֶיהָ *I have seen thy face*, Gen. 33 : 10. 46 : 30., רָעִים מַהֲדֹעַ פְּנֵיכֶם *why (are) your faces sad?* 40 : 7.

לֵב *heart*, e. g. אָמַרְתִּי בְּלִבִּי *I said in my heart*, i. e. *to myself*, Eccl. 2 : 1, 3. Ps. 84 : 3., כִּי תֹאמַר בְּלִבְּךָ *if thou shalt say in thy heart*, Deut. 7 : 17. Is. 14 : 13., יִשְׂמַח לִבֵּנוּ *our heart shall rejoice*, Ps. 33 : 21.

§ 877. In like manner are employed the words פֶּה *mouth*, עֵין *eye*, יָד *hand*, מַעְדִּים *bowels*, בָּלִיזֹת *reins*, &c., for which consult the lexicons.

* The corresponding terms in Arabic are frequently employed for the same purpose, e. g. لَا تَتَعَبْ نَفْسَكَ *do not trouble thyself*, Loc. fab. 23., صَبَى مَرَّةً رَمَى نَفْسَهُ فِي نَهْرٍ *a boy once threw himself into a river*, fab. 25., وَأَهْلَكْتُ رَوْحِي *and I have destroyed myself*, fab. 27.

† In Rabbinic Hebrew אָנֹכִי is the word most frequently employed as a reflexive, e. g. אָנֹכִי לְעַצְמִי כִּי אָנִי *if I am for myself alone, what am I?* Tractat. Abhoth 1 : 14. 2 : 4.

Grammatical Agreement Neglected.

§ 878. We have seen (§ 753, *et seqq.*) that the grammatical agreement of predicates consisting of verbs or attributives with the subjects to which they belong is frequently neglected. This want of agreement is likewise observed to exist between pronouns and the nouns to which they refer, although to a much more limited extent; and the deviations are found to take place on the same principles (see § 754). Thus, when the gender is neglected, the masculine form of the pronoun is employed instead of the feminine, but not the contrary;* and when the number is neglected, the singular is used for the plural, but not the contrary.

A. Gender Neglected.

§ 879. The gender of feminine plural nouns of the second and third persons is sometimes neglected in the pronouns referring to them, which assume the masculine as being the most common form. This occurs,

1. In a few instances with separable pronouns, e. g. **אֲשֶׁר אֵתָם** *which ye* (the daughters of thy people) *are hunting*, Ezek. 13: 20., **אָנָּה הֵמָּה מוֹלֵכוֹת אֶדְהָאִיפָּה** *whither (are) they* (the two women) *carrying the ephah*, Zech. 5: 10., **וְהֵמָּה בָּאוּ בֵּית לָחֶם** *and they* (Naomi and Ruth) *came to Bethlehem*, Ruth 1: 22., **שְׁשִׁים הֵמָּה מְלָכוֹת** *there are sixty queens*, Cant. 6: 8.

2. More frequently with suffixes either to nouns, verbs, or particles; as these are necessarily always separated from the antecedent noun to which they relate (see § 754). Thus with suffixes,

a. To nouns, e. g. **אֲבִיכֶם** *your* (Rachel and Leah's) *father*, Gen. 31: 9. Ezek. 13: 20., **צֹאֲנֵם** *their* (Reuel's daughters') *flocks*, Ex. 2: 17. Judg. 21: 22. Is. 3: 16. Zech. 11: 5. Job 1: 14.

* In a very few instances the pronoun **אֵתָם** loses its terminating (־) in consequence of its close connection to the following word, and thus assumes the form of the feminine **אֵתָה**, e. g. **אֵתָה־עֲשֵׂה** Num. 11: 15., **אֵתָה תְּדַבֵּר** Deut. 5: 27. (the reason evidently being to avoid in the first instance the hiatus, and in the second the uncouth combination *atta-th'dhabber*), **אֵתָה־בְּרִיב** Ezek. 28: 14.; it may be added that in Syriac the masc. **ܐܬܐ** and the fem. **ܐܬܐ** are both pronounced alike. In the expression **וְהָיָה בָּאֵי** 2 Sam. 4: 6., the word **הָיָה** is not the pron. of the third pers. fem. plur. used for the masc., as is supposed by Gesenius, but the adverb of place *thither* (comp. Gen. 45: 8. Josh. 3: 9.), so Jer. 50: 5.

b. To verbs, e. g. סָתְמוּם *they had stopped them up*, viz. the wells, Gen. 26 : 15, 18. Num. 17 : 3, 4. Jer. 43 : 9., וַיִּגְרְשׁוּם *and they drove them* (Reuel's daughters) *away*, Ex. 2 : 17. 2 Kings 18 : 16.

c. To prepositions and other particles, e. g. עִמָּכֶם *with you*, viz. Orpah and Ruth, Ruth 1 : 8, 11, 13., לָהֶם *for them*, the midwives, Ex. 1 : 21. Num. 27 : 7. Judg. 19 : 24. Jer. 33 : 24. 44 : 2. Dan. 8 : 9. 2 Chron. 29 : 3. Ezek. 1 : 6, 7, 8. &c., אֹתָם *them*, viz. a maiden and a concubine, Judg. 19 : 24., הֵם *behold them*, viz. the cities of Judah, Jer. 44 : 2.

B. Number Neglected.

§ 880. The suffixes of the third person sometimes retain the singular form when relating to plural nouns, though rarely except when such plural is employed collectively to indicate *any* or *every one* of the number mentioned (see § 759. 2. b.). Thus,

1. With nouns, e. g. אֵין בְּפִירוֹ נְכוּנָה *there is no faithfulness in the mouth of any one of them*, Ps. 5 : 10.

2. With verbs, e. g. וַהֲכַחֲדִיתִי *and I will cut off every one of them*, Ex. 23 : 23. Mal. 2 : 2., וְנָתַנּוּ יְהוָה בְּרָדָה *עַל־אֵיבָיָהּ וְנָתַנּוּ יְהוָה בְּרָדָה* *if thou go to war against thine enemies, and the Lord deliver them, lit. him) into thy hand*, Deut. 21 : 10. (the word אֹיְבִים *enemies* is here regarded as equivalent to *hostile army*, and the pronoun put in the singular accordingly, as though relating to a collective), 28 : 48., וַתִּקַּח וַתַּצְפֵּנוּ *אֶת־שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנוּ* *and she took the two men, and hid each of them*, Josh. 2 : 4. (or it may be rendered, *she concealed it*, viz. her reception of them, comp. v. 5, 6.), עָמַל הַכְּסִילִים תִּרְגַּעַנִי *the labour of fools wearies them every one*, Eccl. 10 : 15. (or *makes one weary*, scil. to behold it).

3. With prepositions, e. g. צִדְקַת צְדִיקִים יָסִירוּ מִמֶּנּוּ *they take away the righteousness of the righteous from every one of them*, Is. 5 : 23., לֹא סָר מִמֶּנָּה *he departed not from any one of them*, 2 Kings 13 : 2.

CHAPTER VIII.

DEMONSTRATIVE PRONOUNS.

§ 881. A **DEMONSTRATIVE** pronoun is a word which may be said to combine the properties of a personal pronoun and a definite article : like the former it affirms the existence of a person or thing ; and like the latter it directs attention to the noun to which it belongs, and thereby renders it definite (see §§ 648–650). The degree of definiteness which the demonstrative conveys is much greater than that afforded by the article ; for the latter simply designates an otherwise unspecified noun as something previously mentioned, universally known, &c. (see §§ 720—722), while the former restricts the application of an appellative to some individual object or objects either actually or figuratively present to the speaker or writer, as *this man*, *that house*, and that of a material or abstract noun to a certain portion of the material, as *this gold*, *that wine*, or to some specific action, passion, or state of being, as *this amazement*, *that smiting*, also considered as present.

Near Demonstratives.

§ 882. As in Hebrew only the near demonstratives (*demonstrativa proprinqua*) *this*, *these*, are denoted by terms employed especially for the purpose (see §§ 632, 634), it is of these that we shall first and principally treat. They may appear with the noun which they specify in a subordinate or in a coördinate relation, that is to say, either as predicatives or qualificatives (§ 713) : in the former case they precede the noun in their nude form, and in the latter are placed after it with or without the article, according as the noun is definite or indefinite (§ 774). They likewise agree like other attributives with the noun they refer to both in gender and number (§ 731), taking the forms masc. sing. הַזֶּה, fem. sing. הַזֵּה, plur. com. הָאֵלֶּה or אֵלֵּה (§ 634).*

* The plural demonstrative has the same form in both genders, as is also the case with the third pers. pret. sing. of verbs. Compare with these the frequent neglect of gender in the pronouns of the third person (§ 879), as also the German and English pronouns of the third person and the French and German definite article, in the plural of which no distinction of gender is made.

§ 883. 1. When a demonstrative pronoun is employed as a predicate to affirm of a subject that it is *this* individual person or thing now present either in reality or in imagination to the speaker or writer, it is placed indefinitely like other predicative attributives before its subject, with which it agrees both in gender and number. Thus,

a. Singular masculine, e. g. *זֶה הַבְּכוֹר* *this is the first-born*, lit. the first-born is this one, Gen. 48 : 18. 1 Kings 13 : 3. Ezek. 41 : 22., so *זֶה גִּרְלָךְ* *this is thy lot*, Jer. 13 : 24., *זֶה חֶלֶק אָדָם רָשָׁע* *this is the portion of a wicked man*, Job 20 : 28. 27 : 13., *זֶה הוּא* *this is he*, 1 Sam. 16 : 12. ; feminine, e. g. *זֹאת הַבְּהֵמָה* *this is the cattle*, Deut. 14 : 4. Is. 14 : 26. 28 : 12. Lam. 2 : 15., *זֹאת נַחֲמָתִי* *this is my comfort*, Ps. 119 : 50. 132 : 14., *זֹאת אֵיזֶבֶל* *this is Jezebel*, 2 Kings 9 : 37. Ruth 1 : 19.*

b. Plural common, with masculine subject, e. g. *אֵלֶּה הַדְּבָרִים* *these are the words*, Deut. 1 : 1. Ezek. 11 : 2., *אֵלֶּה מַעֲלָלָיו* *these are his doings* ? Mic. 2 : 7., *אֵלֶּה בְּנֵי־חָם* *these are the sons of Ham*, Gen. 10 : 20 ; with feminine subject, e. g. *אֵלֶּה הַמִּצְוֹת* *these are the commandments*, Lev. 27 : 34. Num. 36 : 13. Deut. 4 : 45., *אֵלֶּה מְדוֹחֵיהָ* *these shall be its dimensions*, Ezek. 48 : 16, 29.

2. As the demonstrative like the personal pronouns include the idea of existence (§ 881), they constitute a complete predicate without the help of a copula ; yet occasionally, when an emphatic distinctness of expression is required, a personal pronoun is employed for this purpose (§ 701. 1. b.), e. g. *הֵם מוֹעֲדֵי* *these are my feasts*, Lev. 23 : 2., *הֵם מִשְׁפְּחוֹת הַלֵּוִי* *these are the families of the Levites*, Num. 3 : 20, 21, 27, 33.

§ 884. When a demonstrative is employed, not as a predicate to make a declaration concerning the identity of the noun to which it relates, but as a simple qualifying or restrictive term, it is placed like other qualificatives after the noun it specifies, and agrees with it not only in gender and number, but also with regard to definiteness or indefiniteness.†

* In the expression *זֹאת אִשְׁתּוֹ* Gen. 12 : 12., the pronoun is placed without the article after a definite noun : but here it forms not the predicate but the subject of the proposition, not meaning literally *his wife is this* (woman), and not another, but *this* (woman) *is his wife*, and not his sister.

† The demonstrative accordingly sometimes takes the article when its noun is in reality definite although not designated as such in either of the usual modes, e. g. *זֶה הַשֶּׁבַע קָדְשֵׁי הָאֵלֶּה* *these seven ewe-lambs*, Gen. 21 : 29., *זֶה הַדְּבָרִי* *a little of this honey*, 1 Sam. 14 : 30.

1. *a.* When the noun is made definite by the reception of the article, which is most commonly the case, the following demonstrative takes one likewise, e. g. הַדָּבָר הַזֶּה *this thing*, Gen. 20 : 10. 28 : 17. 1 Sam. 17 : 10. 2 Sam. 2 : 5., הָאָרֶץ הַזֹּאת *this land*, Gen. 12 : 7. Deut. 11 : 22. 13 : 15., הַגּוֹיִם הָאֵלֶּה *these nations*, Josh. 23 : 7. Jer. 16 : 10., אֲנָשִׁים אֵלֶּה *these men*, Gen. 19 : 8. Deut. 7 : 22., הָעָרִים הָאֵלֶּה *these cities*, Gen. 19 : 25.*

b. When the noun is qualified also by an attributive adjective or participle, the demonstrative is usually placed last, e. g. הַדָּבָר הָרָע הַזֶּה *this evil news*, Ex. 33 : 4. Deut. 3 : 25. 13 : 12., הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*, Deut. 9 : 6., הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה *these remaining nations*, Josh. 23 : 4. Is. 7 : 4. ; and also when more than one attributive is employed, e. g. הַשָּׁנִים הַטּוֹבוֹת הַבָּאִת הָאֵלֶּה *these good years that (are) coming*, Gen. 41 : 35. Occasionally the demonstrative is placed for emphasis' sake immediately after the noun, in which case it must be repeated after the attributive, e. g. הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה *these nations that (are) remaining*, Josh. 23 : 7, 12.

2. When however the definiteness of a noun is caused by its receiving a pronominal suffix (§ 717. II. 2. *b. β.*), and is therefore less conspicuous than when produced by the article, the following demonstrative, which is definite in itself, not unfrequently appears without the article, and is accordingly distinguished as a qualificative by its position alone, e. g. זֶה בְּנִי זֶה *this our son*, Deut. 21 : 20. Josh. 2 : 14, 20., זֶה כֹּחֲךָ *in this thy strength*, Judg. 6 : 14., זֶה שְׁבָעְתִּי זֶה *this my oath*, Gen. 24 : 8., זֶה אֲשַׁמְתֶּם זֶה *this their trespass*, 2 Chron. 24 : 18., אֵלֶּה אוֹתֹתַי *these my signs*, Ex. 10 : 1. Deut. 11 : 18., אֵלֶּה עֲבָדֶיךָ *these thy servants*, Ex. 11 : 8. 1 Kings 22 : 23.†

§ 885. When two nouns are in construction, the second only can take a qualifying demonstrative, e. g. אֵפֶה הַקָּלִיא הַזֶּה *an ephah of this parched corn*, 1 Sam. 17 : 17., דְּבָרֵי הַתּוֹרָה הַזֹּאת *the words of this law*, Deut. 27 : 8. 29 : 18., רָשָׁעַת הַגּוֹיִם הָאֵלֶּה *the wickedness of these people*, Deut. 9 : 4.

§ 886. 1. A demonstrative is frequently employed in poetry both to specify a noun in one proposition, and to connect it to a following

* For an exception to this rule see § 724. II. 2. *note*.

† Occasionally for the sake of emphasis, and sometimes like the Latin *iste* to indicate contempt, a qualifying demonstrative is placed before the noun to which it belongs, and always without the article, e. g. זֶה סִינִי *that Sinai*, Judg. 5 : 5. 1 Sam. 17 : 55, 56. 1 Kings 14 : 14., זֶה מֹשֶׁה *that Moses*, Ex. 32 : 1. זֶה דִּרְגָם *this their way*, Ps. 49 : 14. Hab. 1 : 11.; אֵלֶּה הַדְּבָרִים *these words*, Is. 42 : 16.

clause in which something further is affirmed respecting it; so that the pronoun participates in the properties both of a demonstrative and relative, and corresponds in good measure to the English *that which* = *what*. As in this case the noun with its demonstrative are rendered definite by their close connection to the following verb, they do not receive the article, e. g. הַר־זֶה כָּנְתָהּ יְמִינוֹ *that mountain which his right hand had reared*, Ps. 78 : 54. 104 : 8, 26., רִשְׁתָּהֶם סָתְרוּ *that net which they hid*, 9 : 16. 132 : 12., אֶרְצוֹתַי אֲרַחֲלֶנָּה *that way which I walk in* (§ 841. 1.), 142 : 4.

2. When the demonstrative stands to the verb of the secondary clause in an indirect objective relation viewed as such (see § 842), the relation is indicated by a following preposition, to which a personal pronoun representing the demonstrative is affixed, e. g. אֱלֹהֵינוּ זֶה קָרִינוּ לוֹ *this our God whom we waited for him*, i. e. for whom we waited, Is. 25 : 9., so לוֹ זֶה חָטְאנוּ *that Jehovah against whom we have sinned*, 42 : 24., בוֹ הָרַר צִיּוֹן *that mount Zion in which thou hast dwelt*, Ps. 74 : 2.

¶ § 887. 1. The use of the demonstratives is not confined to the cases which have been detailed; for they may also be employed as the independent subject or object of a proposition, like other attributives, with reference to something either previously or subsequently mentioned. Thus,

a. Referring to a preceding noun or nouns, e. g. זֶה שֶׁלָּח אֵלַי *this (man) sends to me*, 2 Kings 5 : 7. Is. 6 : 7. Prov. 23 : 22. Job 21 : 23., שִׁירָם אֶת־זֶה בֵּית הַכְּלֹא *put this (fellow) in the prison*, mittite virum istum in carcerem, Vulg., 1 Kings 22 : 27. 2 Kings 4 : 43.; מֵאִישׁ לִקְחֹד *and this (woman) was taken out of man*, Gen. 2 : 23., וְנָתַתָּה לָּהּ נִסְאֹת *and we will give thee this one also*, 29 : 27.; מִדּוּעַ קָרָאֵנִי אֵלֶּה *why have these things happened to me?* Jer. 13 : 22., מֵאֲמָלָה נִפְרְדוּ אֲדָמֵי הַגּוֹיִם *by these were the territories of the Gentiles divided*, Gen. 10 : 5.

b. Referring to a following noun or nouns, e. g. זֶה יִהְיֶה לָּהּ *this shall be thine*, Num. 18 : 9, 11., זֶה יִתְּנוּ *this they shall give*, Ex. 30 : 13. Deut. 14 : 7.

2. The demonstratives are used in like manner with reference not to any individual noun or nouns, but to the whole contents of a preceding or following sentence or sentences, which may be viewed by the writer either in their totality as constituting a single object, in which case the demonstrative is put in the masculine or feminine singular; or in their individuality, as consisting of many, when the plural form of the demonstrative is employed (see § 739. 1.). Thus,

a. Referring to what precedes, e. g. *זֶה הָיָה חֶלְקִי* *this was my portion*, Eccl. 2 : 10. 12 : 14., *כָּל־זֶה נִסִּיתִי* *all this have I proved*, Eccl. 7 : 23. Dan. 10 : 17. ; *וְרָעָה לָּךְ זֶאת וְגו'* *and this will be worse for thee, &c.* 2 Sam. 19 : 8. Ps. 119 : 56., *מִי רָעַץ זֶאת* *who has counselled this?* Is. 23 : 8. 41 : 20. 42 : 23. Ps. 78 : 32. ; *כָּל־עֹשֶׂה אֵלֶּה* *every one who does these things*, Deut. 22 : 5. Job 33 : 29. Eccl. 11 : 9. In the following passage both the singular and plural forms are employed, *עֲלִיזָה הָיָה* *for this our heart is faint, for these things our eyes are dim*, Lam. 5 : 17.

b. Referring to what follows, e. g. *וְזֶה אֲשֶׁר תַּעֲשֶׂה* *and this is what thou shalt do*, Gen. 6 : 15. 20 : 13., *זֶה מָצָאתִי* *this have I found*, Eccl. 7 : 27, 29. ; *זֶאת נַעֲשֶׂה לָהֶם* *this we will do to them*, Josh. 9 : 20. 1 Sam. 11 : 2., *זֶאת אֲשִׁיר אֶלְלָבִי* *this I recall to my mind*, Lam. 3 : 21. Job 35 : 2. ; *אֵלֶּה הַדּוֹלוֹת נֹחַ* *these are the generations of Noah*, Gen. 6 : 9., *וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמַט לִפְנֵיהֶם* *now these are the judgments which thou shalt set before them*, Ex. 21 : 1.

§ 888. The demonstratives are sometimes equivalent to a double relative (see § 886. 1.), when forming an independent constituent part both of a primary and secondary clause, e. g. *וְזֶה חֲזִיתִי אֶסְפָּרָה* *and what I have beheld I will recount*, Job 15 : 17., *וְזֵה אֶהְיֶה כִּנְהַפְכִּי* *those whom I loved have turned against me*, 19 : 19. ; also when the predicate of the primary clause is one of the interrogative pronouns *מִי* *who?* or *מָה* *what?* e. g. *מִי מִיִּזְהָ בָּא מֵאֶדוֹם* *who is this that comes from Edom?* lit. this is who, &c. Is. 63 : 1., *מִי זֶה מֵן הַמִּדְבָּר* *who is this that comes up out of the wilderness?* Cant. 3 : 6. 8 : 5. ; *מַה־הָיָה לְבֶרְקִישׁ* *what is this that has happened to the son of Kish?* 1 Sam. 10 : 11. Eccl. 2 : 2., *מַה־זֹּאת עָשִׂיתָ* *what is this that thou hast done?* Gen. 3 : 13. 12 : 18.

§ 889. The demonstratives are often antithetically repeated, so as to correspond to the English *this—that, these—those*, e. g. *וַיֹּאמֶר זֶה בָּכָה* *this one said so, and that one said so*, 1 Kings 22 : 20. Ps. 75 : 8. Job 1 : 16. 21 : 23, 25., *אֲתִידֶה לְעִמְדִידֶה עִשָׂה אֱלֹהִים* *God has set this against that*, i. e. the one against the other, Eccl. 7 : 14. 18. 11 : 6., *וְכֹה תֹאכַל הַחֶרֶב* *the sword devours one as well as another*, lit. as this one so that one, 2 Sam. 11 : 25. ; . . . *זֹאת אֹמֶרֶת וְזֵהבִי* *the one says, This is my son ; and the other says, Not so*, 1 Kings 3 : 23., *כִּזֹּאת וְכִזֹּאת עָשִׂיתִי* *thus and thus have I done*, Josh. 7 : 20. 2 Sam. 17 : 15. ; *אֵלֶּה בָּרֶכֶב וְאֵלֶּה בַּסּוּסִים* *these in chariots, and those on horses*, Ps. 20 : 8., *אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה* *these hither and those thither*, i. e. these on one side and those on the other, 2 Sam. 2 : 13.

§ 890. The masculine singular demonstrative *זֶה* is used independently with reference to the abstract ideas of *space* and *time*. Thus,

1. With reference to space, meaning *this* (place), *here*,* e. g. *זֶה הַיָּם* *here is the sea*, Ps. 104 : 25. (opposed to *שָׁם* *there*) Ruth 2 : 7., *עָלוּ זֶה* *come up here*, Num. 13 : 17. More frequently it takes a preposition, by means of which the signification is more fully expressed : thus *בְּזֶה* *in this* (place), *here*, e. g. *זֶה אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה* *whom God has given me here*, Gen. 48 : 9., *בְּזֶה שָׁבַרְלָנוּ* *wait for us here*, Ex. 24 : 14. Num. 23 : 1. ; *מִזֶּה* *from this* (place), *hence*, e. g. *הֵסְעוּ מִזֶּה* *they have departed hence*, Gen. 37 : 17. 50 : 25. Ex. 11 : 1. Deut. 9 : 12. 1 Kings 17 : 3. Ruth 2 : 8., *מִזֶּה וְהָמָּה* *hither and thither*, Josh. 8 : 22. 2 Sam. 2 : 13. Zech. 5 : 3.

2. With reference to time, meaning *this* (time), *now*, usually followed by a specification of the length of time elapsed, e. g. *זֶה אַרְבָּעִים שָׁנָה* *now forty years*, Deut. 8 : 2, 4. Josh. 14 : 10. Esth. 4 : 11., *זֶה יָמִים רַבִּים* *now many days*, Josh. 22 : 3. Zech. 7 : 3., *זֶה נַעֲמִים* *now twice*, Gen. 27 : 36., *זֶה עָשָׂר נַעֲמִים* *now ten times*, Num. 14 : 22. Job 19 : 3., *זֶה שְׁלֹשׁ רָגְלִים* *these three times*, Num. 22 : 28, 32. Occasionally without such specification, in which case it may be rendered *then* = *that* (time), e. g. *וַהֲיִדָּה מִלְּאָךְ נֹגַע בִּי* *and behold then an angel touched him*, 1 Kings 19 : 5. Is. 21 : 9., *וְהָיָה זֶה שָׁלוֹם* *and there shall then be peace*, Mic. 5 : 4.

§ 891. 1. The masculine singular form of the demonstrative is sometimes used pleonastically as an intensive pronoun, when followed by the name of the person or thing, e. g. *הָאֵתָּה זֶה בְּנִי עִשָׂו* (art) *thou my son Esau himself?* Gen. 27 : 21. 2 Sam. 2 : 20.

2. The pleonastic use of this pronoun occurs more frequently with the interrogative particles *לָמָּה* or *מָה* *wherefore?* and *אֵי* *where?*

a. With *לָמָּה* *for what? wherefore?* the expression *זֶה לָמָּה* being equivalent to *wherefore is this that? why is it that?* e. g. *לָמָּה זֶה צָחקה שָׂרָה* *why is it that Sarah laughed? why did Sarah laugh?* Gen. 18 : 13., so *לָמָּה זֶה שְׁלַחְתָּנִי* *wherefore hast thou sent me?* Ex. 5 : 22., *לָמָּה זֶה חָרָה לָךְ* *wherefore are ye angry?* 2 Sam. 19 : 43. Job 27 : 12.; or with *מָה* alone, the preposition being readily understood, e. g. *מַה־זֶּה תֹּאמַרְוּ* *what say ye to me, &c.* Judg. 18 : 24., *מַה־זֶּה רִיחַקְךָ סָרָה* *why do ye say to me, &c.*

* Compare the Latin *hic*, *here*, and the occasional use of the Greek demonstrative *οὗτος*, e. g. *ῥόμῳ οὗτου εἶη, οὗτος, ἔφη, ὁπισθεν προσέγγεται*, *I asked where he was; here, said one, he comes behind*, Plat. Rep.

(is) *thy spirit sad?* 1 Kings 21 : 5., מַדּוּחָה שְׁבַתָּם *why have ye come back?* 2 Kings 1 : 5.*

b. With the particle **אֵי** *which? where?* † used either interrogatively or indefinitely, e. g. אֵי הַדֶּרֶךְ *which is the way?* 1 Kings 13 : 12. Jer. 6 : 16. Job 38 : 19., אֵי הַבַּיִת הַזֶּה *where is the seer's house?* 1 Sam. 9 : 18. Is. 50 : 1. Job 28 : 12, 20. Esth. 7 : 5., אֵי עֵבֶר רִיחָה *whither did the Spirit of the Lord pass?* 1 Kings 22 : 24.; אֲשֶׁר אֵי אֶרֶץ כְּנָעַן *that I might see where was that good,* Eccl. 2 : 3. 11 : 6. When the preposition **מִן** is prefixed to the demonstrative, thus **מִזֶּה**, it denotes the place *wherefrom*, e. g. מִזֶּה תָּבוֹא *whence comest thou?* 2 Sam. 1 : 3. Job 2 : 2., מִזֶּה עִיר אַתָּה *of what city (art) thou?* 2 Sam. 15 : 2. Jon. 1 : 8.

Remote Demonstratives.

§ 892. The remote demonstratives (*demonstrativa remota*) *that, those*, are expressed in Hebrew by a personal pronoun placed attributively after a noun rendered definite by the article, the pronoun also receiving the article in order to agree with the noun in definiteness (§ 724. II. 2.), thus הָאִישׁ הַזֶּה *that man*. ‡ There is accordingly this distinction to be observed between the so-called demonstratives of this class and those of which we have been treating, that while the latter may be employed

* The same construction is common in Arabic: thus with **لِمَاذَا** = **لِمَاذَا**, e. g. **لِمَاذَا أَلْبَقَدُ الْبَرِّيَّ بِهِيَ الْمَنْظَرِ** *wherefore are the wild plants the most beautiful in appearance?* Loc. fab. 15. 24.; also with **مَاذَا**, e. g. **مَاذَا تَغْرُنُ جِسْمَكَ بِالشَّلْجِ** *why dost thou rub thy body with snow?* fab. 23.

† The corresponding Arabic **أَيُّ** *who? which? what?* is confined in its application to persons and things, and is never used as an adverb of place.

‡ In Arabic the near demonstrative is masc. **هَذَا**, fem. **هَذِهِ**, and the remote masc. **ذَلِكَ**, fem. **تِلْكَ**, both of which are generally placed before the noun to which they belong, thus **هَذَا الْمَكَانُ** *this place*, **ذَلِكَ الْمَكَانُ** *that place*.

either as predicates placed indefinitely before the noun or as qualificatives agreeing with it in every respect (§ 882), the former can be used as qualificatives alone. Thus,

1. *a.* Singular masculine, e. g. הָאִישׁ הַהוּא *that man*, Lev. 17 : 4, 9. 20 : 4., * הַהָר הַהוּא *that mountain*, Ex. 34 : 3., הַמָּקוֹם הַהוּא *that place*, Gen. 22 : 14. 28 : 19., בַּיּוֹם הַהוּא *on that day*, Gen. 15 : 18.† 19 : 35.; feminine, e. g. הָאִשָּׁה הַהוּא *that woman*, Deut. 17 : 5., הַנֶּפֶשׁ הַהוּא *that soul*, Gen. 17 : 14. Ex. 12 : 15., הָאָרֶץ הַהוּא *that land*, Gen. 2 : 12. Deut. 29 : 21., הָעִיר הַהִיא *that city*, Josh. 20 : 4. 2 Sam. 17 : 13., בְּעֵת הַהִיא *at that time*, Num. 22 : 4. Josh. 5 : 2. 6 : 26. Judg. 3 : 29.

b. Plural masculine, e. g. הָאֲנָשִׁים הָהֵם *those men*, Num. 14 : 38. 16 : 14. 1 Sam. 29 : 4., הַנְּבִיאִים הָהֵם *those prophets*, Jer. 14 : 15., הַגּוֹיִם הָהֵם *those nations*, Deut. 18 : 9., בַּיָּמִים הָהֵם *in those days*, Gen. 6 : 4. Ex. 2 : 11, 23. Jer. 3 : 16, 18.; feminine, e. g. הַצֹּאן הַהֵנָּה *those flocks*, 1 Sam. 17 : 28.

2. *a.* When a noun is accompanied by a qualifying adjective or participle, a remote like a near demonstrative is placed after both (see § 884. 1. *b.*), e. g. הַגְּדוֹל וְהַנּוֹרָא הַהוּא *all that great and terrible wilderness*, Deut. 1 : 19., הַמִּפְתָּחִים הַגְּדוֹלִים הָהֵם *those great miracles*, 29 : 2.

b. Again, when two nouns are in construction, the second only can be qualified by a remote demonstrative (see § 885), e. g. שֵׁם הַמָּקוֹם הַהוּא *the name of that place*, Gen. 22 : 14., אֱלֹהֵי הַגּוֹיִם הָהֵם *the gods of those nations*, Deut. 29 : 17.

§ 893. 1. In the following instances the remote demonstrative is expressed by the compound pronoun הַלְזֶה or its abbreviated form הַלֵּז (see §§ 633, 652. 6.).† e. g. מִי הָאִישׁ הַלְזֶה *who (is) that man?* Gen. 24 : 65., הִנֵּה הַדֹּמֶם הַלְזֶה בָּא *behold that dreamer is coming*, 37 : 19. (here denoting contempt, see § 884. 2. *note.*); הַסֵּלַע הַלֵּז *that*

* A pronoun with this signification is also found placed emphatically before the noun, and consequently without the article (see § 884. 2. *note.*), e. g. הוּא הַמֶּלֶךְ אֲחָז *that king Ahaz*, 2 Chron. 28 : 22. It very rarely omits the article when placed after its noun, as in the phrase, הוּא בַּלַּיְלָהּ *on that night*, Gen. 19 : 33. 30 : 16. 1 Sam. 19 : 10.

† In Mic. 7 : 11. we find הַיּוֹם הַהוּא לַיּוֹם הַהוּא (comp. § 724. II. 1. *a. note.*).

‡ Thus Jarchi remarks, הִנֵּה אֵלַי לְשׁוֹן הַהִיא *אֵלַי* *the signification of הַלֵּז and הַלְזֶה is not that of הִנֵּה but its opposite, where the speaker points to it (the object denoted) with his fingers.* Note to Gen. 37 : 19.

rock, Judg. 6 : 20. 1 Sam. 14 : 1. 2 Kings 4 : 25. Zech. 2 : 8., הַפְּלִשְׁתִּי *that Philistine*, 1 Sam. 17 : 26. (here also indicative of contempt), הָאֵלֶּה *what is that tomb?* i. e. what tomb is that? 2 Kings 23 : 17.; the corresponding feminine is הַלְזֵה, e. g. הָאֶרֶץ הַלְזֵה *that land*, Ezek. 36 : 35.

2. This may also be employed alone like the near demonstratives (§ 887), e. g. אֲדַהֲמִירָאָה לְהֵלֹךְ הָיָן *make that (man) understand the vision*, Dan. 8 : 16.

CHAPTER IX.

RELATIVE PARTICLE.

§ 894. A **RELATIVE** is a word which, referring to a noun in one clause of a sentence, connects it to another in which something further is stated respecting it. The relative is consequently employed only in a double sentence, that is, one which can be resolved into two distinct propositions, as *Jacob was buried in the cave which Abraham had bought*, where it is affirmed both that Jacob was buried in a certain cave, and that this cave had been bought by Abraham. The word thus used to connect a primary and secondary clause of the same sentence is regarded in most of the Indo-European languages as a pronoun, and is accordingly inflected to agree in gender, number, and case with the nouns to which it refers; but in Hebrew the word אֲשֶׁר employed for this purpose is viewed as simply a connecting *relative particle*, so that it retains its form in every situation unchanged.

§ 895. The Hebrew relative is employed to connect a noun forming part of the primary clause of a sentence to a secondary one. Thus,

1. As the subject of the secondary clause, e. g. מְעַרַת הַמַּכְפֶּלֶה אֲשֶׁר לִי *the cave of Machpelah, which (is) his*, Gen. 23 : 9. 25 : 18., הַמִּיָּם,

אֲשֶׁר מִתַּחַת לְרִקְיעַ *the waters which (are) under the firmament*, Gen. 1:7. 18:24. 24:32, 54. Ex. 18:4. When the predicate of the secondary clause is a verb or attributive, it agrees in gender and number with the noun referred to by the relative, which, as has been said (§ 894), remains indeclinable, e. g. אֲשֶׁר מִנֵּן צָרָה בְיָדָהּ *the Most High, who has delivered your enemies into your hand*, Gen. 14:20. 30:30., כָּל אֲשֶׁר־רִמַּשׁ עַל־הָאָדָמָה *every thing that (was) creeping on the earth*, 7:8., אֲשֶׁר פָּתְחָה אֶת־פִּיהָ *the earth which opened her mouth*, 4:11., אֲשֶׁר לֹא טָהוֹרָה *cattle which (is) not clean*, 7:2., אֲשֶׁר הָלַכְנִי אִתִּי *the men who went with me*, 14:24. 19:5.

2. As the direct object of the secondary clause, e. g. הָאָדָם אֲשֶׁר יָצַר *the man whom he had made*, Gen. 2:8. 6:7. 8:6. 18:8., בְּנוֹ אֲשֶׁר הָבְאָר *his son whom Sarah had borne to him*, 21:3, 9., כְּלֵי־הַמַּפְתִּיחַים אֲשֶׁר חָפְדוּ *the well which they had digged*, 26:32., שְׁמֹתַי בְּיָדָהּ *all the miracles that I have put into thy hand*, Ex. 4:21, 29.; and also when the object, although not strictly direct, is viewed as such, as after verbs of speaking, &c. (§ 840), e. g. הָעִיר אֲשֶׁר הִבַּרְתָּ *the city of which thou hast spoken*, Gen. 19:21., הָעֵץ אֲשֶׁר צִוִּיתִיהָ *the tree respecting which I commanded thee*, 3:11, 17.

§ 896. 1. The Hebrew relative is often made to constitute the independent object of the primary clause as well as the subject or object of the secondary one, in which case it corresponds nearly to the English double relative *what = that which*, as it supplies the place both of antecedent and relative (see § 888)*, e. g. הִמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי *shall I conceal from Abraham what I (am) about to do?* Gen. 18:17., וְהוֹרִיתִיהָ אֲשֶׁר תִּדְבֵּר *and I will teach thee what thou shalt say*, Ex. 4:12., אֲשֶׁר תָּאָר וְיָאָר *he whom thou cursest shall be cursed*, Num. 22:6., רְאִיתָהּ אֲשֶׁר לְמֶלֶךְ הַנֶּגֶד *tell the king what thou hast seen*, 2 Sam. 18:21.; or it may stand in possessive relation with a noun in the primary clause, e. g. בְּיַד אֲשֶׁר שָׂנֵאתָ *into the hand of those whom thou hatest*, Ezek. 23:28.

2. In this construction the relative is frequently pointed out as the object of the primary clause by means of the illustrative particle אֵת,

* In like manner are employed the Arabic relatives **أَلَّذِي** and **مَا**, e. g. **صَيَّعْتُ مَا** *and he threw away what he had*, Loc. fab. 41., **كَانَ مَعِيَ وَأَطْلُبُ مَا لَا يَصْلُحُ لِي** *I have lost what I had, and am seeking what is not fit for me*, *ibid.*

whether forming the object of the secondary clause also, e. g. *וַיֵּדַע אֲדָם* *and he knew what his younger son had done to him*, Gen. 9 : 24. Ex. 4 : 15. Deut. 24 : 9., *לֹא שָׁמַרְתָּ אֶת אֲשֶׁר צִוְּךָ יְהוָה*, *thou hast not kept what the Lord commanded thee*, 1 Sam. 13 : 14. 15 : 16., *וַיִּכַּח אֲדָם אֲשֶׁר יָאָהֵב יְהוָה וַיִּכַּח*, *whom the Lord loves he corrects*, Prov. 3 : 12.; or its subject, e. g. *וַיִּצַּו אֲדָם אֶת עַלְבִּיתּוֹ* *and he commanded him who (was) over his house*, Gen. 44 : 1. Lev. 5 : 8. Num. 16 : 5., *לֹא יִנְקֶה אֲדָם אֲשֶׁר יִשָּׂא שְׁמוֹ לַשּׁוֹרָא* *he will not hold him guiltless who uses his name falsely*, Ex. 20 : 7., *לְהַבִּינָה אֶת אֲשֶׁר יִקְרָה לְעַמּוֹ*, *to make thee understand what shall happen to thy people*, Dan. 10 : 14.

¶ § 897. 1. Although, as we have seen, the relative may be employed either alone or with the particle *אֲתָ* as the object of the secondary clause, yet when the writer wishes to point out this objectiveness more particularly, he employs for the purpose a personal pronoun agreeing in gender and number with the noun to which the relative refers, which pronoun when the relation is viewed as direct is joined as a suffix to the verb of the secondary clause,* e. g. *רַב־שָׁקָה אֲשֶׁר שָׁלְחוֹ* *Rabshakeh who the king of Assyria has sent him*, i. e. whom the king has sent, 2 Kings 19 : 4., so *הָאֲדָמָה אֲשֶׁר אָרְרָהּ יְהוָה* *the earth which the Lord has cursed*, Gen. 5 : 29., *אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדָעוּם* *other gods whom they knew not*, Jer. 44 : 3.; or to the illustrative particle *אֲתָ*, e. g. *הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֲתִידִיר לָתֵת אֹתָהּ לְאַבְרָהָם וְגו'* *the land which I solemnly promised to give to Abraham, &c.* Ex. 6 : 8., *אֲחֵם בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעְבְּדִים אֹתָם* *the children of Israel whom the Egyptians (are) keeping in bondage*, 6 : 5. Lev. 18 : 5. Deut. 12 : 2.

2. But when the relative is an indirect object of the secondary clause, the pronoun is affixed to the preposition by which the relation is indicated, e. g. *לֹא הָאִישׁ אֲשֶׁר־אֵלֶּה לוֹ* *the man who these are to him*, i. e. to whom these belong, Gen. 38 : 25., so *אֲשֶׁר . . . הִנֵּה הָיָה* *this rod with which thou shalt perform signs*, Ex.

* The Arabic relatives *الَّذِي* and *مَا* are followed by a suffix in the same manner, e. g. *جَلَسَ الْمُعِزُّ عَلَى السَّرِيرِ الذَّهَبِ الَّذِي عَمِلَهُ جَوْهَرٌ* *Moez seated himself on the golden throne that Jauhar had made*, Kos. Chrest. p. 117., *مَنْ كَانَ مَعَهُ الْإِتِّصَاعُ وَحُسْنُ الْخُلُقِ يَنَالُ مِنْ صَاحِبِهِ مَا يُرِيدُ* *he who has humility and elegance of manners will obtain from his companion whatever he desires*, Loc. fab. 34.

4 : 17., *הַמְּקוֹם אֲשֶׁר אָתָּה עוֹמֵד עָלָיו* the place on which thou (art) standing, 3 : 5., *לֹט בָּרָץ אֲשֶׁר יוֹשֵׁב בָּהֶן* the cities in which Lot dwelt, Gen. 19 : 29., *נָבֵא אֲלֵיהֶן אֲשֶׁר הָעָרִים* the cities into which we shall come, Deut. 1 : 22.

§ 898. When the relative refers to the direct object of the primary, and constitutes the direct object of the secondary clause, the personal pronoun is affixed to the verb of the primary clause, if by a transposition not unfrequent in Hebrew it is placed last, e. g. *אֶתְּכֵל הָאָרֶץ אֲשֶׁר* all the land which thou seest to thee will I give it, i. e. I will give thee all the land which thou seest, Gen. 13 : 15. 28 : 22., so *כָּל־הַבְּאֵרוֹת אֲשֶׁר חָדַד אָבִיו עֲבָדָיו* the Philistines had stopped up all the wells that his father's servants had digged, 26 : 15. This is also the case when the relative bears an indirect relation to the verb of the secondary clause, which relation is indicated by a preposition with another suffix, e. g. *הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ לָּהּ אֶתְּנָה* the land which thou (art) lying upon it to thee will I give it, i. e. I will give thee the land on which thou liest, Gen. 28 : 13.

¶ § 899. In all the instances which have now been given, the secondary clause may be said to have for its subject or object the noun forming part of the primary clause, which is referred to and represented by the relative. Such however is not always the case; for this subject or object is frequently not the noun to which the relative refers, but one that bears to such noun a direct possessive relation, as *blessed is the man whose trust is in God*. As the Hebrew relative is indeclinable, this relation of the noun forming the subject or object of the secondary clause to the noun in the primary clause to which the relative refers, is indicated by adding to the former a pronominal suffix agreeing with the latter in gender and number. Thus,

1. The subject of the secondary clause of a sentence when in a possessive relation with the noun in the primary clause referred to by the relative, receives a pronominal suffix agreeing with such antecedent noun, e. g. *עֵץ אֲשֶׁר זָרְעוֹ בּוֹ* a tree which its seed (is) in itself, i. e. whose seed is in itself, Gen. 1 : 11, 12. Is. 5 : 28. Job 3 : 23., so *אֶרֶץ שֹׁכְנֵי בָהָר* a land whose stones (are) iron, Deut. 8 : 9., *שֹׁכְנֵי בָתַּי* dwellers in houses of clay, whose foundations (are) in the dust, Job 4 : 19. 6 : 4.

2. The same is the case with a noun forming the direct or indirect object of the secondary clause, e. g. *אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל* בָּנָיו his children, *וְשִׂאָתָּה צָמִים חִילָם* and the snare gapes for their substance, i. e. whose

harvest the hungry consumes, and whose substance the snare gapes for, Job 5 : 5., *אֲשֶׁר נִשְׁמְדֻרְתָּ חַיִּים בְּאַפִּי* *every thing which the breath of life (is) in its nostrils*, i. e. in whose nostrils there is the breath of life, Gen. 7 : 22. 24 : 40. 44 : 16, 17. Ruth 2 : 2., so *יְדֹאֲשֶׁר אֹתָהּ* *the hand of those whom thou fearest*, Jer. 22 : 25.

¶ § 900. When the antecedent of the relative is of the first or second person, a verb or pronoun agreeing with it in the secondary clause sometimes for the sake of emphasis assumes the corresponding form. Thus it occasionally happens that,

1. When the relative constitutes the subject of the secondary clause, the verb as in English and Latin agrees with its antecedent in the first or second person, e. g. *אֲנֹכִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם* *I am the Lord who have brought thee out of the land of Egypt*, Ex. 20 : 2. (more emphatic than *אֲשֶׁר הוֹצִיאָהּ* *who has brought*).

2. When the relative is the object of the secondary clause, it is represented by a pronominal suffix agreeing in person as well as in gender and number (see § 897. 1.) with its antecedent, e. g. *אֲנֹכִי יוֹסֵף אֲשֶׁר* *I (am) Joseph who ye sold me*, i. e. whom ye sold, Gen. 45 : 4., so *הֲלוֹא אֲנֹכִי אֹתָהּ אֲשֶׁר רָכַבְתָּ עָלַי* *(am) I not thy ass on which thou hast ridden ?* Num. 22 : 30. : *וְאֹתָהּ עַבְדִּי אֲשֶׁר בָּחַרְתִּיהָ* *but thou (art) my servant whom I have chosen*, Is. 41 : 8, 9., *עַבְדִּי אֹתָהּ אֲשֶׁר בָּהּ* *thou (art) my servant in whom I will be glorified*, Is. 49 : 3. Hos. 14 : 4.

3. When the subject or object of the secondary clause is a noun in possessive relation with the antecedent of *אֲשֶׁר*, it receives a suffix agreeing in person with such antecedent (see § 899), e. g. *אֲשֶׁר לֹא יִבְשׁוּ קָרְיָי* *who shall not be ashamed the waiters for me*, i. e. the waiters for whom shall not be ashamed, Is. 49 : 23., *אֲשֶׁר בָּחֲקִי לֹא הִלַּכְתָּם* *who ye have not walked in my statutes*, i. e. in whose statutes, &c. Ezek. 11 : 12. 36 : 27., *אֲשֶׁר עֵינֶיהָ פִּקְחוּת* *who thine eyes (are) opened*, i. e. whose eyes, &c. Jer. 32 : 19., *שְׁמֶלֶכָה בְּרוּחוֹרִים* *who thy king (is) the son of nobles*, i. e. whose king, &c. Eccl. 10 : 17.

¶ § 901. The relative *אֲשֶׁר* does not always refer directly to a noun contained in the primary clause, but is often used adverbially like the demonstrative *זֶה* (§ 890) with reference to those accidents accompanying the existence of all things, viz. *space* and *time*.

§ 902. 1. *a.* The relative is sometimes used alone, with reference to the place *where* an occurrence happens, e. g. *בְּמָקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ* *in the place where he talked with him*, Gen. 35 : 13, 14, 15. Num. 22 : 26. Ezek. 21 : 35., *בְּמִדְבָּר אֲשֶׁר רָאִיתָ* *in the wilderness where thou hast*

seen, &c. Deut. 1:31. 8:15. Jer. 22:27. Eccl. 8:10., *קן אשר שתה* *a nest where she may lay her young*, Ps. 84:4. 95:9.

b. It also denotes the place *whither*, e. g. *במקום אשר הגלו אתו* *in the place whither they have exiled him*, Jer. 22:12., *הארץ אשר שלחתנו* *the land whither thou hast sent us*, Num. 13:27. 1 Kings 12:2., *בכל אשר תלך* *whithersoever thou goest*, Gen. 28:15. Josh. 1:7.

2. The relation of the place to the action is frequently indicated by means of a preposition prefixed to the relative, e. g. *באשר כרע* *where he bowed down*, Judg. 5:27. 17:9. Ruth 1:16, 17., *נהה אתה עם אל* *lead the people whither I told thee*, Ex. 32:34., *על אשר* *whithersoever I may go*, 2 Sam. 15:20. Ruth 1:16, 17., *קרו* *get yourselves straw from wherever ye can find it*, Ex. 5:11.

§ 903. It is more usual however to find the relative employed to indicate place with the local particle *שם* *there*, whose use in such case corresponds to that of the personal pronouns employed to specify more particularly the object of the secondary clause (§ 897. 1). By this means are pointed out,

1. The place *where*, expressed by *אשר שם* *which there* = *where*, e. g. *אשר שם הזהב* *where (there is) gold*, Gen. 2:11. Ex. 20:21. 1 Sam. 3:3., *שם* *where ye (are)*, Ex. 12:13., *אשר היה שם אהלה* *where his tent had been*, Gen. 13:3, 14. 19:27. 2 Sam. 15:21., *אשר שם* *where I fixed my name*, Jer. 7:12.; occasionally with the preposition *ב* *in* prefixed to *אשר*, e. g. *באשר הוא שם* *where he (is)*, Gen. 21:17. Judg. 5:27. In a few instances the formula *אשר שמה* is employed in this sense, e. g. *אשר קטרו שמה הכהנים* *where the priests had burned incense*, 2 Kings 23:8.

2. The place *whereto*, expressed by *אשר שמה* *which thither* = *whither*, e. g. *אשר נבוא שמה* *whither we came*, Gen. 20:13. Num. 35:25. Deut. 11:10., *אשר הסיף יהוה אלהיה שמה* *whither the Lord thy God has scattered thee*, Deut. 30:3. Jer. 13:7. 29:7. Sometimes *אשר שם* is employed in this sense also, the addition of the *ה* directive (§ 643) being neglected, e. g. *אשר נשבר שם* *whither they were carried away*, 1 Kings 8:47. Is. 20:6. Ezek. 47:9., *אשר לא שלח אנני שם* *whither my lord has not sent*, 1 Kings 18:10. Jer. 19:14. 29:14.

3. The place *wherefrom*, expressed by *אשר משם* *which thence* = *whence*, e. g. *אשר לקח משם* *whence he was taken*, Gen. 3:23., *אשר יצאו משם פלשתים* *whence the Philistines have proceeded*, Gen. 10:14. 24:5. Deut. 9:28. 11:10., *אשר הגלית אתכם משם* *whence I exiled you*, Jer. 29:14.

§ 904. 1. The relative is also employed with reference to time *when*,* whether preceded by a noun indicating time, e. g. עַתָּה אֲשֶׁר שָׁלַט הָאָדָם *a time when one man rules over another*, Eccl. 8 : 9.; or without any antecedent, e. g. אֲשֶׁר יָבֹאוּ בְּנֵי־הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם *when the sons of God came in to the daughters of men*, Gen. 6 : 4. 30 : 38., אֲשֶׁר יִשְׁאַלְכֶם בְּנֵיכֶם *when your children shall ask*, Josh. 4 : 21., אֲשֶׁר־עָשִׂיתִי *when I was made in secret*, Ps. 139 : 15.†

2. By the use of prepositions with אֲשֶׁר various points of time are denoted. Thus, *a.* כְּאֲשֶׁר *about (the time) that, when*, e. g. כְּאֲשֶׁר הִקְרִיב *when he drew near*, Gen. 12 : 10. 18 : 33. 20 : 13., כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ *when Moses raised his hand*, Ex. 17 : 11. Eccl. 4 : 17.; *b.* אַחֲרֵי אֲשֶׁר *after that*, e. g. אַחֲרֵי אֲשֶׁר הִשְׁמָאָה *after she is defiled*, Deut. 24 : 4. Josh. 9 : 16.; *c.* עַד אֲשֶׁר *until that*, e. g. עַד אֲשֶׁר תִּסְבֹּךְ חֲמַת אָחִיךָ *until thy brother's fury turn away*, Gen. 27 : 44. Josh. 1 : 15. Hos. 5 : 15. Ruth 1 : 13., עַד אֲשֶׁר עָבְרְנוּ אֶת־נָחַל זֶרֶד *until we had passed over the brook Zered*, Deut. 2 : 14., occasionally with the addition of the particle אִם (= Gr. *ἄν*), used to give a hypothetical meaning to the preterite, e. g. אִם הֵבִיאָנִים אֶל־מְקוֹמָם *until that we have brought them to their place*, Num. 32 : 17. Is. 6 : 11.; *d.* מֵאֲשֶׁר *from (the time) that, since*, e. g. מֵאֲשֶׁר יִקְרָתְךָ בְּעֵינַי *since thou hast been precious in my sight*, Is. 43 : 4.

¶ § 905. When אֲשֶׁר employed as a double relative (§ 896. 1.) is in indirect objective relation to the verb of the primary clause, it frequently receives a prepositional prefix indicative of such relation. It thus appears chiefly,

1. With לְ *to*, e. g. שָׁמַע בְּקוֹלִי לְאֲשֶׁר אָנִי מְצַוָּה אֹתָךְ *hearken to my voice, to what I command thee*, Gen. 27 : 8., וַיֹּאמֶר לְאֲשֶׁר עַל־בֵּיתוֹ *and he said to him who (was) over his house*, 43 : 16. 44 : 4. Is. 49 : 9.,

* So too the Arabic relative مَا, e. g. لَنْ تَدْخُلَهَا أَبَدًا مَا دَامُوا *we will never enter it while they remain there*, Kor. 5 : 27., لَا يَزَالُ *he did not cease sleeping while the smith continued to do his work*, Loc. fab. 29.

† Hence arises its use in affirmative sentences to denote a condition, equivalent to the German *wenn* (= *wann*), e. g. אֲשֶׁר תִּשְׁמְעוּ אֶת־מִצְוֹת יְהוָה *when ye obey the commands of the Lord*, meaning, at the time when (equivalent to "in the case that") ye obey, &c. Deut. 11 : 27. In a negative proposition this use of אֲשֶׁר is inadmissible, and the ordinary conditional particle אִם must be employed, as in v. 28.

לְאִשְׁרֵי בֵּית אֵל . . . וַיִּשְׁלַח *and he sent to those who (were) in Bethel*, 1 Sam. 30 : 26–31. Is. 31 : 6. Job 12 : 6. The indirect relation of the relative to the verb of the secondary clause is indicated by another preposition, to which a pronominal suffix representing it is attached (see § 897. 2.), e. g. יָשׁוּב הַשָּׂדֶה לְאִשְׁרֵי מֵאֲתוֹ לְאִשְׁרֵי לוֹ אֶחָד הָאָרֶץ *the field shall return to him of whom it was bought, to him to whom the possession of the land (belongs)*, Lev. 27 : 24.

2. With מִן *from*, e. g. הָיָה אֵת כָּל-הַכֶּבֶד הַזֶּה מֵאִשְׁרֵי אֲבִינוּ עָשָׂה *from what (was) our father's he has obtained all this wealth*, Gen. 31 : 1. Ex. 29 : 27., e. g. הֵסִירוֹתִי מֵאִשְׁרֵי הָיָה לְפָנֶיךָ *I took it from him who was before thee*, 1 Chron. 17 : 13., e. g. יוֹשִׁיעֶךָ מֵאִשְׁרֵי יָבֹאוּ עָלֶיךָ *let them save thee from those things that come upon thee*, Is. 47 : 13., e. g. וְשָׁתוּ מֵאִשְׁרֵי יְשָׁאֲבוּן *and drink of what the young men draw*, Ruth 2 : 9.

3. With בְּ *in, with*, e. g. הַרְעוֹשָׁה בְּאִשְׁרֵי הוּא עֹמֵל *the profit of the workman in what he labours at*, Eccl. 3 : 9., e. g. בְּאִשְׁרֵי יִנָּעַת *(stand now) with what thou hast laboured at*, Is. 47 : 12.,* e. g. וּבַחֲרוֹ בְּאִשְׁרֵי הַפְּעִצִּי * *and make choice of what I delight in*, Is. 56 : 4. 65 : 12. 66 : 4.

¶ § 906. 1. Sometimes the relative אֲשֶׁר is used with reference not to an individual noun expressed or understood, but to the entire contents of a preceding sentence or clause ; and this it connects with and makes dependent on a following one, which accordingly serves as its complement, in like manner with the English *that*, Lat. *quod*, Greek *ὅτι*, e. g. וְנִבְּלָה שֵׁם שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ *and there let us confound their language, that they may not understand*, Gen. 11 : 7., e. g. אֲשֶׁר יִבְרַע . . . אֲשֶׁר לֹא *that they may not take a wife, &c.* 24 : 3. Deut. 1 : 31. 1 Sam. 18 : 15., e. g. אֲדַעֲפָר אֶת-עָפָר *so that if a man can number the dust of the earth*, Gen. 13 : 16.

2. When employed in this manner, אֲשֶׁר is frequently preceded by a connective particle, e. g. אֲשֶׁר אֵת *that*, Josh. 2 : 10. 2 Sam. 11 : 20. Is. 38 : 3. ; e. g. לְמַעַן אֲשֶׁר *in order that*, 2 Sam. 13 : 5. Ezek. 31 : 14. ; e. g. יֵצֵא אֲשֶׁר *because that*, Gen. 22 : 16. 1 Kings 14 : 15., also e. g. עָקֵב אֲשֶׁר Gen. 22 : 18. 26 : 5. 2 Sam. 12 : 6., e. g. עַל אֲשֶׁר Num. 20 : 24. Deut. 32 : 50. 2 Kings

* Two instances are given by Gesenius, in which according to him the preposition prefixed to the relative points out its objective relation to the verb not of the primary but of the secondary clause : of these one is e. g. אֲשֶׁר תִּמְצָא אֶת-אֱלֹהֶיךָ *with whomsoever thou findest thy gods let him not live*, Gen. 31 : 32. The other is the passage in Is. 47 : 12. above quoted, which should then be rendered, *in which thou hast laboured* ; but in fact the prep. בְּ refers to עָמַדְתִּי, while אֲשֶׁר governs אֲשֶׁר as a direct object, as in v. 15.

18 : 12., וְחָתָה אֲשֶׁר Num. 25 : 13. And occasionally by a prefixed preposition, e. g. בְּאֲשֶׁר *because*, Gen. 39 : 9, 23. ; כְּאֲשֶׁר *according as*, Gen. 7 : 9, 16. 12 : 4. Ex. 39 : 43. Judg. 1 : 7., *because*, Judg. 6 : 27. 1 Sam. 28 : 18. 2 Kings 17 : 26.

Omission of the Relative.

§ 907. As the relative is used merely to connect a part or the whole of one sentence or clause of a sentence with another, it may be omitted whenever a writer, wishing to employ an emphatic brevity of expression, does not consider it necessary to note the division of the two sentences or clauses, but exhibits them as a single one. Accordingly we find that most omissions of this sort occur in poetry and in poetical expressions.

§ 908. 1. The relative is sometimes omitted when it would refer to a noun of the primary clause, and form the subject of the secondary one, e. g. אֲנִי הַגִּבֹּר רָאָה עָנִי *I (am) the man (who) has seen affliction*, Lam. 3 : 1. Is. 54 : 1. 61 : 10., וַיִּשָּׁשׁ אֱלֹהֵי עֲשָׂהוּ *and he forsook the God (who) made him*, Deut. 32 : 15. Is. 40 : 20., תִּזְכֹּר עֲבָרֶי תִּזְכֹּר *thou shalt remember (it) as waters (that) pass away*, Job 11 : 16., בְּאֶרֶץ לֹא לָהֶם *in a land (that) is not theirs*, Gen. 15 : 13. Deut. 32 : 17. Is. 30 : 5, 6. 55 : 5.

2. a. The omission also takes place, as is often the case in English, when the relative would form the object of the secondary clause, e. g. כְּאֲהָלִים נִטְעַתְּ יְהוָה נִטְרוּ *they are spread out as lign-aloe trees (which) the Lord has planted*, Num. 24 : 6., גּוֹי לֹא יָדָעַתְּ תִּקְרָא *thou shalt call a nation (that) thou knowest not*, Is. 55 : 5. Ps. 18 : 14., אֶבֶן מֵאֶסֶף הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה *the stone (which) the builders refused has become the head of the corner*, Ps. 118 : 22., קִבְּעוּ גוֹיִם בְּשִׂחַת עֲשָׂהוּ *the heathen have sunk into the pit (that) they have made*, Ps. 9 : 16. 25 : 12. Prov. 9 : 5.

b. In this case, although the relative is omitted, a pronominal suffix of the proper gender and number is sometimes added to the verb of the secondary clause or to a preposition, to point out the kind of objective relation intended (see § 897. 1.),* e. g. כְּבִגְדִי אֲכָלוּ עֵשׂ *as a garment the moth devours it*, i. e. which the moth devours, Job 13 : 28. Is. 51 : 8., so

* The same construction is frequently employed with an indefinite antecedent in Arabic, e. g. ^{أَعْتَصَبْتُ} شَيْءٌ *any thing I have taken it by force*, i. e. which

הִדְרָךְ וּלְכִי בָהּ *gods whom they knew not*, Deut. 32 : 17. ; *the way they walked in it*, i. e. in which they walked, Ex. 18 : 20. Deut. 32 : 37. Ps. 12 : 6., so *לֹא יִחַשֵׁב יְהוָה לִי עֲוֹן* *a man to whom the Lord imputes not iniquity*, Ps. 32 : 2. 72 : 12.

§ 909. The relative is also occasionally omitted when, being employed as a double relative, it would constitute the object of the primary as well as the subject or object of the secondary clause (§ 896. 1.), e. g. *שָׂאֵל הַטָּאֵר* *the grave* (devours those who) *have sinned*, Job 24 : 19., *אַחֲרֵי לֹא־יוֹעִילֵהּ* *after* (those things which) *do not profit*, Jer. 2 : 8. ; *מִהּ אֲזַעֵם לֹא זָעַם יְהוָה* *how shall I execrate* (him whom) *the Lord has not execrated?* Num. 23 : 8. In this case also a suffix may be employed to indicate the object of the secondary clause, e. g. *מִהּ אֲקַבֵּל לֹא קָבָה אֵל* *how shall I curse* (him) *whom God has not cursed?* lit. *how shall I curse God has not cursed him?* Num. 23 : 8.

§ 910. The omission of the relative takes place also when it would refer to a noun understood in possessive relation with one in the primary clause (§ 899). Although the specifying noun does not appear, the specified one, being closely united to the following clause, undergoes the same changes as if connected with a noun in the construct (see § 810), e. g. *יִתְּרֵה עֶשֶׂה* *the residue of* (what) *he had gotten*, Jer. 48 : 36., *שִׁפְתִּי לֹא־יִדְעָתִי* *the tongue of* (one whom) *I did not understand*, Ps. 81 : 6., *בְּיַד־שֵׁלַח* *by the hand of* (him whom) *thou wilt send*, Ex. 4 : 13. Lam. 1 : 14. Ps. 141 : 9., *אֲשֶׁר־יִבְחַר* *O the blessings of* (him whom) *thou chooseth*, i. e. blessed is he whom, &c. Ps. 65 : 5. Prov. 8 : 32.

§ 911. The relative is occasionally omitted when it would refer to the place *where* (§ 902. 1. a.), e. g. *מְקוֹם לְזָהָב יִזְקֶה* *a place for gold* (where) *they refine* (it), Job 28 : 1., *קְרִיַת חָנָה דָּוִד* *a city* (where) *David dwelt*, Is. 29 : 1. ; or to the time *when* (§ 904. 1.), e. g. *עֵת דִּגְנָם וְתִירוֹשָׁם* *the time* (when) *their corn and their wine were plentiful*, Ps. 4 : 8., *בְּיוֹם דִּבֶּר יְהוָה אֵלֵיכֶם* *on the day* (when) *the Lord spoke to you*, Deut. 4 : 15. Ps. 18 : 1.

§ 912. 1. The omission is also found to take place in cases where the relative with a preposition might be expected ; thus *בְּאֲשֶׁר* *in which*, *where*, e. g. *שָׁם פָּחַדְר־פָּחַד לֹא־הָיָה פָּחַד* *then were they in great fear*

I have taken, &c. Loc. fab. 21., *حَتَّى يَأْتِيََا بِفُرْبَانٍ تَأْكُلُهُ النَّارُ* *until one comes to us with a sacrifice the fire consumes it*, i. e. which the fire consumes, Kor. 3 : 179.

(where) *there was no fear*, Ps. 53 : 6. : מֵאֲשֶׁר *from which, whence*, e. g. הִבִּיטוּ אֶל-צוּר הַצִּבְּרוֹת וְאֶל-מִקְבַּת בּוֹר נִקְרָתָם *look to the rock (from which) ye are hewn, and to the hole of the pit (from which) ye are digged*, Is. 51 : 1. ; כֹּאֲשֶׁר *as*, e. g. אֲכָלִי עַמִּי אֲכָלֻ לֶחֶם *who eat up my people (as) they eat bread*, Ps. 14 : 4. 53 : 5.

2. Sometimes the relative only is omitted, and the preposition expressed, e. g. כִּדְרֹשְׁתִּי לִלְוֹא שְׂאֵלִי נִמְצְאָתִי לֵלֵא בְקִשְׁתִּי *shall I be obtained by (those who) do not ask for, be found by (those who) do not seek me?* Is. 65 : 1., וְהֵעֲלִיתָם אֶת-אֲרוֹן יְהוָה אֶל-הַכִּינּוֹתַי לוֹ *and bring up the ark of the Lord to (where) I have made preparation for it*, 1 Chron. 15 : 12. 2 Chron. 1 : 4.

§ 913. Lastly, the relative is sometimes omitted, as is frequently the case in English, where it would be employed as a conjunctive particle to unite two clauses of a sentence (§ 906. 1.), e. g. יָדַעְתִּי גוֹיִם אֲנֹשִׁם הֵמָּה *let the nations know (that) they are men*, Ps. 9 : 21., גָּשְׁמִי אָמַר אֶתָּה, וְהַיְהוּדִים חֹשְׁבִים לְמֹרֶד *Gashmu says (that) thou and the Jews (are) thinking to rebel*, Neh. 6 : 6.

CHAPTER X.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 914. THE interrogative in its use bears a strong affinity to the relative pronoun, it being employed to *ask* as the latter is to *declare* something respecting the person or thing to which it refers. There is however this difference between the two, that while the relative is employed in making a further statement concerning an object previously mentioned, the interrogative can refer only to one which has yet to be designated. The interrogative also shares the peculiarities of the relative in not varying its form to indicate gender, number, or case ; but differs from it by showing whether the object referred to is

a person or thing, a distinction which in this case it seems more necessary to make, as the name of such person or thing has not been mentioned, while with the relative it usually has. The interrogative referring to persons is *מי* *who*? Gr. *τίς*; Lat. *quis*? that referring to things is *מה* *what*? Gr. *τί*; Lat. *quid*?*

§ 915. These interrogatives, followed by the name of the person or thing to which they refer, may be used either predicatively or attributively, i. e. they may constitute the predicate of a sentence, as *who is that man*? or may be joined to the following noun as a qualificative, forming with it an extended subject or object (§ 703), as *what man struck me*? *what house do you see*?

1. *a.* In the following instances the rational interrogative *מי* *who*? followed by the name of the person to whom it refers, forms the predicate of an interrogative sentence, e. g. *מה-האיש הזה מי (is) that man*? lit. that man is who? Gen. 24: 65., *מי אבימלך ומי שכם (is) Abimelech, and who (is) Shechem*? Judg. 9: 28., *מי-בצל משפטי מי (is) my adversary*? Is. 50: 8., *מי אדון לנו מי (is) Lord over us*? Ps. 12: 5. 18: 32.

b. a. The same is the case with the irrational *מה* *what*? followed by the name of the thing to which it refers, e. g. *מה-שמה מה (is) thy name*?† Gen. 32: 28. 1 Sam. 28: 14. Esth. 5: 6. 7: 2., *מה האשם מה (shall be) the trespass-offering*? 1 Sam. 6: 4. Ezek. 20: 29., *מה-מה מה הפסל הזה מה (is) that proverb*? Ezek. 12: 22., *מה משפט האיש מה (was) the manner of the man*? i. e. what kind of man was he? 2 Kings 1: 7., *מה האבנים האלה מה (are) these stones*? i. e. what do they signify? Josh. 4: 21. 1 Sam. 4: 14. 15: 14. Occasionally the substantive verb is employed as a copula, e. g. *מה-יהיה עצה-הנני מה (is) the vine*? Ezek. 15: 2.

β. The interrogative *מה* is sometimes employed as a predicate with reference to persons, e. g. *מה-שמי מה (is) the Almighty*? Job 21: 15., *מה האדם מה (is) man*? Eccl. 2: 12., also *מה-אנוש מה (is) man*? Ps. 8: 5. Job 7: 17. 15: 14., *מה אמך מה (is) thy mother*? Ezek. 19: 2.

* To these closely correspond the Arabic *مَنْ* (= *מי*) and *مَا* (= *מה*).

† The rational *מי* is also occasionally used in asking this question, thus *מי-אתה מי (is) who art thou*? Judg. 13: 17. In the following instance *מי* is employed with reference to nouns understood which include the idea of intelligent beings: *ומי במוט יהודה מה (is) the transgression of Jacob, and what the high places of Judah*? Mic. 1: 5., the interrogative referring in effect to *שמואל* and *שמואל*.

2. *a.* In the following instances **מי** may be considered as a qualitative belonging to the noun before which it is placed, e. g. **מִי־אֵל** *what God* (is there) *in heaven*? Deut. 3 : 24., **מִי־גוֹי נָדוּל** *what nation* (is so) *great*? 4 : 7, 8. Ps. 77 : 14.

b. The same is the case with **מָה**, e. g. **מַה־דְּמִוּת תַּעֲרֹכְרֶלְךָ** *what likeness will ye compare to him*? i. e. *what will ye liken to him*? Is. 40 : 18.; and also when the noun to which it belongs does not immediately follow, e. g. **מִה־מִּצָּאוֹ אָבוֹתֵיכֶם בְּרִי עָוֹל** *what iniquity have your fathers found in me*? Jer. 2 : 5., **מִה־נַּעֲשָׂה יָקָר לְמֹרְדֵּכַי** *what honour has been done to Mordecai*? Esth. 6 : 3.

§ 916. The interrogatives **מי** and **מָה** are also used as predicates when preceding not a noun but a personal or demonstrative pronoun. Thus,

1. With a following personal pronoun, e. g. **מִי־הוּא** *who* (is) *he*? Is. 50 : 9., **מִי־אַתָּה** *who* (art) *thou*? Ruth 3 : 9., **מִי אָלַכִּי** *who* (am) *I*? 1 Sam. 18 : 18., **מִי אַתֶּם** *who* (are) *ye*? Josh. 9 : 8.; **מַה־הוּא** *what* (is) *he*? Num. 16 : 11., **מָה הֵנּוּ** *what* (are) *they*? Gen. 21 : 29. Is. 41 : 21., **מָה נָחֳנוּ** *what* (are) *we*? Ex. 16 : 7, 8. (here the personal pronoun is placed emphatically before the interrogative).

2. With a following demonstrative pronoun, e. g. **מִי־זֶה** *who* (is) *this*? Is. 63 : 1. Jer. 50 : 44. Ps. 24 : 8. Lam. 3 : 37., **מִי זֶה** *who* (is) *this*? Cant. 3 : 6. 6 : 10. 8 : 5., **מִי־אֵלֶּה** *who* (are) *these*? Gen. 33 : 5. Is. 60 : 8.; **מַה־זֶּה** *what* (is) *this*? 1 Sam. 10 : 11. Esth. 4 : 5., **מַה־אֵלֶּה** *what* (are) *these*? Zech. 2 : 2.

§ 917. The interrogatives are likewise often followed by a noun or pronoun not denoting that to which they immediately refer, but bearing to them an indirect relation which is pointed out by a prefixed preposition. Thus,

1. With a following noun and preposition, e. g. **מִי בַחֲצֵר** *who* (is) *in the court*? Esth. 6 : 4., **מִי לַיהוָה** *who* (is) *the Lord's*? i. e. *who is on the Lord's side*? Ex. 32 : 26.; **מַה־לָּעָם** *what have the people*? i. e. *what ails them*? 1 Sam. 11 : 5., **מָה לְיָרִידִי** *what has my beloved* (scil. *to do*)? Jer. 11 : 15., **מָה לַעֲשׂוֹת** *what* (is there) *for doing*? i. e. *what is to be done*? 2 Kings 4 : 13, 14. Esth. 1 : 15. 6 : 6.

2. With a following pronoun and preposition, e. g. **מִי־לְהָ פֹה** *whom hast thou here*? Is. 22 : 16., **מִי אִתִּי** *who* (is) *with me*? *who is on my side*? 2 Kings 9 : 32., **מִי כְמוֹנִי** *who* (is) *like me*? Jer. 50 : 44.; **מַה־לָּךְ פֹּה** *what hast thou here*? Is. 22 : 16., **מַה־לָּךְ** *what* (belongs) *to thee*? i. e. *what business is it of thine*? Ps. 50 : 16., **מַה־לָּךְ** *what will thou*? Judg. 1 : 14.

§ 918. Frequently too the interrogatives are followed by a verb of which they constitute either the subject or the object. Thus they appear,

1. As the subject of a following verb, e. g. *מי עשה הדבר הזה* *who has done this thing?* Judg. 6 : 29. 15 : 6. 20 : 18., *מי יגור באהלך* *who shall abide in thy tabernacle?* Ps. 15 : 1., *מי ימצא אשה חלה* *who can find a virtuous woman?* Prov. 31 : 10. ; *מה לנו חלק בך* *what portion have we in David?* meaning, we have no portion in David, 1 Kings 12 : 16. (the following clause has *לא*), *מה מפני יחלך* *what leaves me?* meaning, nothing leaves me, I am not at all relieved, Job 16 : 6.*

2. a. As the direct object of a following verb, e. g. *אתמי עשקתי* *whom have I defrauded? whom have I oppressed?* 1 Sam. 12 : 3. 28 : 11., *אתמי אשלח* *whom shall I send?* Is. 6 : 8. 28 : 9. ; *מה עשית* *what hast thou done?* Gen. 4 : 10. 20 : 9. Is. 45 : 9. Eccl. 8 : 4. Ps. 11 : 3., *מה אמרו* *what did they say?* Is. 39 : 3, 4. 40 : 6.

b. As the indirect object of a verb, in which case it receives a preposition, e. g. *למי אני מעבד* *whom should I serve?* 2 Sam. 16 : 19. Esth. 6 : 6., *ממי אירא* *of whom shall I be afraid?* Ps. 27 : 1., *אלמי תדמיון* *to whom will ye liken God?* Is. 40 : 18, 25., *עלמי תניסו* *to whom will ye flee?* Is. 10 : 3. 53 : 1. 57 : 4., *אתמי נועץ* *with whom took he counsel?* Is. 40 : 14. ; *במה יתראצח* *wherewithal shall he reconcile himself?* 1 Sam. 29 : 4. Mal. 1 : 7., *למה רגשו גוים* *wherefore do the heathen rage?* Ps. 2 : 1. Prov. 5 : 20., also *מה יען* Hag. 1 : 9., *עלמה אדניה הבער* *on what are its foundations sunk?* Job 38 : 6., *ימי שני חיה* *how many*

* From this use of the interrogative, by which a negative is implied, it came to be employed in later times as a proper negative, e. g. *מה תצוהו ומה תצוהו* *stir not, and do not awake my love*, Cant. 8 : 4. Although this conversion of the interrogative into a negative particle is rare in Hebrew, it is of extremely frequent occurrence in Arabic; thus, as an interrogative pronoun, e. g.

مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *what do they deceive but themselves, and what do they know?* meaning, they deceive none but themselves, and

are not aware of it, Kor. 2 : 8. 3 : 182. ; as a negative particle, e. g. *مَا يُزَكِّي*

الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ *a man is not justified by the testimony of his family*, Loc. fab. 7., *مَا شَعَرْتُ لِمَنْ تَرَلْتُ وَلَا أَدْرِي لِمَنْ ضَرَرْتُ* *I knew not on whom thou hadst alighted, and perceived not to whom thou hadst*

done injury, fab. 13., *مَا أَنَا لِصَا* *I am not a robber*, Kos. Chrest. p. 14.

(are) *the days of the years of thy life*? lit. according to what are the days, &c. Gen. 47: 8. Ps. 119: 84. Job 13: 23.*

§ 919. The personal interrogative **מִי** sometimes specifies a noun in construction, e. g. **בְּכָמְרֹהוּ** *whose son is this?* 1 Sam. 17: 55, 58., **אֶת־בְּתוּלָתִי** *whose daughter (art) thou?* Gen. 24: 23, 47., **מִי** **אֶת־שׁוֹרִי** **לָקַחְתִּי** **וְחִמּוֹרִי** **לָקַחְתִּי** *whose ox have I taken? or whose ass have I taken? or from whose hand have I taken a bribe?* 1 Sam. 12: 3., **יָצָאָה מִמֶּנּוּ** **נְשָׁמַת־מִי** *whose spirit came from thee?* Job 26: 4.

§ 920. 1. The impersonal interrogative **מָה** is frequently employed to question the mode or rather the possibility of an action or condition, in which case it is equivalent to the English *how?* e. g. **מָה** **אֶקְבֵּל** **וְמָה** **אֶזְעַם** *how shall I curse, and how shall I execrate?* Num. 23: 8., **מָה** **יִשְׁעֶנּוּ** **זֶה** *how shall this (man) save us?* 1 Sam. 10: 27., **מָה** **יִצְדָּק** **אָדָם** *how should a man be just?* Job 9: 2.

2. And from this is derived its use before neuter verbs, participles, and adjectives, as an exclamation of admiration, e. g. **מְדֻשְׁבוֹ** **אֹהֲלֶיהָ** *how excellent are thy tents!* Num. 24: 5., **מְדֻיָּפָה** **פְּעָמֶיהָ** *how beautiful are thy feet!* Cant. 7: 2, 7., **מְדַנְּרָא** **הַמָּקוֹם** **הַזֶּה** *how dreadful (is) this place!* Gen. 28: 17., **מָה** **אֲדִיר** **שְׁמָהּ** *how glorious (is) thy name!* Ps. 8: 2., **מָה** **יְדִידוֹת** **מִשְׁכְּנֹתֶיהָ** *how amiable (are) thy tabernacles!* 84: 2.

¶ § 921. The interrogatives **מִי** and **מָה** when used relatively, i. e. when forming a constituent part both of a primary and secondary clause, assume by an easy transition the nature of *indefinite pronouns*, thus **מִי** *who*, Gr. *τις*, Lat. *quis*; **מָה** *what*, Gr. *τι*, Lat. *quid*.†

* The expressions **בְּכִי** and **בְּמָה**, formed by a slight change from **בְּמָה** and **בְּכִי**, lose the force of **מָה**, and are employed in poetry as separable prepositions equivalent to the prefixes **בְּ** and **בְּ** (§ 674).

† This is the principal office of the corresponding Arabic **مَنْ** and **مَا**, which are only occasionally used as interrogatives, e. g. **مَنْ يَنْفِقُ مَالَهُ فِي الْخَطِيئَةِ** *whoso squanders his wealth in sin, then complains that God has impoverished him*, Loc. fab. 16. 22., **وَمَنْ نُدْخِلُ النَّارَ** *whoever thou castest into hell*, Kor. 3: 109.; **مَنْ يَسْمَعُ مَا لَا يُصْلِحُ شَأْنَهُ** *whoso hears what will not amend his condition*, Loc. fab. 29., **وَإِنَّا مَا وَعَدْتُنَا** *give us what thou hast promised us*, Kor. 3: 192.

1. Indefinite use of **מִי**, e. g. **מִי הָלַךְ מֵעִמּוֹנוּ** *see who is gone from us*, 1 Sam. 14 : 17., **לֹא הוֹרַעְתָּ אֶת־עַבְדְּךָ מִי יֹשֵׁב עַל כִּסֵּא** *thou hast not informed thy servant (us to) who shall sit on the throne*, 1 Kings 1 : 27., **לֹא יָדַע מִי־אֶסְפָּם** *he knows not who shall gather them*, Ps. 39 : 7.

2. Indefinite use of **מָה**, e. g. **לֹא יָדְעוּ מַה־הוּא** *they knew not what it was*, Ex. 16 : 15., **הוּא יִגִּיד לְךָ מַה־יְהִיָּה לְנֶכֶד** *he will tell thee what shall become of the child*, 1 Kings 14 : 3. Jer. 38 : 25. Job 23 : 5., **רְאֵי מָה הֵיכָאֵת הַזֹּאת** *see what (is) this going forth*, Zech. 5 : 5., **רְאֵי כְחוֹ בְמָה** *see wherein (is) his great strength*, Judg. 16 : 5, 6.

§ 922. 1. They are often employed in a still more indefinite sense, equivalent to the English *whoever, whatever*, e. g. **מִי־יֵבֶעַל דְּבָרִים יִגֵּשׁ** *whoever has business (§ 821. 1.) let him come to them*, Ex. 24 : 14., **מִי־יִרָא וְחָרַד יָשָׁב** *let whoever is fearful and timid return*, Judg. 7 : 3. Hos. 14 : 10. Prov. 9 : 4, 16., **אִתְּךָ עָלֶיךָ יִפּוֹל** *whoever combine against thee shall fall for thy sake*, Is. 54 : 15. ; **מַה־תֹּאמַר נַפְשִׁי** *whatever thy soul desires I will do for thee*, 1 Sam. 20 : 4. ; occasionally without reference to a secondary clause, e. g. **יָעֹבֵר עָלַי מָה** *let come upon me aught whatever*, Job 13 : 13., **בִּלְיִדְעָהָּ** *she knows naught whatever*, Prov. 9 : 13.

2. A fuller construction is sometimes made use of, which consists in adding the relative **אֲשֶׁר**, e. g. **מִי אֲשֶׁר הִטָּא־לִי** *whoever sins against me*, Ex. 32 : 33., **מִי אֲשֶׁר חָפֵץ בְּיוֹאֵב וּמִי אֲשֶׁר־לְדָוִד** *Joab and whoever (is) for David*, 2 Sam. 20 : 11., **מִי אֲשֶׁר יִחְבֵּר אֶל כָּל־** *whoever is united to all the living*, Eccl. 9 : 4. ; **מַה־שֶּׁהָיָה** *whatever has been*, Eccl. 3 : 15. 6 : 10. 7 : 24.

CHAPTER XI.

THE NUMERALS.

Cardinals.

§ 923. THE words used in Hebrew to perform the office of *cardinal numerals* may be considered with but a few exceptions as nouns placed either in apposition or construction with the name of the thing numbered. As there are many peculiarities belonging to the Hebrew numerals in common with those of the other Shemitish languages, we shall treat of them somewhat in detail, and with a classification founded on the manner in which these peculiarities display themselves.

§ 924. The numeral *one*, masc. **אֶחָד**, fem. **אֶחָת** (§ 610), which specifies a noun by designating its inherent quality of individuality, is a true qualificative adjective, and as such is always placed after its noun, with which it agrees both in gender and with respect to definiteness or indefiniteness, e. g. **יּוֹם אֶחָד** *one day*, Gen. 1 : 5, 9. 2 : 24. &c., **שָׁפָה אֶחָת** *one speech*, Gen. 11 : 1. 27 : 38. Ex. 12 : 49. &c.; **הַקֶּרֶשׁ הָאֶחָד** *the one board*, Ex. 26 : 16, 17, 19. 29 : 15, 39. &c., **אֶחָדְכֶם הָאָחֵד** *one of your brethren*, lit. the one brother of you, Gen. 42 : 33., **צִלְעֵה־הַמִּשְׁכָּן הָאֶחָד** *the one side of the tabernacle*, Ex. 26 : 26., **הַמְּחִנֶּה הָאֶחָת** *the one company*, Gen. 32 : 9. Ex. 26 : 2, 24. 28 : 10. &c., **צִלְעֵי הָאָחֵת** *the one side of it*, Ex. 25 : 12.

§ 925. This is also partially the case with the number *two*, masc. **שְׁנַיִם**, fem. **שְׁתֵּי**, which, in consequence of its intermediate nature between singular and plural,* partakes with the numeral *one* of the character of an adjective, and with those above it of that of a noun. Thus, like the former, it agrees with the noun to which it refers in gender and in assuming the dual form; and like the latter, it is placed before instead of after such noun, and also stands with it either in

* It is on account of this intermediate nature of the number *two*, that in several of the ancient Indo-European languages, as the Sanscrit, Greek, and Mæso-Gothic, and likewise in the Arabic, it is indicated in the inflections both of verbs and nouns by a separate termination.

apposition or construction (see § 926),* e. g. שְׁנֵי אָנָשִׁים *two men*, Josh. 2 : 1. Judg. 11 : 37, 39., שְׁתֵּי נָשִׁים *two women*, 1 Kings 3 : 16. ; שְׁנֵי מַלְאָכִים *the two angels*, Gen. 19 : 1. 22 : 3. 25 : 23., שְׁתֵּי נָשִׁים *two wives*, Gen. 4 : 19. 19 : 8, 15. As this unit may stand in construction with the noun to which it belongs, it may also on the same principle receive a pronominal suffix (§ 885), in which case it signifies *both*, e. g. שְׁנֵינוּ *both of us*, Gen. 31 : 37., שְׁנֵיכֶם *both of you*, 27 : 45., שְׁנֵיהֶם *both of them* (masc.), 2 : 25., שְׁתֵּיהֶן *both of them* (fem.), 1 Sam. 25 : 43.

§ 926. 1. The cardinals from *three* to *ten* inclusive although plural in meaning are singular in form, being in reality abstract feminine nouns with the appropriate ending הַ (§ 494. I.). When they are joined to masculine nouns, this termination is retained, and serves to point out the gender of the numeral ; but when they are employed to designate the number of feminine nouns, in which case the whole compound expression may be viewed as feminine, the termination הַ of the numeral is dropped as superfluous (§ 612), e. g. שְׁלֹשָׁה אָנָשִׁים *three men*, Gen. 18 : 2., אַרְבָּעָה חָרָשִׁים *four carpenters*, Zech. 2 : 3., שְׁבַע מִזְבְּחוֹת *seven altars*, Num. 23 : 1. ; שְׁלֹשׁ שָׁנִים *three years*, 1 Kings 15 : 2., חֲמִשָּׁה אַמּוֹת *five cubits*, Ex. 27 : 1., שִׁבְעַת כְּבָשִׂים *seven ewe-lambs*, Gen. 21 : 30.†

2. These units may either be placed in apposition with the noun to which they belong, as in the instances just given ; or they may be joined to it in the closer connection of the construct state, when the numerals undergo the same changes as other nouns, e. g. שְׁלֹשָׁה הָאָנָשִׁים *the three men*, Job 32 : 1, 5., שֵׁשֶׁת יָמִים *six days*, Ex. 20 : 8, 11., עֶשְׂרֵת הַשְּׁבָטִים *the ten tribes*, 1 Kings 11 : 35. ; חֲמִשָּׁה הַיְרִיעוֹת *the five curtains*, Ex. 26 : 3. In like manner they may receive pronominal suffixes, e. g. אַרְבָּעָתָם *these four*, Dan. 1 : 17. Ezek. 1 : 8., שִׁבְעָתָם *those seven*, 2 Sam. 21 : 9.

3. The use of these two modes of construction depends on whether the writer views the connection as being more or less strict. The

* We thus see that in Hebrew the numeral *one* is treated wholly as an adjective, and *two* partly so. Some languages go further in this respect, and others not so far : thus in Sanscrit and Greek the four first cardinals, and in Latin, Russian, and Polish the three first, are adjectives ; while in the Teutonic languages and those derived from the Latin, the first only is declined.

† This construction, it will be observed, is logical, not formal ; that is, it depends on the real gender of the noun as determined by § 494, and not on its mere form (see §§ 556, 557). An exception however appears in the phrase שְׁלֹשָׁה נְשִׂי־בָנָיו Gen. 7 : 13., where the formal construction is employed.

construct is much less frequently employed than the absolute state, and seldom except when the noun is definite; but the idea conveyed is in both cases the same, with the exception that the construct is generally although not always used to denote a series, e. g. *שְׁלֹשֶׁת יָמִים* *three* (successive) *days*, Ex. 10 : 22., *שִׁבְעַת יָמִים* *seven* (successive) *days*, 12 : 15. 24 : 16. 29 : 30.*

§ 927. The numbers from *eleven* to *nineteen* inclusive are denoted by placing the necessary unit before the numeral *ten* (§ 617). The construction of the former number with the latter is similar to that of the units with their nouns; that is, it is placed with it either in construction, as *שְׁלֹשׁ עָשָׂר* *thirteen*, or in apposition, as *שְׁלֹשָׁה עָשָׂר*, the former being the most frequent. Their form as to gender is regulated on the principles already detailed. Thus,

1. The numerals *eleven* and *twelve*, like the adjectives *one* and *two* from which they are formed, agree in gender with the nouns they are used to qualify (§§ 924, 925). e. g. *אֶחָד עָשָׂר כִּכְבָּיִם* *eleven stars*, Gen. 37 : 9., *אֶחָת עָשָׂרָה שָׁנָה* *eleven years*, 2 Kings 23 : 36.; *שְׁנֵי עָשָׂר נְשִׂימָה* *twelve princes*, Gen. 17 : 20. 25 : 16., *אִישׁ שְׁנֵי עָשָׂר* *twelve men*, Josh. 3 : 12. 1 Kings 7 : 25., *שְׁנֵי עָשָׂר שָׁנָה* *twelve years*, Gen. 14 : 4., *שְׁתֵּי עָשָׂר אֲבָנִים* *twelve stones*, Josh. 4 : 8.

2. Those from *thirteen* to *nineteen* being nouns, the first unit, as when employed alone, retains its feminine form with masculine nouns, but drops its characteristic termination with feminine nouns as being no longer required (§ 926. 1). With the second unit, however, the case is precisely the reverse: for when the first retains its feminine ending, that of *עָשָׂרָה* is dropped as superfluous; but when on the contrary the first rejects its termination, that of *עָשָׂרָה* is preserved, in order to point out the gender belonging to the numeral, e. g. *שְׁלֹשָׁה עָשָׂר אֵילִם* *thirteen rams*, Num. 29 : 13., *שְׁלֹשֶׁת עָשָׂרָה עָרִים* *thirteen cities*, Josh. 21 : 19.; *חֲמִשָּׁה עָשָׂר בָּנִים* *fifteen sons*, 2 Sam. 9 : 10., *חֲמֵשׁ עָשָׂרָה שָׁנָה* *fifteen years*, Gen. 5 : 10. 11 : 25., &c. &c.

¶ § 928. The distinction of gender in the numerals as well as the difference of construction above described, are confined to the units. The tens, i. e. the numbers *twenty*, *thirty*, &c. as far as *ninety*, are indeclinable plural nouns with the masculine termination *יָם* (§ 618), and are always placed in apposition with the nouns to which they belong, e. g. *עָשְׂרִים יָוֵם* *twenty days*, Num. 11 : 19., *עָשְׂרִים אַמָּה* *twenty cubits*,

* These expressions are also explained by Jarchi to mean *שִׁבְעַת יָמִים רְצופִין וְשְׁלֹשֶׁת יָמִים רְצופִין* i. e. "seven days in succession and three days in succession."

1 Kings 6 : 3, 16. ; אַרְבַּעִים בָּנִים *forty sons*, Judg. 12 : 14., אַרְבַּעִים שָׁנָה *forty years*, Gen. 25 : 20., &c. &c.

§ 929. The intermediate numbers, viz. those between *twenty* and *thirty*, between *thirty* and *forty*, &c., are usually denoted by connecting with the ten the necessary unit by means of the conjunction ׀ ; and as the former number is indeclinable, it has no influence over the form of the latter, which is construed as when alone : that is, the numbers *one* and *two* agree as adjectives with the nouns to which they belong (§§ 924, 925), e. g. עֶשְׂרִים וְאַחַד יוֹם *twenty-one days*, Dan. 10 : 13., אַרְבָּעִים וְשָׁנָה *forty-one years*, 1 Kings 14 : 21. &c., אַרְבָּעִים וְשָׁנָה *forty-two men*, 2 Kings 10 : 14., אַרְבָּעִים וְשָׁנָה *forty-two cities*, Deut. 35 : 6, 7. ; and those from *three* to *nine* inclusive retain their feminine termination before masculine nouns, and drop it before feminine nouns as no longer necessary (§ 926. 1.), e. g. עֶשְׂרִים וְאַרְבָּעָה פָּרִים *twenty-four bullocks*, Num. 7 : 88., עֶשְׂרִים וְשָׁלֹשׁ עָרִים *twenty-three cities*, 1 Chron. 2 : 22. ; שְׁמֹנֶה וְעָשָׂר אֲנָשִׁים *eighty-five men*, 1 Sam. 22 : 18., שְׁשָׁה וְעָשָׂר אֵילִים *ninety-six rams*, Ezra 8 : 35.

§ 930. We have hitherto treated of the form of the numerals only ; that of the nouns which they specify is also affected by the union of the two terms. Thus, nouns numbered by the units from *two* to *ten* inclusive are for the most part placed in the plural ; while those which are accompanied by the tens from *twenty* to *ninety* usually retain the singular form. Strange and anomalous as this may appear, it admits of an easy solution, on a principle analogous to that by which the gender of the numerals has been explained. As the units from *three* to *ten* are of the singular form, it is requisite that the plurality of the entire expression should be shown in the form of the noun itself, which accordingly receives the plural termination (see § 926). The tens, on the contrary, are themselves of the plural form ; so that the plural termination may readily be dispensed with in the nouns which they accompany, without any diminution of perspicuity (see § 928). The mixed numbers from *eleven* to *nineteen* follow for the most part the construction of the units of which they are composed ; still as they each consist of two numerals, although without the plural termination, their nouns are sometimes put in the singular like those accompanied by the tens : hence we have both שְׁלֹשׁ עָשָׂר עָרִים *thirteen cities*, Josh. 21 : 19., and שְׁלֹשׁ עָשָׂר עִיר v. 33. (see § 927. 1. 2.).

§ 931. This peculiarity, however, which the numerals from *eleven* to *ninety* possess of frequently taking a noun in the singular, exhibits itself for the most part only with collective nouns or nouns used col-

lectively, which, although singular in form, have a plural signification : thus, for example, the singular generic **אַיִשׁ**, which as we have shown is frequently construed as a plural (§ 751), as also nouns denoting certain measures or portions whether of *extent*, of *weight*, or of *time*, e. g. **שְׁלֹשִׁים אַמָּה** *thirty cubits*, Gen. 6 : 15. Ex. 27 : 16. 38 : 13., **שְׁלֹשִׁים שֶׁקֶל** *thirty shekels*, Lev. 27 : 4.,* **אַרְבָּעָה עָשָׂר יוֹם** *fourteen days*, 1 Kings 8 : 65.

¶ § 932. The numerals **מֵאָה** *hundred* and **אַלֶּף** *thousand* are construed, with respect to the numerals by which they are specified, the former as a feminine and the latter as a masculine noun. We will therefore treat of them separately, discussing first the forms which they and their accompanying numerals assume, and afterwards those taken by the nouns to which they belong.

§ 933. 1. *a.* When the feminine numeral **מֵאָה** *hundred* is qualified by one of the units from *three* to *nine*, it assumes the plural form **מֵאוֹת** (§ 930), and the unit loses its characteristic termination **ָה** (§ 926. 1.), e. g. **שְׁלֹשׁ מֵאוֹת** *three hundred*, Gen. 5 : 23. 9 : 28., **חֲמִשָּׁה מֵאוֹת** *five hundred*, Gen. 11 : 11. Ex. 30 : 24. 38 : 26., &c. &c. Instead of the unit *two*, it takes the dual form **מֵאוֹתַיִם** *two hundred*, Gen. 11 : 23. 32 : 15. Judg. 17 : 4.

b. This, like the other numerals of the singular form, may be placed with the noun it belongs to either in apposition or in construction (§ 926. 2.), e. g. **מֵאָה צִמְקִים** *a hundred bunches of raisins*, 1 Sam. 25 : 18., **מֵאָה אַמָּה** *a hundred cubits*, Ezek. 40 : 27. ; **מֵאָה שָׁנָה** *a hundred years*, Gen. 25 : 7, 17., **מֵאָה אֶדְנִים** *a hundred sockets*, Ex. 38 : 27.

2. *a.* The noun numbered assumes the plural form, whether accompanied by the singular **מֵאָה** (see § 926. 1.), e. g. **מֵאָה נְבִיאִים** *a hundred prophets*, 1 Kings 18 : 4., **מֵאָה פְּעָמִים** *a hundred times*, 2 Sam. 24 : 3.

* As the two nouns **אַמָּה** and **שֶׁקֶל** serve to specify the numerals, they frequently take the preposition **בְּ** : thus **אַמָּה**, e. g. **בְּאַמָּה** *twenty cubits*, lit. twenty (measured) by the cubit, Zech. 5 : 2., **בְּאַמָּה** 1 Kings 7 : 23. 2 Chron. 4 : 2., and also with the units, e. g. **בְּאַמָּה** 1 Kings 6 : 6., **בְּשֶׁקֶל** 6 : 3, 25, 26.; so too the noun of weight **שֶׁקֶל**, e. g. **בְּשֶׁקֶל הַקֹּדֶשׁ** Ex. 38 : 24. Num. 7 : 13. But when the term **שֶׁקֶל** is used to denote pieces of money, it is put for distinction's sake in the plural even after the tens, e. g. **שְׁעָרִים שֶׁקֶלִים** Ezek. 45 : 12., **שְׁלֹשִׁים שֶׁקֶלִים** Ex. 21 : 32. Lev. 27 : 5.; this is also the case with some of the other nouns that are construed collectively, when emphasis is required, e. g. **שְׁלֹשִׁים אֲנָשִׁים** Jer. 38 : 10., **חֲמִשִּׁים אַמָּה** Ezek. 42 : 2.

1 Chron. 21 : 3. ; by the dual **מֵאֵתַיִם** (see § 925), e. g. **עֲדֵיִם מֵאֵתַיִם** *two hundred she-goats*, Gen. 32 : 15., **מֵאֵתַיִם דְּבָלִים** *two hundred cakes of figs*, 1 Sam. 25 : 18. ; or by the plural **מֵאוֹת**, qualified by one of the units from *three* to *nine* (see § 928), e. g. **שְׁלֹשׁ מֵאוֹת שִׁיעָלִים** *three hundred foxes*, Judg. 15 : 4. 1 Kings 10 : 17., **חֲמִשׁ מֵאוֹת אֲתוֹנוֹת** *five hundred she-asses*, Job 1 : 3., **שִׁבְעֵ-מֵאוֹת פָּרָשִׁים** *seven hundred horse-men*, 2 Sam. 8 : 4.

b. But nouns used collectively, as also those of measure, weight, and time (see § 931), are placed in the singular after all those forms : thus after the singular, e. g. **מֵאָה אִישׁ** *a hundred men*, Judg. 7 : 19. 1 Kings 18 : 13., **מֵאָה רֶכֶב** *a hundred chariots*, 2 Sam. 8 : 4. 1 Chron. 18 : 4., **מֵאָה אַמָּה** *a hundred cubits*, 1 Kings 7 : 2. Ezek. 40 : 19., **מֵאָדָּה** *a hundred years*, Gen. 17 : 17. ; after the dual, e. g. **מֵאֵתַיִם אִישׁ** *two hundred men*, 1 Sam. 30 : 10., **מֵאֵתַיִם לֶחֶם** *two hundred loaves*, 2 Sam. 16 : 1., **מֵאֵתַיִם שָׁנָה** *two hundred years*, Gen. 11 : 23. ; after the plural, e. g. **אַרְבַּע־מֵאוֹת אִישׁ** *four hundred men*, Gen. 32 : 7. Judg. 3 : 31., **אַרְבַּע מֵאוֹת נְעוּרָה בְּתוּלָה** *four hundred young virgins*, Judg. 21 : 12., **חֲמִשׁ מֵאוֹת אָמֹד בָּקָר** *five hundred yoke of oxen*, Job 1 : 3., **אַרְבַּע מֵאוֹת אַמָּה** *four hundred cubits*, 2 Kings 14 : 13., **אַרְבַּע מֵאוֹת שֶׁקֶל** *four hundred shekels*, Gen. 23 : 16. Ex. 38 : 29.,* **תִּשְׁעֵ מֵאוֹת שָׁנָה** *nine hundred years*, Gen. 5 : 5, 7, 8, 10. &c.

§ 934. 1. a. When the masculine numeral **אַלֶּפֶּה** *thousand* is qualified by one of the units from *three* to *ten*, it assumes the plural form **אַלְפִּים**, the preceding unit retaining its characteristic feminine termination (§ 926. 1.), e. g. **שְׁלֹשָׁת אַלְפִּים** *three thousand*, 1 Sam. 13 : 2, 5., **שִׁשָּׁת אַלְפִּים** Num. 3 : 34., **שְׁמֹנֶת אַלְפִּים** 3 : 28. &c. &c.† Instead of the number *two*, it takes the dual form **אַלְפִּים** Num. 7 : 85. 35 : 5. Judg. 20 : 45. &c. When qualified by one of the numerals from *eleven* to *ninety*, it retains like other nouns its singular form, e. g. **אַרְבָּעָה עָשָׂר אֶלֶף** *fourteen thousand*, Num. 17 : 14., **שְׁשִׁים אֶלֶף** 26 : 27., **שְׁנַיִם וְעֶשְׂרִים אֶלֶף** 26 : 14. It also remains in the singular when qualified by **מֵאָה** in any of its forms, e. g. **מֵאֵת אֶלֶף** Num. 2 : 9, 16, 24., **מֵאֵתַיִם אֶלֶף** 1 Sam.

* We have also **אַרְבַּע־מֵאוֹת בְּשֶׁקֶל הַדִּקְּשׁ** Num. 7 : 85. (see § 931. note), and **שְׁלֹשׁ מֵאוֹת בְּשֶׁקֶל** 2 Sam. 21 : 16.

† Instead of the expression **עֶשְׂרֵת אַלְפִּים** *ten thousand*, the term **רִבּוּא** *myriad* is employed by some of the later writers. Being a feminine noun, it is construed accordingly, e. g. **שְׁנַיִם רִבּוּאִים** *two myriads*, i. e. twenty thousand, Neh. 7 : 71., **שֵׁשׁ־רִבּוּאִים** Ezra 2 : 69. ; although sometimes it is put as a collective in the singular when qualified by a unit, e. g. **שְׁנַיִם רִבּוּאִים** Neh. 7 : 72., **אַרְבַּע רִבּוּאִים** v. 66., **עֶשְׂרֵה רִבּוּאִים** Jon. 4 : 11.

15 : 4., *שְׁלֹש־מֵאוֹת אֵלֶּה* Num. 31 : 36, 43. ; but when qualified by *אֵלֶּה*, it regularly takes the plural form, e. g. *אֵלֶּה אֲלֵפִים* 1 Chron. 21 : 5. 22 : 14.

b. With the following noun it is placed like *מֵאוֹת* either in apposition, e. g. *שְׁבַעַת אֲלֵפִים אִישׁ* *three thousand men*, 1 Sam. 26 : 2., *שְׁבַעַת אִישׁ* *2 Chron. 30 : 24.*, *שֵׁשֶׁת אֲלֵפִים גְּמָלִים* Job 42 : 12. ; or in construction, e. g. *שְׁבַעַת אֲלֵפִי אִישׁ* Ex. 32 : 28., *שְׁבַעַת אֲלֵפ־צֹאן* *Job 1 : 3.*

2. a. The noun numbered assumes the plural form when preceded by the singular *אֵלֶּה*, whether alone or qualified by another numeral, e. g. *אֵלֶּה עֲזִים* *a thousand goats*, 1 Sam. 25 : 2. 2 Chron. 30 : 24., *אֵלֶּה פְעָמִים* *a thousand times*, Deut. 1 : 11., *אֵלֶּה עֹלוֹת* *a thousand burnt offerings*, 1 Kings 3 : 4. Job 42 : 12., *אַרְבָּעִים אֵלֶּה פָּרָשִׁים* *forty thousand horsemen*, 2 Sam. 10 : 18. 1 Kings 5 : 6., *מֵאוֹת־אֵלֶּה קָרִים וּמֵאוֹת* *a hundred thousand lambs and a hundred thousand rams*, 2 Kings 3 : 4. 2 Chron. 28 : 8. ; by the dual *אֲלֵפִים*, e. g. *אֲלֵפִים סוּסִים* *two thousand horses*, 2 Kings 18 : 23. Is. 36 : 8. ; or by the plural *אֲלֵפִים* or *אֲלֵפִי* accompanied by one of the units from *three* to *ten*, e. g. *שְׁלֹשָׁת אֲלֵפִי* *three thousand talents of gold*, 1 Chron. 29 : 4., *אַרְבַּעַת אֲלֵפִים* *four thousand porters*, 1 Chron. 23 : 5. 2 Chron. 9 : 25., *שֵׁשֶׁת אֲלֵפִים פָּרָשִׁים* *six thousand horsemen*, 1 Sam. 13 : 5., *שְׁלֹשָׁת אֲלֵפִי* *three thousand camels*, Job 1 : 3.

b. But nouns used collectively, as also those of measure and weight, are put after the same forms in the singular: thus, after the singular form, e. g. *אֵלֶּה רֶכֶב* *a thousand chariots*, 1 Chron. 18 : 4., *אֵלֶּה אַמָּה* *a thousand cubits*, Num. 35 : 4.,* *אֵלֶּה כֶּכֶר* *a thousand talents*, 2 Kings 15 : 19., *שְׁלֹשִׁים אֵלֶּה רֶכֶב* *thirty thousand chariots*, 1 Sam. 13 : 5., *אַרְבַּע מֵאוֹת* *seventy thousand bearers of burdens*, 1 Kings 5 : 29., *אַרְבַּע מֵאוֹת אִישׁ* *four hundred thousand men*, Judg. 20 : 2, 17. 2 Chron. 17 : 16. ; after the dual, e. g. *שְׁנֵי אֲלֵפִים אִישׁ* *two thousand men*, Josh. 7 : 3., *שְׁנֵי בָתִּים* *two thousand baths*, 1 Kings 7 : 26. ; after the plural, e. g. *שְׁלֹשָׁת מֵאוֹת* *three thousand proverbs*, 1 Kings 5 : 12., *שְׁבַעַת אֲלֵפִים רֶכֶב* *seven thousand chariots*, 1 Chron. 19 : 18. 29 : 4., *עֶשְׂרֵת אֲלֵפִים גִּזְלָה* *ten thousand captives*, 2 Kings 24 : 14. ; *שְׁלֹשָׁת אֲלֵפִי אִישׁ* *three thousand men*, Ex. 32 : 28. Judg. 4 : 10., *שְׁבַעַת אֲלֵפִי צֹאן* *seven thousand sheep*, Job 1 : 3.

¶ § 935. As regards their position, the numerals, with the exception of the adjective *אֶחָד* (§ 924), are usually placed before the noun to

* Also *בְּאַמָּה אֵלֶּה* Ezek. 47 : 3.

which they belong, in the state either of apposition or of construction, as has been seen in the preceding examples. When, however, in apposition, the numeral is sometimes placed last; and this takes place for the most part, not when the noun and its numeral are viewed together as representing one qualified idea, but when the noun being already known is mentioned only for the purpose of being specified as to its number, so that the numeral partakes of the nature of a predicate. Thus in the phrase *וַיֹּלְדֵנָה שְׁלֹשָׁה בָנִים* and *Noah begot three sons*, Gen. 6 : 10., the narrator informs us at the same moment that Noah begot sons, and that they were three in number; but in the sentence, *בְּנֵי־יְהוּדָה נֹשְׂאֵי צֶנֶה וְרֵמַח שָׁשֶׁת אֲלָמִים וּשְׁמֹנֶה מֵאוֹת* *the children of Judah that bore shield and spear (were) six thousand and eight hundred*, 1 Chron. 12 : 24., he intimates that the fact of there being such soldiers is well known, and that he mentions them simply for the sake of recording their numbers.

§ 936. 1. In this case the noun, which when mentioned is not already specified as plural by a preceding numeral (see § 930), necessarily assumes the form indicative of plurality, whatever its following numeral may be, e. g. *כְּבָשִׁים בְּנֵי־שָׁנָה שְׁנַיִם* *two lambs of a year old*, Ex. 29 : 38. Num. 28 : 11., *עָרִים שְׁתַּיִם* *two cities*, Josh. 21 : 27., *יָמִים שְׁלֹשָׁה* *three days*, 1 Chron. 12 : 39., *אֲמֹת שְׁלֹשׁ* *three cubits*, 2 Chron. 6 : 13., &c. ; *בָּנִים אַרְבָּעָה עָשָׂר* *fourteen sons*, 1 Chron. 25 : 5., *נָשִׁים אַרְבַּע עָשָׂר* *fourteen women*, 2 Chron. 14 : 21. &c. ; *חֲמִשִּׁים קֶרֶסִי נְחֹשֶׁת* *fifty taches of brass*, Ex. 26 : 11., *אֲתוֹנוֹת עֲשָׂרִים* *twenty she-asses*, Gen. 32 : 16. 2 Chron. 3 : 3. &c. ; *מֵאוֹת שְׁנַיִם* *the heads of them (were) two hundred*, 1 Chron. 12 : 32., *שְׁלֹשׁ מֵאוֹת* *three hundred chariots*, 2 Chron. 14 : 8. ; *אֶלֶף פָּרִים* *of bullocks a thousand*, 2 Chron. 30 : 24.

2. From these are to be excepted the collective nouns, which are sometimes thus employed in the singular form, but with a plural signification, e. g. *כָּל־נֶפֶשׁ אַרְבָּעָה עָשָׂר* *all the souls (were) fourteen*, Gen. 46 : 22., *שִׁבְעַת מֵאוֹת* *seven hundred oxen*, 2 Chron. 15 : 11., *אֶלֶף הַחֹרֶשׁ וְהַסֹּמֵךְ* *of craftsmen and smiths a thousand*, 2 Kings 24 : 16., *שְׁלֹשָׁת אֲלָפִים* *of sheep three thousand*, 1 Sam. 25 : 2., *שִׁבְעַת אֲלָפִים* *seven hundred oxen and seven thousand sheep*, 2 Chron. 15 : 11.

§ 937. As respects the order of the numerals among themselves, we find that they are most commonly, although not always, placed according to their magnitude, beginning with the greatest, and are usually connected by the conjunction *ו*. Thus,

1. *a.* The units are placed before the tens, e. g. שְׁנֵים עָשָׂר שָׁנָה *sixty-two years*, Gen. 5 : 18, 20, 26, 28., חֲמִשָּׁה וְהָעֶשְׂרִים שָׁנָה *ninety-five years*, v. 17, 25. Sometimes the noun is repeated after each of them, e. g. שְׁנֵים עָשָׂר שָׁנָה חֲמִשָּׁה שָׁנִים *sixty-five years*, 5 : 15.

b. Or the tens precede the units, e. g. עֲשָׂרִים וָאַרְבַּע *twenty-four*, 2 Sam. 21 : 20., הָעֶמֶדִּים אַרְבָּעִים וְחֲמִשָּׁה *the forty-five pillars*, 1 Kings 7 : 3., תִּשְׁעִים וְהָעֶשְׂרִים שָׁנָה *ninety-nine years*, Gen. 17 : 24.

2. *a.* The numeral מֵאָה is often placed immediately before the tens and units, e. g. מֵאָה וְשָׁנִים עָשָׂר Ezra 2 : 18., מֵאָה וְעֶשְׂרִים Gen. 6 : 3., שֵׁשׁ מֵאוֹת עָשָׂרִים וְשִׁלְשָׁה Ezra 2 : 23., מֵאָה עָשָׂרִים וְשִׁמְנֵהָ Gen. 2 : 11, 24. Sometimes the noun numbered is placed after מֵאָה, and also after each of the other numerical expressions, e. g. חֲמִשָּׁה מֵאוֹת שָׁנָה וְשִׁלְשִׁים שָׁנָה Gen. 5 : 5. 9 : 28.; מֵאֵת שָׁנָה וְשִׁבְעִים שָׁנָה וְחֲמִשָּׁה שָׁנִים Gen. 25 : 7.

b. Occasionally מֵאָה is placed immediately after these numerals, and in construction with the noun numbered, e. g. חֲמִשִּׁים וּמֵאָה יוֹם Gen. 7 : 24., שְׁלֹשִׁים וּמֵאָה 47 : 9., שִׁבְעִים וְשִׁלְשִׁים וּמֵאָה Ex. 6 : 16, 18. Sometimes the noun is placed after both orders of numerals, e. g. חֲמִשָּׁה עָשָׂרָה שָׁנָה וּמֵאָה שָׁנִים Gen. 5 : 6, 18, 25, 28., חֲמִשָּׁה עָשָׂרָה שָׁנָה וּשְׁמֹנֶה עָשָׂרָה מֵאוֹת שָׁנָה 11 : 25., אַרְבָּעִים שָׁנָה וְשִׁמְנֵהָ מֵאוֹת שָׁנָה 5 : 13, 16.

3. When אֶלֶף or רִבּוֹא is employed, it is usually placed first, and is followed by the other numerals in the order of their magnitude, e. g. אֶלֶף וְשִׁבְעִים וְשָׁנִים 1 Chron. 9 : 13., אֶלֶף וְשִׁבְעִים מֵאוֹת וְשָׁנִים Neh. 7 : 8, 17, 67., שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁלְשָׁה אֶלְפִים וְחֲמִשָּׁה מֵאוֹת וְחֲמִשִּׁים Neh. 7 : 8, 17, 67., אַרְבַּע רִבּוֹא אֶלְפִים 1 Chron. 29 : 7., אַרְבַּע רִבּוֹא אֶלְפִים Neh. 7 : 8, 17, 67., שְׁלֹשׁ מֵאוֹת שָׁנִים Ezra 2 : 64, 65.

§ 938. When the compound expression consisting of a noun and its numeral is to be rendered definite, the numeral is usually placed in construction with the following noun, which takes the article, e. g. שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים *the two great lights*, Gen. 1 : 16. 19 : 1. Ex. 25 : 22., הַשְּׁלֹשָׁה הַשָּׂרָגִים *the three branches*, Gen. 40 : 12. 2 Sam. 23 : 17., חֲמִשָּׁה הָאָנָשִׁים *the five men*, Judg. 18 : 7. &c., מֵאֵת הַכֶּבֶד *the hundred talents*, Ex. 38 : 27., שְׁלֹשׁ מֵאוֹת הָאִישׁ *the three hundred men*, Judg. 7 : 7, 8. 8 : 4.*

§ 939. 1. When the noun numbered may be readily supplied from the context, it is often omitted (see § 737. 1.), e. g. שְׁלֹשׁ מֵאוֹת *three hundred (men)*, 1 Chron. 11 : 11., עֲשָׂרִים וָאַרְבָּעָה אֶלֶף *twenty-four thousand (men)*, 27 : 1, 2., שִׁבְעֵי-מֵאוֹת זָהָב *seven hundred (shekels) of*

* In the following instance the article is prefixed to the numeral, viz. שְׁנֵים עָשָׂר יוֹם Josh. 4 : 4.

gold, Judg. 8 : 26. 1 Kings 10 : 16., אֶלֶף כֶּסֶף *a thousand* (shekels) of silver, Gen. 20 : 16. 1 Kings 10 : 29.

2. In this case the numerals frequently take the article, like other attributives used independently (see § 723), e. g. הַשְּׁנַיִם *the two* (men), Eccl. 4 : 9, 12., הַשְּׁלֹשָׁה *the three* (captains), 1 Chron. 11 : 18, 20, 21., הַחֲמִשָּׁה *the five* (kings), Gen. 14 : 9., הַשְּׁלֹשִׁים *the thirty* (captains), 1 Chron. 11 : 25. 27 : 6., הָאַרְבָּעִים *the forty* (righteous), Gen. 18 : 29, 31, 32., הַמֵּאוֹת *the hundreds*, הָאֲלָפִים *the thousands*, i. e. the companies containing a hundred or a thousand men each, 1 Chron. 28 : 1. They may also take the pronominal suffixes, e. g. אֶלְפָיו *his thousands* (of Philistines), רַב־בָּתָּיִר *his myriads*, 1 Sam. 18 : 7.

Ordinals.

§ 940. The *ordinal numerals* are those which do not denote a plurality of objects like the cardinals, but merely specify a single one with respect to the order in which it stands among a number of individual entities of the same description. Hence in Hebrew as in many other languages they are considered as adjectives, and assume the peculiarities of that class of words with respect to position, gender, and the reception or non-reception of the article.

§ 941. Thus the ordinal ראשון *first*, fem. ראשונה, is always placed after the noun it qualifies, and agrees with it in all the above mentioned points, e. g. הַיּוֹם הָרִאשׁוֹן *the first day*, Neh. 8 : 18., הַמִּכָּה הָרִאשׁוֹנה *the first slaughter*, 1 Sam. 14 : 14., יָמִים רִאשׁוֹנִים *former days*, Deut. 4 : 32., הַפָּרוֹת הָרִאשׁוֹנוֹת *the first cows*, Gen. 41 : 20. As the cardinal אחד is also an adjective used to qualify a noun with regard to its individuality (§ 924), it not unfrequently takes the place of the ordinal ראשון, e. g. אֶחָד יוֹם *one day* = the first day, Gen. 1 : 5. Ezra 3 : 6. 10 : 17.

§ 942. The ordinals from *second* to *tenth* are likewise adjectives agreeing in the same manner with the nouns to which they belong (see § 623). Thus without the article, e. g. יוֹם שֵׁנִי *the second day*, Gen. 1 : 8., דּוֹר רְבִיעִי *the fourth generation*, 15 : 16., בְּרִשְׁטִי *the sixth son*, 30 : 19. ; מִדָּה שְׁנִיָּה *another piece*, Neh. 3 : 19, 20, 21., פַּעַם חֲמִישִׁית *the fifth time*, 6 : 5. ; שְׁלֹשִׁים מְלָאכִים *third messengers*, i. e. messengers sent a third time, 1 Sam. 19 : 21. : with the article, e. g. הַנָּהָר הַשֵּׁנִי *the second river*, Gen. 2 : 13, 14. Ex. 28 : 18, 19, 20., הַחֹדֶשׁ הָעֲשִׂירִי *the tenth month*, Gen. 8 : 5. Jer. 36 : 22. ; הַדָּלָת הַשְּׁנִיָּה *the other*

door, 1 Kings 6 : 34., בַּשָּׁנָה הָרְבִּיעִת, *in the fourth year*, Lev. 19 : 24. 25 : 4.*

§ 943. The ordinals like the cardinals may be used alone when the noun to which they refer can be readily understood from the context (§ 939), in which case they of course agree in gender with the noun so understood (§ 737. 1.): thus masc. הָרִאשׁוֹן *the first* (twin), Gen. 25 : 25. 2 Sam. 18 : 27., הָרִאשׁוֹן *the first* (river), Gen. 2 : 11. 8 : 5., הַשֵּׁנִי *the second* (lot), 1 Chron. 24 : 7-18. 25 : 9-31., בְּחֹמְשִׁי *in the fifth* (month), Ezek. 20 : 1.; fem. e. g. הָרִאשׁוֹנָה *the first* (midwife), Ex. 1 : 15., בְּשָׁלִישִׁית *the third* (time), 1 Sam. 3 : 8. 1 Kings 18 : 44. Ezek. 21 : 19., בַּשְּׁבַעִית *in the seventh* (year), Ex. 21 : 2. 23 : 11.

§ 944. 1. When a period of time is to be specified by a number higher than *ten*, for which there is no separate ordinal form, it is effected by placing the name of the division of time intended, usually accompanied by the preposition בְּ, in construction with the same noun numbered by a cardinal, e. g. בְּיוֹם עֲשָׂרִי עָשָׂר יוֹם *on the day of eleven days*, i. e. on the eleventh day, Num. 7 : 72, 78. 2 Kings 14 : 23., so בַּשָּׁנָה עָשָׂרִים בַּשָּׁנָה *in the twenty-third year*, 12 : 7. 13 : 1, 10. 15 : 1, 8, 23., בַּשָּׁנָה שֵׁשׁ מֵאוֹת שָׁנָה *in the six hundredth year*, Gen. 7 : 11.†

2. *a.* It often happens however that, both nouns being the same, one of them is omitted as not absolutely necessary to perspicuity. This is most frequently the case with the second noun, e. g. בְּיוֹם שְׁלֹשָׁה עָשָׂר *on the day of thirteen* (days), i. e. on the thirteenth day, Esth. 9 : 17., so בְּיוֹם עָשָׂרִים וָאַרְבָּעָה *on the twenty-fourth day*, Hag. 1 : 15. Neh. 9 : 1., בַּשָּׁנָה שְׁתֵּים עָשָׂר *in the twelfth year*, 2 Kings 17 : 1., בַּשָּׁנָה עָשָׂרִים

* The numeral occasionally takes the article when the noun does not, in which case the article is equivalent to a relative (see § 724. II. 1. *a. note*), e. g. יוֹם הַשֵּׁשִׁי *the sixth day*, lit. a day that (is) the sixth, Gen. 1 : 31. 2 : 3.

† We also find a cardinal employed as an ordinal with the preposition בְּ prefixed to the numeral itself, when the noun to which it refers has been previously mentioned, and is consequently readily understood, e. g. בָּשֵׁשׁ צָרוֹת יֵצִיְלָה וּבְשִׁבְעָה *he shall deliver thee in six troubles; and in the seventh no evil shall touch thee*, Job 5 : 19.; and even without בְּ, in the same antithetical construction, e. g. שְׁתֵּים עָשָׂר שָׁנָה עָבְדוּ אֶת־חֲדָרְלָאֵמֶר וּשְׁלֹשִׁים עָשָׂר שָׁנָה כָּדְדוּ *they served Chedorlaomer, and the thirteen they rebelled*, Gen. 14 : 4. The following are analogous constructions, e. g. שְׁלֹשׁ הֵנָּה לֹא חֲשַׁבְּתָנָה אֲרָבַע לֹא־אֶמְרִי *there are three things (that) are never satisfied, (indeed) the fourth never says, Enough*, Prov. 30 : 15, 18, 21, 29. Amos 1 : 3, 6, 9, 11. 2 : 1., שֶׁש־הֵנָּה טָנָה יְהוָה, וְהַשְּׁבִיעִת נִשְׂטָה *there are six things (that) the Lord hates, and indeed the seventh (is) an abomination to him*, Prov. 6 : 16.

in the twentieth year, 2 Kings 15 : 30. 2 Chron. 16 : 12. This construction is not unfrequently extended to the lower numerals, although they have separate ordinal forms, e. g. בְּשָׁנָה שְׁתִּיטָּה in the second year, 2 Kings 14 : 1. Hag. 1 : 1, 15. Zech. 1 : 1. (for הַשְּׁנִיָּה), בְּשָׁנָה שְׁלִישִׁית in the third year, 1 Kings 15 : 28. Esth. 1 : 3., בְּשָׁנָה אַרְבָּע in the fourth year, 1 Kings 22 : 41. Zech. 7 : 1. &c., בְּיוֹם שְׁמוֹנֶה on the eighth day, 2 Chron. 29 : 17.

b. Sometimes the first noun is omitted, and for a like reason ; the preposition being then added to the numeral, e. g. בַּעֲשָׂרֵי עֶשְׂרֵה שָׁנָה in the (year of) eleven years, i. e. in the eleventh year, Jer. 39 : 2. Esth. 3 : 12., so לַעֲשָׂתִי עֶשֶׂר חֹדֶשׁ for the eleventh month, 1 Chron. 27 : 14., עַד שָׁנָה עֶשְׂרִי עֶשְׂתִּי until the eleventh year, 2 Kings 25 : 2., בְּאַרְבַּע עֶשְׂרֵה שָׁנָה in the fourteenth year, Gen. 14 : 5., on the twenty-seventh day, Gen. 8 : 14. Deut. 1 : 3. 2 Kings 25 : 27. Ezek. 40 : 1., בְּאַחַת וְשֵׁשׁ מֵאוֹת שָׁנָה in the six hundred and first year, Gen. 8 : 13.

3. In indicating dates, the terms *day* and *month*, as in English, are often omitted altogether, e. g. בַּשְּׁלוֹשָׁה עֶשֶׂר לְחֹדֶשׁ שְׁנֵים-עָשָׂר on the thirteenth (day) of the twelfth month, Esth. 3 : 13. 2 Chron. 30 : 15. 35 : 1., on the twenty-fourth (day) of the ninth (month), Hab. 2 : 10., on the twenty-fifth (day) of (the month) *Elul*, Neh. 6 : 15., &c. &c. This construction is also extended to the units, e. g. בְּאַחַד לְחֹדֶשׁ on the first of the month, 2 Chron. 29 : 17., בְּאַרְבָּעָה לְחֹדֶשׁ on the fourth of the month, Zech. 7 : 1. Ezek. 33 : 22., בְּתִשְׁעָה לְחֹדֶשׁ on the ninth of the month, Lev. 23 : 32. Jer. 39 : 2. 52 : 6.

Fractionals.

§ 945. 1. The fractional numbers, with the exception of *one half*, Ex. 24 : 6. 26 : 12. &c., are denoted by the feminine ordinals employed as abstract nouns (see § 926) in construction with a denomination of measure, weight, &c., which latter receives the article, e. g. שְׁלִישִׁית הַהִין the third of a *hin*, Num. 15 : 6, 7. 28 : 14., רִבְעִית הַיּוֹם a fourth of the day, Neh. 9 : 3., שִׁשִּׁית הָאֵפָה the sixth of an *ephah*, Ezek. 45 : 13. 46 : 14., עֲשָׂרִית הָאֵפָה the tenth of an *ephah*, Ex. 16 : 36. In like manner they receive a pronominal suffix, e. g. חֲצִינֵנוּ half of us, 2 Sam. 18 : 3., חֲצִימֵם half of them, Zech. 14 : 8., שְׁלִישִׁיתָּךְ a third of thee, Ezek. 5 : 12., חֲמִישִׁיתוּ a fifth of it, Lev. 5 : 16.

2. The ordinals are sometimes used in this sense without a following noun or suffix, when one may readily be supplied from the context, e. g. הַשְּׁלִישִׁית *a third* (of the people), 2 Sam. 18 : 2. Ezek. 5 : 12., רְבִיעִית *a fourth* (of the day), Neh. 9 : 3., הַמִּישִׁית *a fifth* (of the increase), Gen. 47 : 24. 1 Kings 6 : 31, 33.

§ 946. Besides the above, there are two fractional numbers of the Cegholate form קֶטֶל, viz. רִבְעִי *one fourth*, Num. 23 : 10. 2 Kings 6 : 25., and חֲמִישִׁי *one fifth*, Gen. 47 : 26.* This latter is also employed as an ordinal in 2 Sam. 2 : 23. 3 : 27. &c.

Distributives.

§ 947. The distributive numbers, *singly, by twos, by threes, &c.* (Lat. *singuli, bini, trini, &c.*) are denoted, as is frequently the case in English, by a repetition of the cardinals, e. g. שְׁנַיִם שְׁנַיִם *by twos*, or *two by two*, Gen. 7 : 15., שִׁבְעָה שִׁבְעָה *by sevens*, or *seven by seven*, v. 3. (§ 823. 1. a.).

Multiples.

§ 948. The multiple numbers, or those answering the question *how many fold?* are denoted in Hebrew by the feminine dual form of the cardinals as far as *ten*, which form, as it intimates *reduplication*, is perfectly analogous to the Latin and English terminations *plex* and *fold*, e. g. אַרְבַּעַתַּיִם *four-fold* (quadruplex), 2 Sam. 12 : 6., שִׁבְעָתַיִם *seven-fold*, Gen. 4 : 15. Is. 30 : 26. Ps. 12 : 7. 79 : 12. Beyond *ten* they are expressed by the simple form of the cardinals, e. g. שִׁבְעָתַיִם וְשִׁבְעָה *seventy-seven fold*, Gen. 4 : 24.

Numeral Adverbs.

§ 949. 1. The numeral adverbs, or those which signify the number of times an event occurs, as *once, twice, &c.*, are usually denoted by the noun שֵׁעָם *stroke, beat*, corresponding in its use to the English *time*, Fr.

* These correspond to the regular Arabic fractionals of the form فُعْلٌ or فُعْلٌ, which extend from *three* to *ten*.

fois, Germ. *mal*, with an accompanying cardinal number, e. g. אַחַת *once*, lit. one time (*une fois*), Josh. 6 : 3, 11, 14., שְׁלֹשׁ פְּעָמִים *twice*, Gen. 27 : 36. 41 : 32., שְׁלֹשׁ פְּעָמִים *thrice*, or *three times*, Ex. 23 : 17. 34 : 23. 1 Kings 7 : 4., חֲמִשׁ פְּעָמִים *five times*, 2 Kings 13 : 19., עֶשְׂרִי פְּעָמִים *ten times*, Num. 14 : 22., מֵאָה פְּעָמִים *a hundred times*, אֶלֶף פְּעָמִים *a thousand times*, Deut. 1 : 11.

2. Other words are occasionally employed for the same purpose : thus רַגְלִים *steps*, e. g. שְׁלֹשׁ רַגְלִים *three times*, Num. 22 : 28, 32, 33.* מִיָּדִים *parts*, e. g. עֶשְׂרֵת מִיָּדִים *ten times*, Gen. 31 : 7, 41.

3. Sometimes the feminine forms of אָחַד and שְׁנַיִם are used alone in this signification, e. g. אַחַת *once*, שְׁנַיִם *twice*, 2 Kings 6 : 10. Ps. 62 : 12.

CHAPTER XII.

TENSES OF VERBS.

§ 950. THE verb, or that word which is used to predicate a state of action or a state of being, and thus forms the grand animating principle of all discourse (§ 131), presents in its syntactical use two important points for consideration peculiar to itself : these are its modes of specifying, first the *time*, and secondly the *manner*, in which the action or state of being takes place ; or in other words, of indicating the external or objective relations of the verb by means of *tenses*, and its internal or subjective relations by *modes*.

* The words פָּעַם and רַגַּל derive their use in this manner from the habit of counting by *tapping* with the hand or foot (comp. the musical terms Eng. *beat*, Germ. *takt*). They both have their counterparts in the Arabic مَرَّةً and نَفْعَةً.

§ 951. We have seen in the Etymology, that the Hebrew verb possesses but two primary forms for the designation of time, viz. the original simple form in which the idea of the action* is predominant over that of the person, called the *preterite*, as קָטַל (§ 160), and the derived form termed the *future*, in which the person predominates over the action, as יִקְטֹל (§ 162). As to the modes, there are, besides the indicative, two forms of the future, which answer in good measure to what are called in occidental grammar the optative and potential: these are the *paragogic* (§ 204) and the *apocopate* (§ 208) forms. In addition to which there are also the *imperative* and *infinitive* modes and the *participles*.

The Tenses.

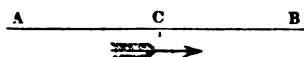
§ 952. As the two primary temporal forms קָטַל and יִקְטֹל with their secondary ones יִקְטֹל (§ 212) and יִקְטֹל (§ 218) are employed to denote not only the simple past and future, but all the gradations of time to which in the occidental languages distinct verbal forms are assigned, and this too in an apparently irregular and arbitrary manner, the attempt to reduce their use to a set of rules few in number and simple in application has proved a source of great labour and perplexity to grammarians, hitherto attended with very incomplete success. Some have sought to elude at the outset the difficulties which the undertaking presents, by changing the customary appellations of the two tenses from *preterite* and *future* to *first* and *second mode*; the sole result of which is to represent the Hebrew as destitute of tenses altogether: while others who have retained the ancient nomenclature have almost as signally failed in exhibiting practically its correctness. Whether or not the present attempt has been more successful, it is left for others to judge.

§ 953. The obstacles that have opposed the elucidation of the uses of the tenses in Hebrew and its cognate dialects, seem mostly to have arisen from the notions derived by occidental scholars from the manner in which the various points of time are indicated in the Indo-European languages, rather than from the nature of the subject itself. We shall

* Or state of being. This the reader will supply in those cases where, in order to avoid unnecessary repetition, we have mentioned action only, the denoting of which is the principal office of verbs in general (§ 133).

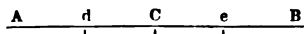
accordingly permit ourselves a few preliminary remarks, 1st, with respect to time abstractedly considered, and 2dly, on the mode in which time is specified in Hebrew, which will serve as the basis of the development we shall then enter upon.

§ 954. Time considered abstractedly, and without reference to the manner in which it is specified in language, may be said to consist of a constant flow or succession of moments, whose beginning and end are lost in eternity. This uninterrupted and endless series of instants may not unaptly be compared to a straight line continued *ad infinitum*, which is not susceptible of specification in its whole extent, but which by the assumption of a point in any part of it is immediately converted into two lines branching off from such point in opposite directions.



Thus let us suppose *AB* to be an indefinite straight line proceeding from left to right, and representing an indefinite extent of time. If we now

assume in it a point *C* to represent the *present*, that portion of the line extending from *C* in the direction of *A* will represent *past* time, and that from *C* in the opposite direction of *B* will represent *future* time. From this we see that the times called past and future are purely relative, and depend for their determination on the position of the moment called the present; so that on shifting this last they may be mutually converted, the past into future, and the future into past time. Thus, to return to our illustration, if *C* be taken as the present, *CA* will



represent all past, and *CB* all future time: but if we shift this point back to *d*, the portion of time *Cd*, which before was past, will now be future;

and by advancing it to *e*, the portion of time *Ce* will be converted from future into past.

§ 955. The point of time called the present is practically established by a speaker or writer in two different ways. 1st. It is often tacitly fixed by the time of narration, so that all events spoken of as past, unless otherwise specified, are understood to have taken place anterior to the time of narration, and all those spoken of as future are considered as subsequent to such period. The tenses whose import is thus established by the time of narration itself may be termed for convenience's sake the *absolute preterite* and *future*. 2dly. Events may also be specified as to time with relation to some other period expressly intimated; in which case those spoken of as past are understood to

take place anterior to such period, and those as future subsequent thereto; the tenses employed in this connection we shall name the *relative past* and *future*. Thus for example, if we say "he came to see me, but will not repeat his visit," it is understood without further specification that the preterite and future tenses are used absolutely with reference to the time of narration. But in the phrases "he had been to see me when I came to visit you," "I shall have seen him to-morrow," an event is represented as taking place *anterior* to an event or point of time preceeding or following the time of narration. So too if we say, "we waited on you after your return," "I will visit you when you shall have been to see me," we represent an event as taking place *posterior* to another event or period preceding or following the time of narration.

§ 956. In the Indo-European languages the signification of the *present* is not restricted to the mere point of time properly so called, but is extended in such manner as to require a separate verbal form for its designation: so that they possess three principal or absolute tenses denoting present, past, and future time, and three corresponding relative ones; thus,

Absolute.	Relative.
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	Future Perfect.

In the ancient languages belonging to this stock, these tenses both absolute and relative are denoted by forms made by internal changes or by external additions to the verb itself, and sometimes by both these means simultaneously employed; though in the modern tongues, their descendants, many of these changes are dropped, and the same end is attained by the use of auxiliaries.

§ 957. But when we come to the consideration of the manner in which time is specified in Hebrew, we must begin by discarding the preconceived notions we may have acquired from the above mentioned source as to the proper functions of the tenses, and retain in mind only the abstract idea of the nature of time itself and its susceptibility of specification as above described, to which the Hebrew will be seen to have remained constant in a peculiar degree. As time passes on from eternity to eternity in a continuous flow, which by the adoption of a point in it is separated into two portions, an indefinite past and an indefinite future, so this language has in its verbs but two primary

forms for the designation of time, viz. a *past* or קָטַל form, and a *future* or יִקְטַל form, the one used to predicate all events anterior to the time of narration, and the other all subsequent to it. As this given point, the time of narration, is merely a moment separating the two immeasurable durations of past and future, and bordering on them both, so that if an action be spoken of in the time of its performance, a part of it during the very act of speaking becomes lost in the past, while the remainder pertains as yet to the future, a separate tense has not seemed requisite in Hebrew for the purpose of denoting a portion of time so fluctuating and transitory.

§ 958. As the past and future tenses, although of infinite extent, border immediately on each other, so do also the uses of the two forms קָטַל and יִקְטַל which represent them; for each embraces the whole extent of the time to whose designation it is assigned: so that קָטַל may signify a past action performed just now, yesterday, or a hundred years ago; and יִקְטַל a future action to be done immediately, to-morrow, or a hundred years hence. Again, as the province of one tense ends where that of the other begins, and as the point of their mutual coincidence is the time of narration, either one of them may properly be employed to predicate an event at the time of its occurrence, the choice in every instance depending on whether the writer's attention is more particularly directed to the commencement of the action in the past or to its continuance in the future.

§ 959. Moreover, as both the past and future forms may thus be used to denote the present, or that point of time where the past and future coincide, the קָטַל form may be drawn by its connection with a preceding future a step further, so as to predicate an action viewed as present, not absolutely at the time of narration, but relatively at the time of the action denoted by the יִקְטַל form. The form יִקְטַל thus employed in connection with the form יִקְטַל may therefore be properly termed a *relative future*. In like manner the יִקְטַל form by being connected to a preceding קָטַל form may be so far attracted towards it in signification, as to predicate an action either taking place or about to take place at the period indicated by such קָטַל form, though at the time of narration it be already past. Accordingly the form יִקְטַל, which is thus connected to a preceding קָטַל form, may be denominated a *relative past*. Besides therefore the two primary absolute forms קָטַל and יִקְטַל, one of which is used to denote the *past*, the other the *future*, and both of them the *present*, we have in Hebrew two relative tenses, a *relative past* of the form יִקְטַל and a *relative future* יִקְטַל, which

extend the signification of the absolute tenses in opposite directions, viz. that of the future through the present into the past, and that of the past through the present into the future.

§ 960. These observations may seem to imply the want of a proper distinction between the two tenses, and may even convey the idea that there are no fixed rules in the Hebrew language by which the uses of the temporal forms can with certainty be determined. That such however is by no means the case, we shall subsequently prove in detail. Our present object has been to prepare the mind of the reader for a full exhibition of the uses of the tenses in accordance with the abstract view of the nature of time given above, and as considered apart from the extraneous ideas on the subject acquired from the manner in which time is specified in the occidental languages. When therefore in treating of the two forms קָטַל and יִקְטֹל we assign to them the specific appellations of preterite and future, we do not intend to intimate that they are employed exclusively the one to denote past and the other future time, but that such is their fundamental distinctive character, from which their secondary uses are naturally developed. We will now repeat in brief the sum of the preceding statements with respect to the uses of the four temporal forms.

§ 961. 1. The absolute past or קָטַל form is used to predicate an action performed at any period of time past, from the most remote to that of narration inclusive; while all actions mentioned in connection with such past action as performed subsequently to it, whether past or not at the time of narration, are denoted by the relative past form יִקְטֹל. Hence results the general rule, that *in a sentence commencing with an absolute preterite, the succeeding actions are usually denoted by a relative past, provided the verbs begins a clause, so that their connection with the absolute past form remains undisturbed; but when a clause commences with another word, as a noun, pronoun, or particle, by means of which the connection is interrupted, the absolute form is again employed.* In addition it should be observed, that the precise force of the relative past must depend on whether the preceding absolute form with which it is connected is used in its primary or secondary acceptation (§ 958); and moreover, that it is not absolutely necessary that the relative past should be preceded by an absolute form, since the past time to which it is related may be denoted by some other verbal form, or may be implied in the context, as will be seen in the sequel.

2. The same observations, *mutatis mutandis*, apply to the absolute future form יִקְטֹל and its relative קָטַל, with respect to which there

thence arises the following general rule, that in a sentence containing an absolute future, all subsequent actions are generally expressed by the relative future form, that is, whenever the verbs commence a clause, so that their relation to the preceding absolute is undisturbed; but when a clause begins with some other word, the absolute future form must necessarily be resumed. The force of the relative future likewise depends on whether the absolute form is used in its primary or secondary meaning. The relative future, like the relative past, does not of necessity require to be preceded by an absolute form; on the contrary, it may refer to a future tense expressed by any verbal form or implied in the context.

§ 962. Having premised these general remarks, we will now proceed to a practical exhibition of the uses and significations of the two absolute and two relative forms contained in the Hebrew verb.

ABSOLUTE TENSES.

§ 963. The principal uses of the two absolute forms קָטַל and יִקְטַל are as follows:

1. The קָטַל form is independently employed to predicate an action entirely past at the time of narration, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הָאָרֶץ בְּרֵאשִׁית *in the beginning God created the heavens and the earth*, Gen. 1: 1., כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים *for the Lord God had not caused it to rain*, 2: 5., כִּי מֵאִישׁ לִקְחוּ דָּאֵת *because she was taken from man*, 2: 23., אֶת־קוֹלִי שָׁמַעְתִּי בְּגֶן *I heard thy voice in the garden*, 3: 10, 11, 12, 13., וְהָאָדָם יָדַע אֶת־חַוְּוָה אִשְׁתּוֹ *and Adam knew Eve his wife*, 4: 1. &c.*

2. The יִקְטַל form, on the contrary, denotes an action to be performed at some period posterior to the time of narration, e. g. עַל־בִּטְנֶךָ תֵּלֵךְ *upon thy belly shalt thou go*, and דָּוֶשׁ תֹּאכַל כָּל־יְמֵי חַיֶּיךָ *thou eat, all the days of thy life*, Gen. 3: 14, 15, 16., וְקִים לְךָ *the Lord will raise up to thee a prophet, to him ye shall hearken*, Deut. 18: 15., אִשָּׁה תֵּאֱמָר וְאִישׁ אַחֵר יִשְׁמְעֶנָּה וְגו' *truly the message of our Lord is come*, 7: 41, 42, 51.

* In Arabic this use of the preterite form is often distinctly pointed out by means of the particle **لَقَدْ** or **قَدْ**, e. g. **وَقَدْ هَدَانِي** *and he has surely directed me*, Kor. 6: 80, 141., **لَقَدْ جَاءَتْكَ رُسُلُنَا** *truly the message of our Lord is come*, 7: 41, 42, 51.

shall betroth a wife, and another man shall lie with her, &c. Deut. 28 : 30., *אֶנְחָם מִצָּרַי וְאֶנְקָמָה מֵאֹיְבָי I will be revenged on my adversaries, and avenge myself on my enemies, &c.* Is. 1 : 24-30. 7 : 16.*

3. The two forms are often antithetically employed with their original significations in the same sentence, e. g. *אֵרְמִיָּה בָּאת וְאָנָּה תֵּלְכִי whence hast thou come, and whither wilt thou go?* Gen. 16 : 8., *לֹא־הָיָה כֵּן אַרְבֵּה כְּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה־כֵּן there have been no locusts like them, and there shall be none such after them,* Ex. 10 : 14. 1 Kings 3 : 12., *כַּאֲשֶׁר־שָׂשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֲתָכֶם כֵּן יִשְׂשׂ יְהוָה עֲלֵיכֶם לְהָאֲבִיד as the Lord rejoiced over you to benefit you, so the Lord will rejoice over you to destroy you,* Deut. 28 : 63. 1 Sam. 17 : 37. Job 1 : 21., *כִּי אָתָּה עָשִׂיתָ בְּסֵתֶר וְאֲנִי אַעֲשֶׂה אֶת־הַדּוֹבָר הַזֶּה נֶגֶד כָּל־יִשְׂרָאֵל for thou didst it secretly, but I will do this thing before all Israel,* 2 Sam. 12 : 12., *לְבָנִים נָפְלוּ וְנִזְוִית נִבְנָה שִׁקְמִים נִהְדִּי וְאַרְזִים נִחֲלָה the bricks have fallen down, but we will build with hewn stones; the sycamores have been cut down, but we will cause cedars to grow,* Is. 9 : 9. 10 : 11. 20 : 3, 4. 46 : 4, 11.

§ 964. A secondary use of the קָטַל and יָקַט forms is that in which they are employed to express the present tense, or in other words, to predicate an event taking place at the time of narration (§ 958).

1. The קָטַל form is employed as a present in the following cases :

a. When the verb indicates a state of being which, beginning at some former period, still continues to exist at the time of narration,† e. g. *מְלָאָה הָאָרֶץ חָמָס the earth is full of violence,* i. e. the earth has been filled with violence, and is so still, Gen. 6 : 13. Is. 1 : 11, 15., *חַדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׂנֵאָה נַפְשִׁי your new moons and your stated feasts my soul hates,* Is. 1 : 14. Ps. 5 : 6. 11 : 5., *נָחָה כָּל־הָאָרֶץ the whole earth rests (and) is quiet,* Is. 14 : 7, 8., *יְהוָה מֶה רַבִּי Lord, how they are increased!* Ps. 3 : 2., *יָגַעְתִּי בְּאַחֲחִי I am weary with my groaning,* Ps. 6 : 7, 8., *לַעֲשׂוֹת רְצוֹנָה אֱלֹהֵי חַפְצָתִי I delight to do thy will, O my*

* In Arabic the future form is often preceded by the particle سَوْفَ or its abbreviation سَ, which show that it is used in its primary future signification, e. g. *قَسَوْفَ تَعْلَمُونَ you shall know,* Kor. 7 : 120. 4 : 14., *سَنَقْتُلُ we shall kill,* 7 : 124. 6 : 93, 123, 139, 149.

† This use of the preterite appears also in the New Testament, e. g. ὅτι εἰδὼς με, πεπίστευκας, *because thou hast seen me, thou hast believed,* meaning, because thou seest me, thou believest, John 20 : 29. 2 Tim. 4 : 8.

God, 40 : 9. 45 : 8. This use of the tense is frequently pointed out by means of the particle *עתה* *now*, or *הֵן* or *הִנֵּה* *behold!* e. g. *עַתָּה יָדַעְתִּי* *now I know that thou fearest God*, Gen. 22 : 12. Ex. 18 : 11. Josh. 5 : 14., *הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ* *behold the man is become as one of us*, Gen. 3 : 22. 2 Sam. 13 : 35.

b. When the verb denotes an action the performance or repetition of which continues at the time of narration, e. g. *הִשְׁתַּחֲוִיתִי אֲמָצִיָּהֵן* *I humbly beseech (that) I may find favour in thy sight*, 2 Sam. 16 : 4., *אֹתוֹ צִוִּיתִי לְהִיּוֹת נָגִיד עַל־יִשְׂרָאֵל* *I appoint him to be ruler over Israel*, 1 Kings 1 : 35., *אָמַר אֶתָּה בֹקֵר* *the watchman says, The morning comes*, Is. 21 : 12. 22 : 4. Job 9 : 22., *רַחֵשׁ לִבִּי דָבָר טוֹב* *my heart is inditing a good matter*, Ps. 45 : 2. 169 : 164. ; also with the particles *עתה* and *הִנֵּה*, e. g. *וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרִי הָאָדָמָה* *and now behold I bring the first fruits of the land*, Deut. 26 : 10. 2 Sam. 17 : 9.

c. When a general proposition is made which has always held good, e. g. *יָדַע שׁוֹר קֵהוֹ וְחֲמוֹר אָבוֹס בְּעָלָיו* *the ox knows his owner, and the ass his master's crib*, Is. 1 : 3., *בִּזְוָה וּמוֹסָר חֲכָמָה וּמוֹסָר אֱוִילִים בִּזְוָה* *fools despise wisdom and instruction*, Prov. 1 : 7., *שָׁחִי רָעִים לִפְנֵי טוֹבִים* *the wicked bow before the good*, 14 : 19.

2. In the above instances the condition or action predicated, although in existence at the time of narration, has commenced at some previous period ; and the writer's attention adverting to this fact, he makes use of the past or קָטַל form. But when in speaking of a present state or action the writer's attention dwells rather on its future continuance than on its commencement, he employs the future or יִקְטַל form. This takes place as follows :

a. When the verb denotes a condition which exists at the time of narration, and is expected to continue after it, e. g. *אֲשֶׁר־יִיטֵב בְּעֵינֶיכֶם* *whatever seems good to you I will do*, meaning, whatever seems so now or shall seem so in future, 2 Sam. 18 : 4., *הֲלֹא תֵדָעוּ הֲלֹא תִשְׁמָעוּ* *do ye not know, do ye not hear?* Is. 40 : 21.

b. When the verb denotes an action already in performance at the time of narration, e. g. *לָמָּה תִּבְכִּי וְגו'* *why weepest thou?* &c. 1 Sam. 1 : 8., *מֵאֵינן תָּבוֹא* *whence comest thou?* Judg. 17 : 9. 19 : 17. Is. 39 : 3., *יְהוָה יִתֵּן יְהוָה הוּא לָכֶם אוֹת* *the Lord himself gives you a sign*, Is. 7 : 14., *לִבִּי לְמוֹאָב יִזְעַק* *my heart cries out for Moab*, 15 : 5. 16 : 11., *אֲנִי* *הֵם* *אִם* (am) *I a sea or a whale, that thou settlest a watch over me?* Job 7 : 12., *אֲשַׁחֲהוּ בְּכָל־לַיְלָה מִשָּׁחִי* *all night I cause my bed to swim*, Ps. 6 : 7. This form is also frequently accompanied

by one of the particles עָתָה or הִנֵּה when used as a present (see § 964. 1. b.), e. g. עָתָה יֵרַע לָנוּ שִׁבְעָה מִן אַבְשָׁלוֹם *now Sheba does us more harm than Absalom (did)*, 2 Sam. 20 : 6. Is. 33 : 10., הִנֵּה הַחֹשֶׁךְ יִכְסֶה אֶרֶץ *behold darkness covers the earth*, Is. 60 : 2, 4. Job 19 : 7.

c. When a general proposition is made which will always hold good, e. g. ה' אִשְׁדֵּמִים וּמְרֹמָה יִרְעֵב יְהוָה *the Lord abhors a bloody and deceitful man*, Ps. 5 : 7. 37 : 30., יִשְׁמַע חָכֶם וְיִוְסֶה לֵקַח *a wise man hears and increases (his) knowledge*, Prov. 1 : 5., ה' יַשִּׁיב רָף מַעֲנֵה רַף יֹאמֵר *a gentle answer averts wrath*, 15 : 1, 2, 7, 12, 13, 14., &c., הֵן בְּעִבְדֵּיו לֹא יֵאֱמִין *heavenly angels he confides not in his servants, and his angels he charges with folly*, Job 4 : 18. The future form is frequently preceded by the particle כַּאֲשֶׁר *like, as*, in general propositions containing an illustrative simile, e. g. כַּאֲשֶׁר יִשָּׂא הָאִמָּן אֶת־הַיֹּנֵק *as a nursing father carries a suckling*, Num. 11 : 12. Deut. 1 : 31, 44. 28 : 29, 49., כַּאֲשֶׁר יִפֹּל הַטֵּל עַל־הָאֲדָמָה *as the dew falls on the ground*, 2 Sam. 17 : 12. 19 : 4., כַּאֲשֶׁר יִגִּילוּ בַחֲלָקָם שָׁלָל *as those who rejoice when they divide the spoil*, Is. 9 : 2., &c. &c.

3. We thus see that a state or action which is present, i. e. which exists at the time of narration, may be denoted either by the קָטַל or the יִקְטֹל form of the verb; the choice of forms in a given passage depending on whether the writer's attention rests chiefly on the commencement or the further continuance of the action. And hence it results, that we frequently meet with parallel clauses, particularly in poetry, where the writer in speaking of present actions views them in both ways alternately, viz. as beginning in the past and as continuing in the future, and interchanges the two tenses accordingly, employing in one clause the קָטַל and in the other the יִקְטֹל form. This viewing of contemporaneous actions in their relations both to the past and future, and the consequent use of the two temporal forms, is more comprehensive, and affords a greater variety of expression, than the predication of them by a single tense,* e. g. לָמָּה רָגְזוּ גֵוִים וְלֹא־אִמִּים יִהְגְּרוּרִיק *why do the heathen rage, and the people imagine a vain thing?* Ps. 2 : 1, 2., שָׁמַע יְהוָה, תְּחַתִּי יְהוָה תִּפְלְתִי יִקַּח *the Lord hears my supplication, the Lord receives my prayer*, 6 : 10., הִרְשִׁיעִים יְדִרְכִּין קִשְׁתוֹ כֹּנְנֵה חֲצֵם עַל־יָתֶר, *the wicked bend the bow, they fit their arrow to the string*, 11 : 2. This occurs

* The interchange of the past and future forms to denote contemporaneous actions is found also in Arabic, e. g. فَرِيقًا كَذَبُوا وَفَرِيقًا يَقْتُلُونَ *a part they accused of falsehood, and a part they slew*, Kor. 5 : 74.

b. This form is also used to denote absolute certainty with regard to other future events, e. g. וְלֹא נִחְיֶה בּוֹ וּבְכָל הָאֲנָשִׁים אֲשֶׁר אִתּוֹ גַּם *and of him and all the men that (are) with him there shall not be left even one*, 2 Sam. 17 : 12, 13., וְלֹא יִרְאֶה לְעֵצָה *he will never see*, Ps. 10 : 11., תִּתְחַוּ שְׂחָחוּ עֲזָרֵי רֹהֵב *the proud helpers shall stoop under him*, Job 9 : 13., נִשְׁמוּ אַחֲרָיו *posterity shall be astonished at his day*, 18 : 20. It is also sometimes directly followed by the future when used in this manner, e. g. וְנִרְאֶה עָלָיו יָדָעָה *the light shall become dark in his tabernacle, and his lamp shall be put out with him*, Job 18 : 6, 8.

c. The use of the קָטַל form as an emphatic future is frequently pointed out by a preceding particle or by its close relation to a preceding verb denoting a future action. Thus with a particle indicative of time or of consequence, e. g. עַד־מָתַי מֵאֲנֶה לְעַנֹּת *how long wilt thou refuse to humble thyself?* Ex. 10 : 3. 16 : 28. Ps. 80 : 5., וְאֶלְפֵי אֲדוֹם *then shall the chiefs of Edom be amazed*, Ex. 15 : 15., לְמַעַן יִירָאֲחֶם אֱלֹהֶיךָ אֱלֹהֵיכֶם כָּל־הַיָּמִים *that ye might fear the Lord your God always*, Josh. 4 : 24., לָכֵן נָלַח עָמִי *therefore my people shall go into captivity*, Is. 5 : 13, 14, 25.; or with the emphatic particle הִנֵּה, e. g. הִנֵּה בֵּרַכְתִּי אֹתוֹ וְגו' *behold I will bless him, &c.* Gen. 17 : 20. 1 Kings 3 : 12. And also with a preceding יָקַט form, e. g. אֲבִלִי וְגִיד *perhaps he can tell us our way in which we should go*, 1 Sam. 9 : 6.*

2. Since the קָטַל form can as we have seen so far lose its original force, as to admit of being used not only to predicate a present action, but also, through its relation to a before mentioned future event, to designate one that is to take place subsequent to the time of narration, it has become a general rule in Hebrew, that when a future event is predicated by means of an absolute future or יָקַט form, those verbs denoting subsequent actions which stand at the commencement of the following clauses are to be put in the קָטַל form with a prefixed ו conjunctive, to connect them to the preceding future. For a detailed account of the uses of this relative future see § 980, *et seqq.*

§ 967. 1. a. In like manner the absolute future or יָקַט form may be used to predicate not only a present action, i. e. one in performance

* Jarchi however considers that the verb הָלַכְנוּ is here employed in its usual past signification, and that the term דָּרָךְ is used figuratively to mean *business*; hence he himself translates the passage, "perhaps he can tell us the business on which we came."

at the time of narration, but also one performed before that time, and which is still continued, so as to admit of its being viewed as present, e. g. *וְאֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם יִשְׂרָפוּ בָאֵשׁ* *their sons and their daughters they have burned in the fire*, and still continue so to do, Deut. 12 : 31., so *וְאֶל־מַעֲנִים וְאֶל־קְסָמִים יִשְׁמְעוּ* *they have hearkened to augurs and diviners*, Deut. 18 : 14., *כֵּן תִּלְבַּשְׁנָה* *for thus they were dressed*, 2 Sam. 13 : 18., *וּבְיַלְדֵי נָכָרִים יִשְׂפִיקוּ* *and in the children of strangers they have taken delight*, Is. 2 : 6, 8., *הוּי מְנִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה* *they have added house to house, (that) have added field to field*, 5 : 8, 11, 23.

b. This form is further used to denote a customary action which, although no longer continued at the time of narration, is viewed as permanently characteristic of its subject,* e. g. *וָאֵד יָעָלָה מִן־הָאָרֶץ* *and a mist arose from the earth*, i. e. was wont to arise, Gen. 2 : 6., *כֵּן יִהְיֶה* *thus it was always* : *הַעֲנַן הֶעֱנַן וַיִּכְסֶּה* *the cloud covered it*, Num. 9 : 16, 17, 18. Job 1 : 5., *וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה* *and thus he did year by year*, 1 Sam. 1 : 7. 1 Kings 5 : 25., *מִמֶּחֱוֹ תֹאכַל וּמִמֶּשֶׁכֶּה וּבִחְיוֹק חָשָׁב* *it ate of his morsel, drank of his cup, and lay in his bosom*, 2 Sam. 12 : 3., *בְּכֹל אֲשֶׁר יֵצֵא וְיָשָׁבִיל* *he prospered whithersoever he went*, 2 Kings 18 : 7., *צֶדֶק יִלְוֶה בָּהּ* *righteousness used to lodge in it*, Is. 1 : 21. 7 : 23. 10 : 7, 8., *וַיִּפֹּל בַּשֶּׁחַת וַיַּעֲלֵם* *he has fallen into the ditch he was making*, Ps. 7 : 16., *וְיָסֵרָה רַבִּים וְיַדְּיָם רַפּוֹת תַּחֲזֹק* *thou hast instructed many, and hast strengthened the weak hands*, Job 4 : 3, 4.

c. Sometimes in animated description, the narrator speaks of an action that has already taken place as passing before his mind at the time of narration, in which case he also employs the future form with the force of a present,† e. g. *בָּלַק מִן־אַרְם וַיַּחֲזִי בָלָק* *Balak brings me from Syria*, meaning, he brought me, Num. 23 : 7., so *וּבְשֵׁתַיִם יִכְסֶּה וּבְשֵׁתַיִם יִכְסֶּה* *with two he covers his face, and with two he covers his feet*, Is. 6 : 2. 10 : 6., *וְהִטַּעַתָּ גֵּזִים וְהִטַּעַתָּ* *thou bringest a vine out of Egypt ; thou castest out the heathen, and plantest it*, Ps. 80 : 9., *וְאֵלַי דְּבַר יִגָּב וְהִקְחָ אֶזְנִי שִׁמְעִי מְהֵרָה* *a matter is brought to me by stealth, and my ear catches a whisper thereof*, Job 4 : 12, 15, 16. 10 : 10, 11.

* The future form is not employed in this acceptation at the beginning of sentences ; for there the absolute preterite with ו is generally used for the same purpose, even when the relative form וַיִּקְבֹּל might have been anticipated.

† In the occidental languages, as for example the Greek, Latin, German, English, and especially the French, the present tense is often thus used.

d. α. Moreover, the future or יקטל form is sometimes placed after a preterite, to denote an action which, although subsequent to that expressed by the preterite, is past with regard to the time of narration, e. g. מֵאֵז שֶׁכַּבַּתָּ לֹא יַעֲלֶה הַכֶּהֱן עָלֵינוּ *since thou hast lain down, no feller has come up against us*, Is. 14 : 8., הִלְבִּישָׁנִי בְּגָדֵי־יֵשׁוּעַ מֵעֵיל צִדְקָה וְעֲטָנִי, *he has clothed me with the garments of salvation, with the robe of righteousness he has covered me*, 61 : 10., אֲשֶׁר יִגְרָתִי יָבֵא לִי, *what I dreaded has happened to me*, Job 3 : 25.

β. In such case the future is more frequently connected to the preterite form by means of ו conjunctive, e. g. וְאָסִיר יַדִּי עֲשִׂיתִי בָכֶם *by the strength of my hand I have done (it), and have removed the boundaries of nations*, Is. 10 : 13., לְבָדִי פִּוְדָה דְּרַכָּתִי לְבָדִי *I have trodden the wine-press alone; for I have trodden them in my anger*, &c. 63 : 3, 5, 6., וְאֶנְגַּע, וְצִאֲתִי מִבֶּטֶן *Oh, that when I came from the womb I had perished!* Job 3 : 11.; it is in like manner connected to a relative past, e. g. וַיִּגְדָּל וַיִּנְרָאֵהוּ וְגו' *he grew up as a tender plant before him, and when we saw him*, &c. Is. 53 : 2.* In negative propositions, the conjunction is prefixed to the negative particle preceding the verb, e. g. וְלֹא יִפְתּוּדְפִּיר *he was oppressed, but he opened not his mouth*, Is. 53 : 7., וַיְהִי שְׁנֵיהֶם, וְלֹא יִחְבֹּשְׁשׁוּ *they were both naked, yet they were not ashamed*, Gen. 2 : 25. 1 Sam. 1 : 7.

e. α. Sometimes the use of the future form to denote past time is indicated by a preceding particle which points out the period at which the action was present (see § 966. 1. c.), e. g. אָז יָשִׁיר מֹשֶׁה *then Moses sang*, lit. then sings Moses, Ex. 15 : 1. Deut. 4 : 41. Josh. 10 : 12. 1 Kings 11 : 7. 2 Kings 12 : 18., טֶרֶם יִהְיֶה בָאָרֶץ *before it was in the earth*, Gen. 2 : 5. 24 : 45. 27 : 33. Ex. 12 : 34. Josh. 2 : 8. The precise force of these particles must be determined by the context.

β. Occasionally the epoch is fixed by means of a noun, e. g. לָמָּה לֹא מָרָחַם *why did I not die from the womb?* i. e. when I came from the womb, Job 3 : 11., יוֹם אֲנִלֵּד בוֹ, יֵאבֵד יוֹם *Oh that the day might have perished on which I was to be born!* 3 : 3.†

* In the above examples, all of which occur in poetry, the future with ו conjunctive is equivalent to a relative past, i. e. a future form with ו conversive (§ 967. 2).

† This is the sense in which the passage is taken by Jarchi, who remarks on it, לשון עתיד שהיה אומר ויאבד היום שדיירה עתיד להוליד בו ואז לא הייתי נולד, i. e. "the meaning of the future which he has employed is, Oh that the day

2. From this use of the future or *יִקְטֹל* form in relation to a preceding past time denoted by a preterite or particle, for the purpose of predicating events that take place antecedent to the time of narration, has arisen that of the *יִקְטֹל* form as a relative past tense. In this form the prefixed *י*, which is the essential part of the substantive verb *יָרָה* (§§ 212, 690), serves like *ו* conjunctive to connect it to the preceding past tense expressed or implied.* The uses of this tense as also of the relative future or *יִקְטֹל* form we will now discuss separately and at length.

RELATIVE TENSES.

§ 968. It has been stated above, that the two temporal forms *יִקְטֹל* and *יִקְטֹל* are used to denote their respective tenses absolutely, that is, with regard to the time of narration; but that when the writer wishes to indicate the time of an action by its relation to an action or to a period of time previously designated, he generally employs for such relative past the form *יִקְטֹל*, and for the relative future the form *יִקְטֹל* (§§ 959, 966. 2., 967. 2.). We are now to treat of the various uses and constructions of these forms considered with relation both to their preceding and following verbs.

might have perished on which I was about to be born, and when I was not yet born!" This is much more forcible than the similar expression in Jeremiah, *אָרַר יְדִיּוֹם אֲשֶׁר יִלְדָתִי בּוֹ* *cursed be the day on which I was born!* 20: 14.

* We consider that the simple *ו* conjunctive and the so-called *ו* conversive are derived from the same origin, viz. the substantive verb *יָרָה* (= *וָרָא* §§ 648, 690), and that they both consequently have the force of a conjunction and relative, and are in fact essentially the same. When used as a mere conjunction, this particle is closely connected to the following word, without a vowel of its own (§ 684); but when employed with a relative tense, it bears moreover a relation to the preceding verb, and is thus rendered somewhat independent of that to which it is prefixed: accordingly it appears with (,) only before the preterite form, where it is followed by a radical or a preformative with an original vowel of its own; but when joined to the future, in which case it is followed by a preformative letter, which is itself either destitute of a vowel (as in *Pi'he*l and *Pu'ha*l), or possesses one changed from *Sh'wa* (as in *Kal*) or taken from a rejected letter (as in *Niph'ha*l, *Hiph'hil*, *Hoph'ha*l, and *Hithpa'he*l), it resumes its original vowel (_), so as not to depend for enunciation on the secondary vowel of a prefix. We would therefore prefer to call this particle, when accompanying a relative past or future tense, the *relative ו*, which seems more appropriate than its usual designation of *ו* conversive.

The Relative Past, or נִקְטַל Form.

§ 969. When an event has been represented as absolutely past, i. e. anterior to the time of narration, by employing the preterite or קָטַל form, all predications of subsequent past actions are effected by means of the relative past or נִקְטַל form, whenever the verbs commence a sentence or clause of a sentence (§ 959). In this case the use of the future intimates that the action denoted by it is subsequent to that predicated by the absolute past, while its close connection to such absolute past by means of the relative conjunction ׀ shows that at the time of narration the action it expresses has likewise become past, e. g. בְּרֵאשִׁית בְּרָא אֱלֹהִים נִיאָמַר נִיבְרָא נִיקְרָא וּג' *in the beginning God created, and he said, and he saw, and he separated, and he called, &c.* Gen. 1 : 1, 3, 4, 5, 6, 7, 8, 9. &c., וְהִנָּחֵשׁ הָיָה עָרוּם נִיאָמַר וְהָאָמֶר הָאִשָּׁה נִיאָמַר הִנָּחֵשׁ וּג' *now the serpent was cunning, and he said, and the woman said, and the serpent said, &c.* 3 : 1, 2, 4, 6, 7, 8. &c., חֵלָה חִזְקִיָּהוּ נִקְבֵּא אֵלָיו יִשְׁעִיָּהוּ נִיאָמַר וּג' *Hezekiah was sick, and Isaiah came to him, and he said, &c.* 2 Kings 20 : 1, 2, 4, 7, 8. &c. Sometimes the clauses are so short, that the verbs follow each other in almost immediate succession, e. g. . . . וְהִלָּךְ הָאִשָּׁה לִדְרֹכָהּ וְהִאֲכַל וְהִשְׁכִּימוּ בִּבְקֹר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיִּשְׁבּוּ וַיָּבֹאוּ אֶל-בֵּיתָם וּג' *so the woman went her way, and ate, and they rose early in the morning, and worshipped before the Lord, and returned, and came to their home, &c.* 1 Sam. 1 : 18, 19. 17 : 48-53. 2 Sam. 12 : 20.

§ 970. The relative past form frequently represents an action not only as subsequent to, but also as the *consequence* of, that denoted by the preceding preterite,* e. g. אֶדְחַקְלָהּ שְׁמִיעִתִּי וְאִירָא וְנֶאֱחָבָא *I heard thy voice, and so was afraid, and hid myself,* Gen. 3 : 10, 12, 13. 4 : 1., וַיַּבְחֵר בְּזֶרְעָם יְהוָה חֶשֶׁק יִהְיֶה *only in your fathers the Lord delighted, and so he made choice of their seed,* Deut. 10 : 15., וַיִּמָּאֶסָה יְהוָה אֶת-דְּבַר יְהוָה וַיִּמָּאֶסָה *since thou hast rejected the word of the Lord, he too has rejected thee,* 1 Sam. 15 : 23., אֶתְדַמִּי נֹעֵץ וַיְבִינֵהוּ *with whom took he counsel, that he might enlighten him and instruct him ? &c.* Is. 40 : 14.

* This is expressed in Arabic by employing the conjunctive particle **فَ** instead of **و**.

§ 971. This tense appears also in several other relations to a preceding absolute past, but always in one implying posteriority in the order of time, e. g. 'כָּרַם הָיָה לְיָדַי וַיִּצְקֶהוּ וּג' *my beloved had a vineyard, and he fenced it, &c.* Is. 5 : 1, 2., מִדּוּעַ קִיַּחְתִּי לַעֲשׂוֹת עֲנָבִים, &c. Is. 5 : 1, 2., *why when I expected it to produce grapes, did it produce sour grapes?* 5 : 4., אַם רָאִיתָ גֵּבַב וַחֲרָץ עִמּוֹ, Ps. 50 : 18. *when thou sawest a thief, thou didst connive with him,*

¶ § 972. As the relative past signifies an action which takes place subsequently to that denoted by the preterite on which it depends, it is evident that the precise force of the former must depend entirely on that of the latter (§ 961. 1.). Thus, when the absolute past form is used in its original acceptation, to predicate an action which is past at the time of narration, the relative denotes, as we have seen, an action which, although subsequent to that indicated by the absolute tense, is also past at the time of narration; but when the absolute form is used to express a present or future action, the relative does the same. For instance,

1. When an absolute past form is used to denote present time (§ 964. 1.), a following relative past form does so likewise, e. g. 'אָמַר יְהוָה וְאָמַר אֲלֶיךָ וּג' *thus says the Lord, and I say to thee, &c.* Ex. 4 : 22, 23., וַתִּשְׁלַח דְּבָרֶי אַחֲרֶיךָ, Ps. 50 : 17. *since thou hastest instruction, and castest my words behind thee,* The two past tenses when thus employed may be followed by an absolute future with a similar force (§ 964. 2.), e. g. עָלָה עָשָׁן בְּאַפּוֹ וַיִּרְכַּב עַל כְּרוּב יֵשֶׁת חֲשָׁךְ סָחָר *a smoke ascends from his nostrils, and he stretches out the heavens, and he rides on a cherub, he makes darkness his secret place,* Ps. 18 : 9, 10, 11, 12.

2. When the absolute past form is used in prophecy to predicate a future event (§ 966), a following relative past likewise bears a future signification, e. g. וַיִּשְׁתַּח אָדָם וַיִּשְׁפַּל נִפְשָׁהּ *therefore hell shall enlarge herself; and the mean man shall be brought low, and the mighty man humbled, &c.* Is. 5 : 14, 15., עֲלִיכֶן חָרָה *therefore the anger of the Lord shall kindle against his people, and he shall stretch forth his hand against them, and smite them,* 5 : 25., כִּי־יִלְדוּ־לָנוּ וַחֲזִי חֲמֻסָּהּ *for to us a child shall be born; and the government shall be on his shoulder, and his name shall be called* (§ 763. 1.) *Wonderful, &c.* 9 : 5.

§ 973. Again, as the relative past may signify a present or future action when in connection with an absolute past used in either of these senses, so on the other hand it may be employed with the like meanings after an absolute future form denoting an action present or past at the time of narration. Thus,

1. The absolute future used as a present (§ 964. 2.) is followed by the relative past form with a similar force, e. g. *תִּגְרֹשׁ גֵּוִים וְתַטְעֶה* *thou expellest the heathen, and plantest it*, Ps. 80 : 9., *כִּי עָתָה תָּבֵא אֵלֶיךָ* *but now it comes to thee, and thou faintest ; it touches thee, and thou art troubled*, Job 4 : 5, 12., *וְהִירָאֵי חֶתַת וְהִירָאֵי* *ye see dismay, and are afraid*, 6 : 21. 14 : 10, 20. 19 : 10, 12. Occasionally the relative tense has a future meaning when thus employed, e. g. *אֲשִׁיחָה וְאֶחְמָה וְיִשְׁמַע קוֹלִי* *I pray and cry aloud, and he shall hear my voice*, Ps. 55 : 18.*

2. The absolute future used as a past tense (§ 967) is followed by the relative past form with a like signification as to time, e. g. *אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֲתֵדָרֵעַ בְּעֵינֵי יְהוָה וַיִּלְךָ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וּגְרָא* *a man or a woman who has done wickedness in the sight of the Lord, and has gone and served other gods, &c.* Deut. 17 : 2, 3., *כֵּן תִּכְעֲסֶנָּה* *so she provoked her, and she wept, and did not eat ; then said Elkanah to her, &c.* 1 Sam. 1 : 7, 8., *אָז תָּבֹאֶנָּה שְׁתֵּי נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וַתַּעֲמֹדָה לְפָנָיו* *then came two harlots to the king, and stood before him*, 1 Kings 3 : 16.

¶ § 974. Besides its use in relation to an absolute preterite or future form, the relative past may be employed to denote any tense expressed by a preceding participle, infinitive, or imperative (see § 961. 1.). Thus,

1. *a.* A participle denoting a past action is followed by a relative past which does the same, e. g. *וַיִּשְׁמְעֵי הַלֵּךְ בְּצִלֵּעַ הַהָרָה לַעֲמֹתוֹ הַלֵּךְ* *and Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him*, 2 Sam. 16 : 13., *וַתִּבְּאֵל הַמַּלְכָּה אֶת־שִׁמְעֵי שְׁלֹמֹה וַתָּבֵא לִנְסֹתוֹ* *and the queen of Sheba heard the fame of Solomon, and she came to prove him*, 1 Kings 10 : 1. *b.* Or they both have a present signification, e. g. *הִנֵּה הַמֶּלֶךְ הֵפֵחַ בִּכְהָה* *behold the king (is) weeping and is mourning*

* On this Kimhi remarks *כִּי נִבְּרָא דְרַךְ נִבְּרָא* i. e. "here is the past with כִּי (i. e. the relative past) as in a prophecy," scil. where the past form is used as a future (§ 966. 1. a.). This tense has also a future signification after a present in Ps. 94 : 23.

for Absalom, 2 Sam. 19 : 2., רָגַע הַיָּם וַיִּהְיֶה גָלִיר (who) *rebukes the sea when its waves roar*, Jer. 31 : 35., וַיִּחַסְרוּהוּ לְמָוֶת וַיִּחַסְרוּהוּ *who long for death, and dig for it*, Job 3 : 21. 12 : 4, 22, 23, 24. 14 : 20.

2. An infinitive is followed by a relative past form, both indicating the same period of time, e. g. 'יֵצֵן מֵאַסְכֶּם בְּדָבָר הַזֶּה וַתִּבְטְחוּ בַעֲשֹׁק וּג' *because ye despise this word, and trust in oppression*, lit. because of your despising, and that ye trust, &c. Is. 30 : 12., מִדְּלֶךְ לְסֹפֵר חֻקֵּי נִתְשָׂא *because of thine wouldst thou declare my statutes, and take my covenant in thy mouth*, lit. what right hast thou to declare my statutes, and that thou shouldst take, &c. Ps. 50 : 16.

3. An imperative is followed by a relative past stating the subsequent performance of the action which the imperative commands, e. g. וַיְדַבֵּר אֱלֹהִים אֶל-נֹחַ לֵאמֹר יֵצֵא מִן-הַתֵּבָה וַיֵּצֵא נֹחַ וּג' *and God spoke to Noah, saying, Go out of the ark, and Noah went out of the ark*, Gen. 9 : 15-18., וַיֹּאמֶר יְהוָה אֶסֶר וַיֵּאֱסֹר רֶכֶבִי *and Joram said, Make ready; and his chariot was made ready*, 2 Kings 9 : 21, 33., וַיֹּאמֶר לוֹ אֵלִישָׁע קַח קֶשֶׁת וַחֲצִיצִית וַיִּקַּח אֵלִישָׁע וַחֲצִיצִית וַיִּקַּח אֵלִישָׁע *and Elisha said to him, Take bow and arrows; and he took to himself bow and arrows*, 13 : 15, 16, 17, 18. The future apococate when denoting command (§ 208) is in like manner followed by the relative past, e. g. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר *and God said, Let there be light; and there was light*, Gen. 1 : 3.

§ 975. 1. Sometimes too the relative past is used without any preceding verbal form, the epoch intended being pointed out by means of a noun; in which case however the verb וַיְהִי is always understood, e. g. בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו *(it happened) on the third day, that Abraham raised his eyes*, Gen. 22 : 4., so בְּשָׁנֵי-מָוֶת הַמֶּלֶךְ עֲזִיָּהוּ וַאֲרָאָה אֶת-אֲדֹנָי *in the year of the death of king Uziah, I saw the Lord*, Is. 6 : 1., שָׁם בְּרִמְאֹת שָׁנָה וַיּוֹלֵד אֶת-אַרְפַּכְשָׁד *when Shem (was) a hundred years old, he begot Arphaxad*, Gen. 11 : 10., כִּי נָעַר וַאֲהַבְהוּ *when Israel (was) a child, I loved him*, Hos. 11 : 1.

2. This is likewise the case in interrogative sentences where the verb of existence is understood, the ך being equivalent to the relative particle *that*, so *that* (see § 967. 2. note), e. g. מִי־אַתָּה וַתִּירָאִי מֵאָדָם *who (art) thou, that thou shouldst fear man?* Is. 51 : 12, 13.

¶ § 976. 1. The relative past form of the substantive verb הָיָה is frequently placed at the beginning of a verse or chapter, to connect the new statements which it commences to those that have gone before; the succeeding verbs being placed in the relative past, e. g. נִיחִי אִישׁ מִדֶּחַר אֶפְרַיִם נִיאָמַר לְאָמוֹ וַתֹּאמֶר וּג' *now there*

was a man of Mount Ephraim, and he said to his mother, and she said, &c. Judg. 17: 1, 2, 3, 4., וַיְהִי בַּיָּמִים הָהֵם וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיָּאֵמֶר אַכִּישׁ וְגו' אֲדַמְנֵיהֶם *and it came to pass in those days, that the Philistines collected their armies; and Achish said, &c.* 1 Sam. 28: 1, 2., וַיִּהְיֶה לְחֹשֶׁבֶת הַשָּׁנָה וַיִּשְׁלַח דָּוִד אֶת־יֹאָב וְאֶת־עֲבָדָיו עִמּוֹ, וַיִּשְׁחָתוּ אֶת־בְּנֵי עַמּוֹן *and it came to pass at the close of the year, that David sent Joab and his servants with him, and they destroyed the children of Ammon,* 2 Sam. 11: 1. 15: 1. 21: 1. Sometimes, however, the first verb after וַיְהִי is put in the absolute, and the remainder in the relative past, e. g. וַיְהִי בַּשָּׁנָה שְׁלֹשׁ לְהוֹשֶׁעַ מֶלֶךְ חֲזַקְיָה וַיַּעַשׂ *and it came to pass in the third year of Hoshea, that Hezekiah began to reign; and he did what was right, &c.* 2 Kings 18: 1, 3, 9, 10, 11. 25: 1. 15: 1, 33. 16: 8, 15.

2. Sometimes a book commences with the relative past form of the substantive verb, in consequence of the writer's viewing it as the continuation of a preceding one, e. g. וַיִּקְרָא אֱלֹמֶשָׁה וַיְדַבֵּר יְהוָה אֵלָיו *and the Lord called to Moses, and said to him,* Lev. 1: 1. Num. 1: 1., וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה *and it came to pass after the death of Moses,* Josh. 1: 1. Judg. 1: 1. Books are also found to commence in this manner which have no actual reference to a preceding one; in such cases the writer plunges at once *in medias res*, regarding what he is about to record as connected to foregoing events, at least in the order of time, e. g. וַיְהִי בִשְׁלֹשִׁים שָׁנָה *now it came to pass in the thirtieth year,* Ezek. 1: 1., וַיְהִי דְבַר יְהוָה אֵלֵינוּ *now the word of the Lord came to Jonah,* Jon. 1: 1., וַיְהִי בַיָּמִי שֶׁשֶׁפְּטָה הַשֹּׁפְטִים *and it came to pass in the days of the judges' rule,* Ruth 1: 1. Esth. 1: 1.

Verbs following the Relative Past.

§ 977. The relative past or וַיִּקְטֹל form is employed, as before stated, in a verb that bears a direct relation to a preceding past tense either expressed or implied, which is only when it commences a clause, so that the particle ׀, which serves as the exponent of the relation, can be introduced. If a clause commence with any other word, either noun, pronoun, or particle, the connection between the verbs is broken off, and the absolute form is again made use of; though the relative form is immediately resumed on the appearance of one commencing with a verb. The absolute form employed in a clause where the connection is thus interrupted, is not always the same

as that with which the narration set out, but depends on the signification attributed to the relative form : thus if the latter be employed as a past, the absolute past form is adopted ; if as a future, the absolute future form ; and if as a present, either of the two absolute forms may be used.

1. When employed with a past signification, the **נִקְטַל** form is followed by an absolute past :

a. When the connection is interrupted by a noun placed at or near the beginning of the clause, e. g. **וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קֶרָא** and *God called the light day, and the darkness he called night*, Gen. 1 : 5, 10. 4 : 2, 3, 4, 5. 1 Kings 1 : 19., **וַיִּקְחוּ אֶת־אֲבִשָׁלֹם וַיִּשְׁלְכוּ אוֹתוֹ בְּיַעַר אֶל־הַפֶּתַח הַגָּדוֹל וְכָל־יִשְׂרָאֵל נָסוּ** and *they took Absalom, and cast him into a great pit in the wood ; and all Israel fled*, 2 Sam. 18 : 17., **וַיִּבֶן מִגְדָּל בְּתוֹכֹו וַיִּסְרֹקֵב חֶצֶב בּוֹ** he *built a tower in the midst of it, and also heaved out a wine-vat therein*, Is. 5 : 2., **וַאֲהָב אֶת־יַעֲקֹב וְעֹשֵׂי שְׂנְאָתָיו** *I loved Jacob ; but Esau I hated*, Mal. 1 : 2, 3.

b. By a relative in the same situation, e. g. **וַיֵּכֶל אֱלֹהִים מְלַאכְתּוֹ אֲשֶׁר עָשָׂה** and *God finished the work that he was doing*, Gen. 2 : 2, 8., **וַיִּבֶן וַיְהִי אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה** and *God formed the rib that he had taken from the man into a woman*, 2 : 22., **וַתֹּאכַל מִן הָעֵץ, וַאֲשֶׁר צִוִּיתִיךָ וְגו'** and *thou hast eaten of the tree concerning which I commanded thee, &c.* 3 : 17., **וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה** and *he kept his commandments which the Lord commanded Moses*, 2 Kings 18 : 6.

c. By a negative particle, e. g. **וַאֲקָרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים** and *I went to her, but found her not a maid*, lit. *et non inveni virginitatem apud eam*, Deut. 22 : 14., **וַיִּפְּסוּ לִבָּם וְלֹא הָיָה בָם עוֹד רוּחַ** and *their heart fainted, and there was no longer any spirit in them*, Josh. 5 : 1., **וַיִּדְבֹק וַיִּפְּסוּ לִבָּם וְלֹא הָיָה בָם עוֹד רוּחַ** and *he cleaved to the Lord ; he departed not from him*, 2 Kings 18 : 6, 7., **וַיִּדְּחוּם וְלֹא פָקְדָתָם אֹתָם** and *ye have driven them away, and not visited them*, Jer. 23 : 2. Ps. 106 : 24, 25.

d. In all these cases the relative form returns, as soon as a clause appears commencing with a verb, e. g. **וַתִּפֹּל שָׁבָא וַתִּקְחָם וַתַּהַרְגוּם וַתִּשְׂלְחוּם** and *the Sabeans fell (upon them), and carried them off ; and the young men they slew with the edge of the sword ; and only I alone have escaped*, Job 1 : 15, 17.

2. After one of the interruptions above detailed, the relative past form is followed by the absolute future when according to the rules detailed in the preceding article it bears a future signification, e. g. **וַיִּשְׁפֹּל אָדָם וַיִּשְׁפֹּלֵם וַיִּשְׁפֹּלֵם** and *the mean man shall be*

brought low, and the mighty man humbled, and the eyes of the lofty shall be humbled, Is. 5 : 15., וַיִּשְׁכַּב יְהוָה אֶת־עֲדָרָיו רֹצֵין עָלָיו וְאֶת־אֹיְבָיו, וַיִּסְכְּסֵן the Lord shall set up the adversaries of Rezin against him, and shall unite his enemies, 9 : 10. 40 : 14., וַתִּפְקְדֵנִי לְבִקְרִים לְרֹגְעִים תִּבְהַקֵּנִי, and thou shouldst visit him every morning, (and) try him every moment, Job 7 : 18. ; and occasionally when in relation to a future with a past signification (§ 973. 2.), e. g. וְלֹא תֹאכַל וַתִּבְכֶּה וַתִּכְעִסְכָּה עָן thus she provoked her, so that she wept and did not eat, 1 Sam. 1 : 7.

3. When the relative form has a present signification, it may be succeeded by either the past or future form (see § 964), e. g. וַיִּגְזֹר עַל־יְמִינוֹ וְרָעַב וַיֹּאכַל עַל־שְׁמָאל וְלֹא שָׁבַע אִישׁ בְּשֻׁרְזָרוֹ יֹאכְלוּ he snatches on the right hand, and is hungry; he devours on the left, and they are not satisfied : every man devours the flesh of his own arm, Is. 9 : 19.

§ 978. The employment of the absolute forms after a relative past is not confined exclusively to the cases in which the connection is interrupted as above described; for not unfrequently a writer introduces the absolute past where he might with propriety have continued the use of the relative form, e. g. וַיָּצַם דָּוִד צוֹם וּבָא וּלָן וַשָּׁכַב אַרְצָה and David fasted, and went in, and passed the night, and lay upon the ground, 2 Sam. 12 : 16. (here might have been used the relatives וַיֵּלֶךְ, וַיָּבֹא, &c.), וַיַּעַשׂ לוֹ אֲבָשָׁלוֹם מִרְכָּבָה וְהִשָּׁכֵם אֲבָשָׁלוֹם וַעֲמַד וּגִ' and Absalom prepared for himself chariots, and Absalom rose early, and stood, &c. 15 : 1, 2., וַתִּגְדְּלוּ עָלַי בְּפִיכֶם וַהֲעַתְרֹתֶם עָלַי דְּבָרֵיכֶם, thus with your mouth ye have boasted against me, and have multiplied your words against me, Ezek. 35 : 13., וַיִּקְדָּשׁם וַהֲשִׁיבֵם בִּבְקֹר וַהֲעִלָּהּ, and he sanctified them, and rose early in the morning, and offered burnt offerings, Job 1 : 5.

§ 979. 1. This recurrence of the absolute form is found to take place for the most part only in cases where an interruption of continuity appears in the sense, although not in the construction, as for instance at the beginning of a speech introduced into the narration, e. g. וַיֹּאמֶר דָּוִד אֶל־שָׂאִיל רֹעֵה הִנֵּה עֲבָדָה לְאָבִיו בְּצֹאן וּבָא הָאִרִי וְאֶת־הַדּוֹב וְנָשָׂא וַיֵּלֶךְ אַחֲרָיו וּגִ' and David said to Saul, Thy servant was keeping his father's sheep, and there came a lion and a bear, and the former carried off (one) of the flock; and I went after him, &c. 1 Sam. 17 : 34, 35. 2 Kings 15 : 19.

2. It takes place also in verbs used in dilating upon or explaining the declaration made by the preceding relative form, e. g. וַיִּתֵּן אֶל־הָגָר שֵׁם עַל שִׁכְמָהּ and he gave it to Hagar; he put it on her shoulder, Gen. 21 : 14., וַיִּשְׁמֵן וַיִּשְׂרֹן יֵשׁוּרֹן וַיִּבְעַט שְׁמִינָת עֲבִיתָ כְּשִׁית, Jeshurun grew fat,

and kicked : thou hast become fat, thou hast become thick, thou art covered (with fat), Deut. 32 : 15., וַיִּלְכְּוּ שְׁלֹשֶׁת בְּנֵי-יֵשִׁי הַגְּדֹלִים הֶלְכּוּ אַחֲרַי, and the three eldest sons of Jesse went, they went after Saul to battle, 1 Sam. 17 : 13, 38. 1 Kings 20 : 21.

3. And likewise in verbs denoting, not a single event succeeding those mentioned before it in the order of time, but a custom or habit, which is better expressed by the absolute than by the relative forms (see § 967. 1. b. note), e. g. וַיִּשְׁפֹּט שָׁמוּאֵל אֶת-יִשְׂרָאֵל כָּל יְמֵי חַיָּיו and Samuel judged Israel all the days of his life; and he was wont to go from year to year and make a circuit to Bethel, &c. 1 Sam. 7 : 15, 16. 27 : 8, 9., וַיְהִי הָאִישׁ הַהוּא, וְגָדוֹל מִכָּל-בְּנֵי-קָרֵם הָהֵלְכוּ בְּנָיו וַעֲשׂוּ מִשְׁתָּה וְגו' and this man was the greatest of all the natives of the East; and his sons were wont to go and make a feast, &c. Job 1 : 3, 4.

The Relative Future or וְקָטַל Form.

§ 980. As the relative past or וַיִּקְטַל form is employed to continue the narration begun by an absolute past, so is the relative future or וְקָטַל form used after a preceding absolute future.

§ 981. 1. When the absolute future form denotes an action which is to take place subsequently to the time of narration, the events succeeding it are expressed by the simple קָטַל form with the prefixed conjunction וְ connecting it to the preceding future, as often as the following clauses commence with a verb (§ 959), e. g. עַל-כֵּן יַעֲזֹב-אִישׁ אָחָד אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד and they shall become one flesh, Gen. 2 : 24. 3 : 18, 22. 4 : 14., וְאֶנְכִּי בִּי יָקִים בְּקִרְבָּהּ, and I will be with thy mouth, and will teach thee what thou shalt speak, Ex. 4 : 12, 15., וְנִבְיָא וְנָתַן אֵלֶיהָ אוֹת וּבָא הָאוֹת וְגו' if there arise among you a prophet, and he give you a sign, and the sign come to pass, &c. Deut. 13 : 2, 3. 18 : 6, 7. 20 : 10–14. 22 : 25., אִם-תִּשְׁמָעוּ וְשִׁמַּעְתֶּם וְגו' if ye be willing, and be obedient, &c. Is. 1 : 19, 20. 6 : 10. Amos 5 : 19.

2. From this it ensues, that in hypothetical sentences the verb of the protasis (or, if it contain several, its first verb) is usually put in the absolute, and that of the apodosis in the relative future form, e. g. וְהָיָה כִּי-צָרַעַת נִגַּע צָרַעַת בְּאֶדָם הָיוּבָא אֶל-הַכֹּהֵן if the plague of leprosy be

upon a man, he shall be brought to the priest, Lev. 13 : 9. ; אם שמע' *if ye truly obey my commandments, I will send rain for your land in its season, &c.* Deut. 11 : 13-15, 22, 23., 'ונתתי מטר-ארגכם בעתו וגו' *if he is able to fight with me and kill me, we will be your servants, &c.* 1 Sam. 17 : 9. 1 Kings 1 : 52. ; עקב תשמעון את המשפטים האלה *if ye hearken to these judgments, and keep and do them, the Lord thy God shall keep with thee the covenant, &c.* Deut. 7 : 12, 13.

§ 982. The precise signification of the relative future, as well as of the relative past (§ 972), depends on that of the absolute form with which it is connected. Hence if the absolute future or יקטל form be employed to denote an event which is past at the time of narration (§ 967), a relative future following it will do so likewise, e. g. ואד נעלה מדהארץ והשקה את-כל-פני האדמה *and a mist used to rise from the earth, and it watered all the surface of the ground, Gen. 2 : 6. 6 : 4.* כאשר הרים משה ידו וגבר ישראל וכאשר ניהת ידו וגבר עמלק *when Moses raised his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed, Exod. 17 : 11.,* ומשה לקח את-האהל ונטהדלו *and Moses took the tabernacle, and pitched it outside of the camp, and called it the tabernacle of the congregation; and it came to pass, &c. 33 : 7-11. 34 : 34, 35.*

§ 983. As the relative past may be employed in its ordinary acceptation after an absolute future used as a past (§ 973), so too the relative future is sometimes placed after an absolute past form bearing a future signification (§ 966), e. g. ברכתי אותו והפרייתי אותו והרביתיו אותו *I will bless him, and make him fruitful, and multiply him exceedingly, Gen. 17 : 20.,* דרך כוכב מיעקב וקם שבט מישׂראל וגו' *a star shall proceed from Jacob, and a sceptre shall arise out of Israel, &c. Num. 24 : 17.,* כי יהיה אליה ברכה והעבטת גוים רבים *for the Lord thy God shall bless thee, and thou shalt lend to many nations, Deut. 15 : 6.,* לכן הרחיבה שאל נפשה ופערה פיה לבלי-חשק וירד הדרה וגו' *therefore hell shall enlarge herself and open her mouth without measure, and her glory shall descend, &c. Is. 5 : 14. 9 : 7, 8. 24 : 6.,* הוצאתיה נאם *I will bring it forth, says the Lord of hosts, and it shall enter into the house of the thief, Zech. 5 : 4. 8 : 2. 9 : 13. 10 : 3.*

§ 984. The relative future, like the relative past form, is employed in connection not only with an absolute past or future tense, but also with a preceding participle, infinitive, or imperative (see § 974).

1. The relative future is placed after a participle having a future signification, e. g. *אֲנֹכִי מִמְטִיר עַל הָאָרֶץ וּמַחֲרִיף אֶת־כָּל־הַיָּקִים* *I (am) about to cause it to rain upon the earth, and will destroy every living thing*, Gen. 7:4. 9:9, 11., *הִנְנִי מביא מחר ארבה בנגלה וכסה את־עין הארץ וגו'* *behold I (am) about to bring the locust to-morrow within thy boundary, and it shall cover the surface of the earth, &c.* Ex. 10:4, 5, 6. 12:15, 19. 16:4. 17:6. 2 Sam. 12:11., *הִנְנִי קֹרֵעַ אֶת־הַמְּלָכָה מִיַּד שְׁלֹמֹה* *behold I (am) about to take the kingdom from the hand of Solomon, and will give thee, &c.* 1 Kings 11:31. 2 Kings 19:7., *הִנֵּה הַיָּוָה בְּרִיָּה וְיִלְדָת בֶּן וְקָרָאת שְׁמוֹ עִמְנוּאֵל* *behold a virgin shall conceive and bear a son, and shall call his name Immanuel*, Is. 7:14. 8:7, 8. 17:1. 19:1. 24:1. Jer. 23:15. 25:9, 10, 11, 12. Mic. 1:3.

2. After an infinitive with a future signification, e. g. *בְּיוֹם אֲכַלְכֶּם* *on the day of your eating of it (i. e. when you shall eat of it), your eyes shall be opened*, Gen. 3:5., *הֲסֹר מִשְׁכָּתוֹ וְהָיָה לְבָעַר* *(I am about) to remove its hedge, and it shall be consumed*, Is. 5:5., *הָיִיתָ עֲזוּבָה וְשִׁנְאָה וְשִׁמְתִּיךָ לְנֶאֱוֹן עוֹלָם* *instead of thy being despised and hated, I will make thee exalted for ever*, 60:15.

3. After an imperative, which is future in its nature, the relative tense also indicating command, e. g. *עֲלֶה אֶל־יְהוָה וְהִשְׁתַּחֲוִיתֶם* *come up to the Lord, and worship at a distance*, Ex. 24:1. 34:1. Deut. 10:1. 12:28., *עֲשֵׂה כַּאֲשֶׁר דִּבֶּר וּפְגַעֲבֵי וְקִבְרֵתוֹ* *do as he has said, and fall upon him, and bury him*, 1 Kings 2:31, 36., *קַח אֶת־כּוֹסִי הִנֵּן הִנָּה הַחֶמֶה הַזֶּה מִיָּדִי וְהִשְׁקִיתָהּ וְגו'* *take the wine-cup of this fury from my hand, and cause to drink, &c.* Jer. 25:15. Ezek. 3:4, 11. 4:1.

§ 985. 1. The relative future is occasionally used in dependence on certain particles, without being connected to a preceding verbal form: thus with *עוֹד* *yet*, e. g. *מֵעַתָּה וְסָקְלֵנִי* *in a little while they will stone me*, Ex. 17:4., *כִּי־עוֹד מְעַט מִזְעָר וְכָלָה זַעַם* *for in a very little while the indignation shall cease*, Is. 10:25, 26., *בְּעוֹד שָׁנָה וְכָלָה כְּלִי־כְבוֹד קֶדֶר* *within a year all the glory of Kedar shall cease*, 21:16.; with *לְמַעַן* *on account of, for the sake of*, e. g. *לְמַעַן־שָׁמָּה יְהוָה וְסָלַחְתָּ לְעֵינֵי* *for thy name's sake, O Lord, pardon my iniquity*, Ps. 25:11.

2. It is used also after nouns denoting time, e. g. *עַרְב וַיִּרְעָתָם כִּי יְהוָה הוֹצִיא אֹתָם מֵאֶרֶץ מִצְרַיִם וּבֹקֶר וַיִּרְאֵתָם אֶת־כְּבוֹד יְהוָה* *at even ye shall know that the Lord has brought you out of the land of Egypt, and in the morning ye shall see the glory of the Lord*, Ex. 16:6, 7., *בְּקֶלֶךְ וּשְׁמִיעַת בָּקְלוֹ בְּאַחֲרֵית הַיָּמִים וְשָׁבַתָּ עַד יְהוָה וְשָׁמַעְתָּ בְּקוֹלוֹ* *in the latter days, thou shalt turn to the Lord, and hearken to his voice*, Deut. 4:30.

§ 986. 1. As a relative past form sometimes begins a verse, chapter, or even book, in consequence of the writer's viewing the events there narrated as connected to those that have preceded them (§ 976), so too a separate promise or prophecy occasionally commences with the relative future form, because viewed in connection with the series of previous promises and prophecies, whether immediately preceded by any or not, e. g. *וְיֵצֵא הָשֶׁבַע מִנְּזֶע רִשִּׁי* and *a rod shall proceed from the stem of Jesse*, Is. 11 : 1.

2. Again, a command issued as the *consequence* of some preceding statement (see § 970) frequently begins with a relative future, e. g. *וּמִלֶּחֶם אֶת עֲרֻלָּתְךָ לְבַבְּךָ* *circumcise therefore the foreskin of your heart*, Deut. 10 : 16, 19., *וְאָהַבְתָּ יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמֶרֶתוֹ* *therefore love thou the Lord thy God, and keep his charge*, 11 : 1, 8., *וַעֲשִׂיתָ כְּחַכְמָתוֹ* *act therefore according to thy wisdom*, 1 Kings 2 : 6.

Verbs following the Relative Future.

§ 987. The construction of the relative future also resembles that of the relative past with respect to the verbs that follow it (see § 977) : for since this tense can be used only in relation to a preceding future expressed or implied, whenever the connection is interrupted by the occurrence of a noun, pronoun, or particle at the commencement of a clause, the absolute future must again be employed ; although as soon as another clause appears which begins with a verb, the relative future form returns. Thus,

1. The absolute future form recurs after an initial noun, e. g. *וּמִלֶּחֶם אֶת עֲרֻלָּתְךָ לְבַבְּךָ וְעֲרֻכְךָ לֹא תִקְשֹׁו עוֹד* *therefore circumcise the foreskin of your heart, and be no longer stiff-necked*, lit. and no longer stiffen your neck, Deut. 10 : 16. 12 : 3., *וְנָתַתִּי נְעָרִים שְׂרָיָהֶם וְתַעֲלִילִים יְמִשְׁלוּרֵבָם* *I will make children their princes, and babes shall rule over them*, Is. 3 : 4, 17. 6 : 7. 8 : 21, 22. 10 : 34. 11 : 1, 4, 6. &c. &c., *וְנִמְסוּ הָהָרִים וְהַעֲמָקִים יִתְפַּקְעוּ* *the mountains shall be melted under him, and the valleys shall be cleft*, Mic. 1 : 4, 6.

2. After a pronoun, e. g. *וְהַעֲבַטְתָּ גוֹיִם רַבִּים וְאַתָּה לֹא תִעֲבֹט* *and thou shalt lend to many nations ; but thou thyself shalt not borrow*, Deut. 15 : 6., *וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה יִהְיֶה לִּי לְעָם* *I will be their God, and they shall be my people*, Jer. 31 : 33.

3. After a negative particle, e. g. *אִם־רָאָה תִּרְאָה בְּעֵינֶי אִמָּתְךָ וְזָכַרְתָּנִי* *if thou wilt indeed consider the affliction of*

thine handmaid, and wilt remember me and not forget thine handmaid, &c. 1 Sam. 1 : 11., *וְעָשִׂיתָ כְּחִכְמָתָהּ וְלֹא־תוֹרֵד שֵׁיבֹתוֹ בְּשָׁלוֹם שָׂאִיל* *act therefore according to thy wisdom, and let not his gray head go down to the grave in peace,* 1 Kings 2 : 6., *וּבְנֵיהֶם וְלֹא אֲהָרִם וְנִטְעָתִים וְלֹא* *and I will build them, and not pull (them) down ; and I will plant them, and not pluck (them) up,* Jer. 24 : 6.

§ 988. 1. The recurrence of the absolute future, like that of the absolute past (see § 978), is not strictly limited to the cases in which the connection is interrupted by some intervening word, as above described ; for we sometimes find a writer preferring the absolute where he might with equal propriety have used the relative future form. This takes place for the most part in emphatic sentences expressive of strong desire, the future most frequently assuming the paragogic form (see § 999), e. g. *תְּבַאֲרָא תָמַר אֲחוֹתִי וְחֻלֵּב לַעֲיִנִּי שְׂתִי לִבְבוֹת* *pray, let my sister Tamar come and make in my presence a couple of cakes, that I may eat from her hand,* 2 Sam. 13 : 6. (here the relatives *וְחֻלֵּב* and *וּבְרִיתִי* might also have been employed), *אֲנִי יְהוָה קְרָאתִיךָ בְּצֶדֶק וְאֶחֱזַק בְּיָדְךָ וְאֶתְּנֶה לְבְרִית עִם עַלְזָאִת* *I the Lord will call thee in righteousness, and will hold thee by the hand, and will keep thee, and give thee for a covenant of the people,* Is. 42 : 6., *עַלְזָאִת* *therefore I will wail and howl, I will go stripped and naked ; I will make a wailing, &c.* Mic. 1 : 8.

2. It is frequently the case in prophecies that the relative future *וְהָיָה* commences a verse in the emphatic phrase *וְהָיָה בַּיּוֹם הַהוּא*, and is immediately followed by the principal verb (which in fact does not then begin the sentence) in the absolute future form, e. g. *וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל וְהָיָה וְגו'* *and it shall come to pass in that day, that the Lord shall hiss, &c.* Is. 7 : 18. 10 : 27. 11 : 11. 17 : 4. It rarely assumes the form of the relative future, e. g. *וְהָיָה בַּיּוֹם הַהוּא וְקָרָאתִי וְגו'* *and it shall come to pass in that day, that I will call my servant, &c.* Is. 22 : 20.

3. Sometimes the absolute and relative futures are employed alternately in the same connection, e. g. *אֶבְחַרְהֶנָּא שְׁנֵים־עָשָׂר אֲלֶף אִישׁ וְאֶקְוָמָה וְאֶרְדָּפָה אַחֲרֵיהֶם וְאֶבְוֹא עֲלֵיהֶם וְהִתְרַדְּתִי אֹתוֹ וְנָס כָּל־הָעָם אֲשֶׁר־אִתּוֹ וְהִכִּיתִי אֶת־הַמֶּלֶךְ לְבָדּוֹ וְאֶשְׁיָבָה כָּל־הָעָם אֵלַיָּהּ* *I will choose now twelve thousand men, and will arise and pursue David, and will come upon him, and will make him afraid ; and all the people that are with him shall flee, and I will smite the king only, and will bring back all the people to thee,* 2 Sam. 17 : 1, 2, 3. 1 Kings 1 : 2.

CHAPTER XIII.

MODES OF VERBS.

PERSONAL MODES.

§ 989. IN the preceding chapter we have undertaken to show how the accident of time is specified in Hebrew verbs, without noticing the influence frequently exerted on the structure of propositions, either by the feelings of the writer or of the agent with regard to the event detailed, or by the contents of some other proposition; an influence which gives rise to what are called the *personal modes* of verbs. On this subject we now propose to treat: and in so doing, we shall endeavour to ascertain, 1st, the several kinds of dependent propositions; and 2dly, the manner of expressing them in Hebrew.

1. Propositions may be dependent, either *subjectively*, on the will of the agent or narrator of the action, and this we shall term subjective dependence; or *objectively*, on the circumstances detailed in other preceding or following propositions, which we shall in like manner call objective dependence.

1. *a. Subjective dependence* exists when it is predicated of an occurrence, not merely that it *has been, is, or will be*, but that it *may, might, could, would, should be*, is wished, requested, commanded to be, either affirmatively, negatively, or interrogatively.

b. Objective dependence is when a proposition is made hypothetically or conditionally, i. e. is affected by or dependent on some preceding or following statement.

2. The numerous varieties in the nature of propositions which are included under these two heads, are designated in different languages either by separate particles, by changes in the mode of inflecting the verb itself, or by both these expedients together. The verbal changes here alluded to are not equally developed in all languages: some have but one set of inflections besides the independent or indicative form, as for example the subjunctive of the Latin and of many of the tongues of modern Europe; while others have more, as for instance the subjunctive and optative in Greek, the potential, precative, and

conditional in Sanscrit, &c. Some of these secondary modes of inflection possess all the tenses of the indicative, but the majority of them are more or less deficient in this respect.

3. The principal characteristic of the dependent forms of the verb consists in *extension*; the short vowels of the indicative being lengthened in the subjunctive, while those syllables which have been contracted in the former mode, are restored in the latter to their pristine length.* In this we perceive a symbolical indication of the real distinction existing between the primary and secondary modes: the indicative makes a direct and independent statement, and its form is consequently simple and concise; but as the other modes are used to intimate contingency, possibility, necessity, &c., the speaker dwells emphatically on the verb, and thus gives rise to a protraction of its form.

II. In its manner of indicating these dependent modes, the character of the Hebrew again appears as that of a moderately inflected language. When the nature of the proposition is not left to be understood from the context, it is pointed out by means of separate particles, or else by a change in the form of the verb analogous to that which takes place in the other languages we have mentioned. These several methods are employed as follows.

1. The chief and primary use of the preterite or קָטַל form is to denote a past action. It is therefore peculiarly adapted to the expression of independent propositions, since an action already performed is no longer liable to the contingencies affecting one which has yet to take place. Hence the preterite retains its form unchanged, and when employed, as is sometimes the case, in a dependent proposition, its precise acceptance is either pointed out by particles, or is left to be ascertained from the context.

2. The primary use of the future or יִקְטַל form is to denote an action yet to take place, and which may accordingly be dependent in either of the above mentioned ways. Its peculiar adaptedness and consequent frequent use for the predication of hypothetical or contingent events, occasion the future to undergo certain changes of form, which serve to point out, with greater force and precision than can be effected by particles and the context alone, the exact modification of meaning intended to be conveyed. These deviations from the independent form constitute what are called the paragogic and apocopated futures. The

* Compare the subjunctive in Latin, French, and German, and the subjunctive and optative in Greek, with their respective indicatives.

former is confined chiefly to the first person singular and plural, and is made by adding to the simple form when ending in a mixed syllable (§ 14) the termination הַ, a prolongation of the word expressive of the speaker's desire for the performance of the action (§ 204, *et seqq.*). The future apocopate is mostly of the second or third person : it is an abbreviated form of the verb, expressive of urgency, and thus bears some analogy to the imperative (§ 208, *et seqq.*)*.

§ 990. We have therefore to show both how the dependent modes are expressed by the preterite and future forms of Hebrew verbs, and when and for what purposes the paragogic and apocopated futures are employed.

Dependent Use of the Preterite.

§ 991. 1. The preterite form is used in the protasis of hypothetical propositions accompanied by the conditional particle אם *if*; and this is followed in the apodosis, *a.* by the relative future, e. g. אֶסְלֵא הַבִּיאָתוֹי אִם אֵלָיָהּ רָחֵמְתָּאֵתִי *if I bring him not back to thee, I will bear the blame*, Gen. 43 : 9. Num. 14 : 8., וְסִמְרָתִנִּי אִם אֶסְחָטָאתִי *if I sin, thou markest me*, Job 10 : 14., וְיִהְיֶה וְיִבְרָא יְהוָה *when the Lord shall have washed, the Lord will create, &c.* Is. 4 : 4, 5. ; *b.* or by the absolute future, e. g. וְיִשְׁבּוּם מִדְּרָכָם הָרָע בְּסוּדִי *but if they had stood in my counsel, they would have turned them* (i. e. the people) *from their evil way*, Jer. 23 : 22., וְיִרְדָּה אוֹיֵב נַפְשִׁי *if I have done this, let (my) enemy persecute my soul*, Ps. 7 : 4, 5. Esth. 7 : 3., אֶסְחָטָאתִי בַּמַּיִם אֲזַי בְּשִׁטְחַת הַטֶּבֶל *though I wash myself with snow-water, still thou shalt plunge me into the ditch*, Job 9 : 30.

2. *a.* The preterite is used in like manner with the conditional particle לִּי *if*, which conveys the idea that the proposition it commences is purely hypothetical, and does not in reality hold good, the preterite in this case being employed also in the apodosis † e. g. לִּי יִשְׁחָרֵב *Oh that there were a sword in my hand, I would*

* In Arabic also the preterite undergoes no change of form, while the future has four different modes (see § 210. note).

† The same construction appears with the compound particle כְּמִצֵּט *nearly*, almost, e. g. אֶחָד־אֶשְׁחָד וְהִבֵּאתָ עֲלֵינוּ אֲשָׁם *one of the people might easily have lain with thy wife, and thou wouldst have brought guilt upon us*, Gen. 26 : 10.

now kill thee, Num. 22 : 29., *לֹא הָיָה לַיהוָה לְהַמִּיתָנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה* if the Lord had wished to kill us, he would not have accepted a burnt offering at our hand, Judg. 13 : 23. ; and occasionally with the future in the apodosis, e. g. *אִם לֹא יִשְׁכִּילוּ זֶהָ* if they were wise, they would understand this, Deut. 32 : 29. Or with *אִם* for *לֹא*, e. g. *וְאִלֵּי יְהוָה צְבִיאֹת* if we had been sold for bondmen and bondwomen, I should have remained silent, Esth. 7 : 4.

b. Also with the corresponding negative particle *לֹא־אִם* if not, e. g. *לֹא־אִם הִתְמַהֲמַהֲנוּ בִּרְשָׁתָהּ שָׁבְנוּ זֶה פְּעָמִים* if we had not lingered, we should now have returned this second time, Gen. 43 : 10., *לֹא־אִם חֲרַשְׁתָּם* if ye had not ploughed with my heifer, ye would not have found out my riddle, Judg. 14 : 19., *לֹא־אִם יְהוָה צְבִיאֹת* if the Lord of hosts had not left to us a very small remnant, we should have been like Sodom, Is. 1 : 9., *לֹא־אִם תִּהְיֶה שִׁשְׁשִׁי אִם אֲבִדְתִּי בְּעִינִי* if thy law (had) not (been) my delight, I should then have perished in my affliction, Ps. 119 : 92. (*הִיָּתָה* understood in the protasis).

3. a. Sometimes the protasis appears without a particle, its conditional nature being left to be ascertained from the context, e. g. *וְקָרָאָהוּ אִשָּׁן בְּדֶרֶךְ וְהוֹרְדָתָם אֶת־שִׁיבְתִּי בְּגִזָּן שְׂאוֹלָה* should mischief befall him by the way, ye will bring down my gray hairs with sorrow to the grave, Gen. 42 : 38., *וְתִבְחַד מִדְּהָאָרֶץ אֶת־יָדִי* for should I now stretch forth my hand, &c., thou wouldst be destroyed from the earth, Ex. 9 : 15., *אֵלֶּה עָשִׂיתָ וְהָחַרְשְׁתִּי דְמִית הָיִיתָ־אֵינִי כִּמּוֹהָ* hadst thou done these things, and had I remained silent, thou wouldst have thought I was entirely like thyself, Ps. 50 : 21.

b. Occasionally instead of a condition the protasis consists of a negation, e. g. *לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה כִּי עָתָה הֵכִין יְהוָה אֶת־* thou hast not kept the Lord's commandment, for now the Lord would have established thy kingdom, equivalent to, if thou hadst kept, &c. 1 Sam. 13 : 13. ; or an interrogation, e. g. *מָדוּעַ קָהַמְנִי כִּרְכִּים בִּרְשָׁתָהּ שָׁכַבְתִּי* why did the knees sustain me ? for now I should have lain still, meaning, had the knees not sustained me, &c. Job 3 : 12, 13.

§ 992. The preterite is also used optatively with the particle *לֹא* = Lat. *utinam*, that is, to express a strong desire, e. g. *לֹא־הָיִינוּ לֹא־הָיִינוּ* would that we had died ! Num. 14 : 2., *לֹא־הָיִינוּ לֹא־הָיִינוּ* would that we had been content ! Josh. 7 : 7., *לֹא־הָיִינוּ לֹא־הָיִינוּ* Oh that thou hadst attended to my commandments ! Is. 48 : 18., *לֹא־הָיִינוּ לֹא־הָיִינוּ* Oh that thou wouldst rend the heavens, &c. 63 : 19.

Dependent Use of the Future.

§ 993. The future form of the verb is frequently used to predicate the future occurrence of an event as dependent either *subjectively* on the will of the agent or speaker, or *objectively* on external circumstances.

1. This form is used subjunctively, to denote contingency, i. e. to predicate not the positive but the possible or probable future occurrence of an event, signified in English by the auxiliaries *may, might, &c.*, e. g. *אֲשֶׁר תִּאְוָה נַפְשָׁה כָּל* *whatever thy soul may desire*, Deut. 14 : 26., *יְוָדְנוּ מִדְרָכָיו* *that he may instruct us concerning his ways*, Is. 2 : 3., *וְלֹא יִשְׁחַת לָכֶם אֶת־פְּרִי הָאֲדָמָה* *that he may not destroy for you the produce of the ground*, Mal. 3 : 11., *יָדְעוּ גוֹיִם אֲנֹשׁ הָמָּה* *that the nations may know they (are) men*, Ps. 9 : 21. 119 : 115., *וְיֵעָבֵר עָלַי מָה* *whatever may happen to me*, Job 13 : 13. 14 : 6.

2. When thus employed, the future is often accompanied by a particle denoting contingency: thus with *כִּי* *that*, e. g. *יָדָע כִּי יֹאמַר וְגו'* *could we know for certain that he would say, &c.* Gen. 43 : 7, 25., *וַיֹּאמֶר* *and he commands that they return from iniquity*, Job 36 : 10.; with *לְמַעַן* *in order that*, e. g. *לְמַעַן תַּחְיֶוּ* *that ye may live*, Deut. 8 : 1. 12 : 28., *לְמַעַן לֹא אֶחָטְאֶלְךָ* *that I might not sin against thee*, Ps. 119 : 11. Job 19 : 29., *לְמַעַן אֲשֶׁר לֹא יִפְצַרְעֵמִי* *that my people may not be scattered*, Ezek. 46 : 18.; with *בְּעֵבֶר* *to the end that*, e. g. *בְּעֵבֶר* *that my soul may bless thee before I die*, Gen. 27 : 4, 19, 31.; with *אֲיֵלִי* *perhaps*, e. g. *אֲיֵלִי אֶבְנָה מִמֶּנָּה* *perhaps I may obtain children by her*, Gen. 16 : 2. 24 : 39. Is. 47 : 12.; with *בֶּן* *lest*, e. g. *פֶּן־תָּמֹתִין* *lest ye die*, Gen. 3 : 3. Deut. 12 : 19, 30. 15 : 9.; with *בֹּל* *that not*, e. g. *בֹּל יִרְשׁוּ וְיִרְשׁוּ אֶרֶץ* *that they may not rise and possess the earth*, Is. 14 : 21., *בֹּל יִסְיָה עוֹד לַעֲרֹץ אֲנֹשׁ מִדְּהָאָרֶץ* *that the man of the earth may no longer oppress*, Ps. 10 : 18. 32 : 9. 78 : 44.

§ 994. The future is used optatively, to denote a contingent action, the performance of which is conditioned on the fulfilment of a previously stated hypothesis, e. g. *וְלֹא אֲנִי שָׁקֵל עַל־כַּפִּי אֶלֶּה כֶּסֶּה לֹא־* *though I should weigh (i. e. feel the weight of, receive) in my hands a thousand (shekels) of silver, I would not put forth my hand against the king's son*, 2 Sam. 18 : 12., *אִם תִּתְּנֵלִי אֶת־חֲצִי, אִם תִּתְּנֵלִי אֶת־חֲצִי* *if thou wouldst give me half thy house, I would not go in with thee*, 1 Kings 13 : 8., *וְיִרְדֶּה אוֹיֵב יִרְדֶּה אוֹיֵב* *if I have done evil to my friend, may (my) enemy persecute my soul, &c.* Ps. 7 : 5, 6. Occasionally an exclamation takes the place of

such hypothesis (see § 991. 2. a.), e. g. כִּי כְּעָטִי יִשְׁקַל לִי שְׁקוֹל *Oh that my grief were thoroughly weighed! for now it would be heavier than the sand of the sea*, Job 6 : 2, 3.

§ 995. 1. The future is used potentially, to denote physical or moral capability, power, e. g. בְּכַחַת יְגִבְרֵ-אִישׁ כִּי לֹא יִנְבֹּר *for by strength can no man prevail*, 1 Sam. 2 : 9., וְנָעַר וַיְכַתְּבֵם, *so that a child can write them*, Is. 10 : 19., רְשָׁעִים בְּמִשְׁפָּט עֲלֵיכֶן לֹא-יִקְמוּ *therefore the ungodly cannot stand in the judgment*, Ps. 1 : 5., מִי־יֵצֵא בְּהָר יְהוָה וּמִי יָקוּם בְּמִקְוֹם *who can ascend into the mount of the Lord, and who can stand in his holy place?* 24 : 3., אֵל עִם אֱלֹהִים *but how can a man be just with God?* Job 9 : 2.

2. It also denotes a concession or refusal of power to perform an action on the part of another, thus signifying liberty, permission, or the contrary, e. g. מִכָּל עֵץ-הַגָּן אָכַל וּמִצֵּץ הַדֶּמַע טוֹב וְרַע לֹא תֹאכַל *of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou must not eat*, Gen. 2 : 16, 17. 3 : 2. Deut. 12 : 20. 14 : 4, 9, 20., וְאַתְּהָאֲרָץ תִּסְחָרוּ *ye may traffic in the land*, Gen. 42 : 34, 37., וְלֹא תִקְפֹּץ אֶת-לִבְבָךָ וְלֹא תִקְפֹּץ אֶת-יָדְךָ מֵאֲחִיךָ *thou must neither harden thy heart, nor shut thy hand against thy poor brother*, Deut. 15 : 7, 19. 18 : 10.

§ 996. Hence by an easy transition, the future is used to signify a command, which however differs from that conveyed by the imperative in being less absolute. It is employed chiefly in the third person, for which the imperative has no form (§ 163), and also in the second person when the command is to be expressed with mildness. Prohibitory commands are always made by means of the future with אַל or לֹא. (see § 1006). Thus,

1. a. The future is used to express a command or urgent wish in the third person, e. g. בָּאֵשׁ תִּשְׂרֹף *let her be burnt with fire*, Lev. 21 : 9., וְיָעַשׂ כֵּן *thus let him do*, Num. 9 : 14. 15 : 14., וְעַל-אֲזִנְךָ *and thou shalt have (lit. there shall be to thee) a paddle among thy utensils*, Deut. 23 : 14., וְגִישׁוּ וְגִידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה *let them bring (it), and declare to us what shall happen*, Is. 41 : 22., כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה *the Lord do so to me and more, (if aught) but death part me and thee*, Ruth 1 : 17. This is often rendered more emphatic by inserting the precative particle נָא, e. g. יִזְכְּרֵנָּה *let the king, I pray, remember the Lord thy God*, 2 Sam. 14 : 11. 1 Kings 17 : 21., כֵּן יִגִּידוּ לָנוּ *let them now tell thee*, Is. 19 : 12. 47 : 13., יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶד *now let Israel say that his mercy is everlasting*, Ps. 118 : 2, 3, 4.; or by adding to it an

infinitive of the same verb (see § 1018. II.), e. g. מוֹת יוֹמָת *let him certainly be put to death*, Ex. 21 : 12, 15, 16, 17., רַפָּא יִרְפָּא *let him thoroughly heal (him)*, v. 19., נָקָם יִנָּקֵם *let him certainly be revenged*, v. 20, 22, 28.

b. In negative propositions of this sort, the following distinction is to be observed : that the writer generally employs the particle אַל, when he intends to convey mere advice or the expression of a wish ; but when a positive command, the particle לֹא. Thus with אַל, e. g. אַל־יִרְדָּשׁוּ אֲלֶיהָ *let not your heart faint*, Deut. 20 : 3., אַל־יִרְשָׁע וְאֵלֹהִים *let not God regard it from above, neither let the light shine upon it*, Job 3 : 4., וְאִמְרוּ אֲלֵימֶהרָי *and let not the fear of him terrify me*, 9 : 34. 16 : 18., אַל־תִּבְהַל עַל־פִּיהָ וּלְבָבָהּ *let not thy heart be hasty to utter aught before God*, Eccl. 5 : 1. ; with לֹא, e. g. לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים *thou shalt have no other gods before me*, Ex. 20 : 3., לֹא יִשְׁמָא בְּעַמּוּר *let none defile himself for the dead among his people*, Lev. 21 : 1, 4, 5, 6, 7, 10, 11, 12, 14., לֹא־יִשְׁאַרְרוּ *let them leave none of it till morning, and let them not break a bone in it*, Num. 9 : 12. Deut. 15 : 18.

2. a. It sometimes signifies command in the second person : thus singular, e. g. תַּעֲשֶׂה אֹתָהּתֵבָה קָנִים *make the ark with rooms*, Gen. 6 : 14, 15, 16 19. 7 : 2. 17 : 9., מוֹעֵד אֹהֶל מוֹעֵד *set up the tabernacle of the tent of the congregation*, Ex. 40 : 2, 14. Num. 15 : 5, 6, 7, 10. Deut. 10 : 20., תְּכַנֵּן לָבָם תִּקְשִׁיב אָזְנָהּ *prepare thou their heart, cause thine ear to hear*, Ps. 10 : 17. 18 : 37, 40, 44, 49. ; plural, e. g. תַּעֲשׂוּת כָּל־הַמִּצְוֹת *every commandment ye shall observe to do*, Deut. 8 : 1. 13 : 5. 18 : 15., אֲדִירָהּ אֹתוֹת תִּקְדִּישׁוּ *sanctify the Lord of hosts himself*, Is. 8 : 13. This is also frequently rendered emphatic by the addition of an infinitive (see § 996. 1. a.), e. g. יָדַע תֵּדָע *know thou for certain*, Gen. 15 : 13., כִּי הָרַג תִּהְרַג *but do thou surely kill him*, Deut. 13 : 10, 16. 15 : 8.

b. The same distinction is observable in the second as in the third person between prohibitions made with the particles אַל and לֹא : thus with אַל, * e. g. אַל־נָא תִּעָזַב אֲתָנוּ *pray do not leave us*, Num. 10 : 31., אַל־תִּירָאוּ וְאֵל־תִּחַזְּדוּ וְאֵל־תִּחַזְּדוּ *fear not, tremble not, and be not terrified on account of them*, Deut. 20 : 3., אַל־תִּרְבֵּי תִדְבָּרִי גְבוּהָ גְבוּהָ *talk no more so very proudly*, 1 Sam. 2 : 3. 1 Kings 2 : 16, 20., אַל־תִּבְיָשִׁי

* The negative particle בִּלְתִּי has a like force, e. g. בִּלְתִּי־יִחַר לְעֹשְׂקִי *leave me not to my oppressors*, Ps. 119 : 121.

put me not to shame, Ps. 119: 31, 116., *אִם-יִפְתּוּהָ הַשָּׂאִים אֶל-תִּבְאָה* if sinners entice thee, consent thou not, Prov. 1: 10, 15. 3: 1, 11. 4: 14. 20: 13., *אֶל-תִּרְשָׁעֵנִי* do not condemn me, Job 10: 2. 16: 18.; * with *לֹא*, e. g. *לֹא תַעֲשֶׂה לָּךְ פֶּסֶל* make not to thyself a graven image, Ex. 20: 4, 5, 7, 10, 13, 14. &c., *וְכָשֶׁב רֵעֵז לֹא תֹאכְלֶה* eat no fat of ox, sheep, or goat, Lev. 7: 23, 24, 26. 10: 6, 7. &c., *לֹא-תַעֲשֶׂה כֵן לַיהוָה אֱלֹהֶיךָ* do not so to the Lord your God, Deut. 12: 4, 8, 16, 23, 24, 25. 13: 9. &c. &c.

§ 997. 1. The future is used like the preterite to express a desire without the expectation of its being fulfilled, e. g. *יִאָּבֵד יוֹם אֲנִיָּדָה בּוֹ* would that the day had perished on which I was to be born! Job 3: 2, 5, 6, 8., *לִי שָׁקֵל וְשָׁקֵל כָּעֵשִׂי* Oh that my grief were thoroughly weighed! 6: 2., *אֲרִיֶּכֶת אֶת-יְהוָה וְאֶל-יְהוָה אֲדַרֵּשׁ אֶת-אֵלֵי* truly I would seek out the Lord, and to the Lord I would commit my cause, Job 5: 8., *אֲדַבֵּר אֶת-יְהוָה וְהוֹכִיחַ אֶת-אֱלֹהִים אִתִּי* truly I would speak to the Almighty, and I wish that I might reason with God, 13: 3.

2. The same idea is conveyed by the idiomatic phrase *מִיִּיתֶנּוּ* who will grant? = Oh that one might! (Lat. *utinam*), employed with a following future, e. g. *מִיִּיתֶנּוּ תִּבְּרָא שְׁאֲלָתִי* lit. who will grant that (what) I ask may come? meaning, Oh that I might obtain my request! Job 6: 8. 13: 5., so *מִי יִתֵּן בְּשָׂאוֹל תִּצְפְּנֵנִי וְגו'* Oh that thou wouldst hide me in the grave, &c. 14: 13. 19: 23.; or with an infinitive, e. g. *מִיִּיתֶנּוּ מוֹתָנוּ* who would grant us to die? i. e. would that we had died! Ex. 16: 3. 2 Sam. 19: 1., so *מִיִּיתֶנּוּ יִדְבֹּר אֱלֹהֵינוּ* Oh that God would speak! Job 11: 5.

Future Paragoric and Apocopate.

§ 998. Besides the use of the simple form of the future in a manner equivalent to the occidental personal modes termed subjunctive, optative, &c., and with its meaning determined by the context or by conditional particles as above described, we meet with certain changes in the form of the verb itself, caused by the speaker's endeavour to indicate by his mode of uttering the verb his desire for the performance of the action which it denotes. Thus, when the speaker is himself

* In a few instances *אֶל* is used in the same sense as *לֹא*, e. g. *רַחֵם אֶל-רִאשֵׁיכֶם* uncover not your heads, Lev. 10: 6., *בִּלְבָד אֶל-יָדְךָ לֹא תִשָּׂא* but on himself lay not thy hand, Job 1: 12.

the agent, and the verb is consequently in the first person, he intimates this desire by a stress upon the close of the word, which results in a prolongation of its form caused by the addition of the long aspiration הַ, ; this is termed the *future paragogic*. When however the agent and speaker are not the same, the expressed wish of the latter assumes the form of a command, in which the emphatic stress laid upon the first part of the verb gives rise in certain cases to an abbreviated form known by the name of the *future apocopate*.

Future Paragogic.

§ 999. As we have said above, when the speaker wishes to express an earnest desire for the performance of an action by himself, he often dwells upon the verb denoting it, and in so doing extends its form by the addition of the aspirated termination הַ, * which in most languages has a similar force.

§ 1000. I. The future paragogic is employed in the first person singular as follows :

1. To express a desire or determination to perform the action which the verb denotes, e. g. אֲשַׁמְעָה מִהֲיָצִיָּהּ יְהוָה לָכֶם *I wish to hear what the Lord will command concerning you*, Num. 9 : 8., אֲכַלָּה בָּשָׂר *I wish to eat meat*, Deut. 12 : 20. 17 : 14., וְאֶעֱיֶדָה לִי גֵרִים נְאֻמִּים *and I will take to me faithful witnesses*, Is. 8 : 2. (here the Lord speaks, and not the prophet), עֲלִזְזָאת אֶסְפָּדָה וְאֵילִלָה אֵילָכָה שׁוֹלָל וְעָרוֹם *therefore I will wail and howl, I will go stripped and naked*, Mic. 1 : 8. Hab. 2 : 1., אֶתֶּנָּה גּוֹיִם נַחֲלָתָהּ *I will make the heathen thine inheritance*, Ps. 2 : 8. 9 : 2, 3. 119 : 18., אֲשַׁכַּח שִׁיחִי אֶעְזֹבָה פִּנִּי וְאֶבְלִינָה *I will forget my complaint, I will leave off my heaviness, and I will take comfort*, Job 9 : 27, 35. 10 : 1. 16 : 4. When followed by the precative particle נָא, this often becomes converted into an earnest request, e. g. אֶעֱלֶה־נָּא וְאֶקְבֹּרָה *let me, I pray, go up and bury my father*, Gen. 50 : 5., אֶעֱבְרָה־נָּא בְּאַרְצָהּ *let me, I pray, pass through thy land*, Judg. 11 : 17., אֶתְרֹאֵשׁ אֶתְרֹאֵשׁ *pray, let me go over and take off his head*, 2 Sam. 16 : 9. 17 : 1. 18 : 19. 24 : 14. ; or resolve e. g. אֲשִׁירֵד־נָא לִיְיָדִי *now will I sing to my beloved*, Is. 5 : 1.

* This softening termination is appended to a verb only when the latter ends in a mixed syllable; where this is not the case, as in the verbs לָא and לָה, no change of the kind takes place. See Jer. 6 : 5. Ps. 119 : 116, 117, 144, 146. &c.

2. To express a voluntary assurance or solemn promise, especially as a consequence of some stipulated condition, e. g. **אִם־הֵשָׁמַל וְיָמִינָה** *if (thou wilt go) to the left, I will go to the right*; and *if to the right, I will go to the left*, Gen. 13: 9. 30: 28, 31. 42: 34., **וְכִהְיֶה לָּךְ כִּהְיֶה וְכִהְיֶה** *if (it had been) too little, I would have given thee such and such things*, 2 Sam. 12: 8. 17: 3., **כִּרְתָּאֲנָה לֹא־תִפְרַח וְאֲנִי בִיהֲנוּה אֶעֱלֶזְנָה אֲגִילָה בִּאֱלֹהֵי יִשְׁרָאֵל** *although the fig-tree shall not blossom, yet I will rejoice in the Lord, I will exult in the God of my salvation*, Hab. 3: 17, 18., **וְאֶל־תִּצַּל מִפִּי דְּבִרְאֲמַת עַד־מָאד** *and take not the word of truth utterly out of my mouth, so shall I keep thy law continually*, &c. Ps. 119: 43, 44, 45, &c., **וְתִהְיֶה־עוֹד נִחְמָתִי מִרִּיתִי תָבוֹא שְׂאֲלָתִי** *and I would yet have comfort, and would harden myself in sorrow*, Job 6: 8-10.

II. 1. The paragogic future of the first person plural is usually employed in exhortations to action, e. g. נִלְכֵה אַחֲרֵי אֱלֹהִים אֲחֵרִים *let us go after other gods*, Deut. 13 : 3, 14., נִתְּקֵה אֶת־מִסְרֹתֵינוּ וְנִשְׁלֹכֵהָ *let us break their bands asunder, and cast their cords from us*, Ps. 2 : 3. ; this is frequently preceded for the sake of greater emphasis by the imperative הָבֵה or לָבוּ *come ! come now !* (Lat. *agile*, Fr. *allons*), e. g. הָבֵה נִלְכֵה לְבָנִים וְנִשְׂרֹפֵה לְשָׂרֵפָה *come, let us make bricks, and burn (them) thoroughly*, Gen. 11 : 3, 7., לָבוּ־נָא וְנִגְכְּחָה *come now, and let us reason together*, Is. 1 : 18. Hos. 6 : 1.

2. Sometimes it expresses an emphatic wish or confident assurance, as in the singular, e. g. *אָנִי וְהַנַּעַר נִלְכֶּה עִדְכָּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה* *I and the youth wish to go yonder and worship, and we will return*, Gen. 22 : 5., *וְנִבְרַחְנָה בְּאַרְצָהּ* *for we desire to eat*, Num. 11 : 13., *נְעַבְרֶנָּה בְּאַרְצָהּ* *pray, let us pass through thy land*, Judg. 11 : 19., *וְנִשְׁמָחָה לְבָבוֹ וְנִדְבָּה* *for we wish to consider them and know their later end*, Is. 41 : 22, 23, 26.

§ 1001. Although the relative past or וְקָטַל form is usually contracted when possible (§ 215), it still not unfrequently receives the paragogic termination, to express the accessory idea of perfect certainty, e. g. וְנִחְלָמָה חֲלוֹם בְּלַיְלָה אֶחָד *we both dreamed a dream on the same night*, Gen. 41 : 11. (this is emphatically affirmed as a singular circumstance), וְאָתַתָּה אֶת־הַלֵּוִיִּם תְּתִים לְאַהֲרֹן וּלְבָנָיו *I have given the Levites as a gift to Aaron and his sons*, Num. 8 : 19., אָנִי שָׁכַבְתִּי וְאַיִשָּׁה *I lay down, and indeed went to sleep*, Ps. 3 : 6. 119 : 55, 59, 106, 131, 147, 158, 163., רַק־אֲנִי לְבַדִּי וְאַמְלָטָה *truly I alone have escaped*, Job 1 : 15, 16, 17, 19., וְאָדַרְבַּרָה וְאָמַרָה *and I spoke and said*, Dan. 10 : 16.

§ 1002. It must be observed, however, that the paragogic form is not invariably employed in the cases above described: for its use, besides being restricted to those verbs in which the future would otherwise end in a mixed syllable (§ 999. *note*), depends also in some measure on the style of the individual writer and his mode of viewing the action spoken of; so that we not unfrequently meet with the simple future where from the use and signification of the verb we might expect the paragogic, e. g. אֶלֶךְ *I wish to go*, Gen. 24 : 58. Jer. 6 : 16, 17., עֲלֶיכֶם *let us flee upon horses, and upon the swift let us ride*, Is. 30 : 16., אָנֹכִי *Oh that I had perished!* Job 10 : 18. 13 : 3. 21 : 3.; and this sometimes in connection with the paragogic form, e. g. וְאֶבְרַכָּה מְבַרְכֶּיךָ וּמְקַלְלֶיךָ *I will assuredly bless those who bless me, and will curse him who curses thee*, Gen. 12 : 3. 30 : 31., וְאֶנְקָמָה מֵאוֹיְבָי *I will rid me of my adversaries, and avenge me of my enemies*, Is. 1 : 24, 25. Hos. 5 : 15., וְאִישָׁן *I will both lay me down and sleep in peace*, Ps. 4 : 9. 20 : 6.

Future Apocopate.

§ 1003. The apocopated form of the future is mostly used to express an emphatic wish or command (§ 998), either affirmatively or negatively; for which latter purpose the Hebrew imperative is never employed. It occurs in the second and third persons singular.*

§ 1004. 1. It is used in the third person to convey advice, positive assurance, or earnest desire, e. g. וַיִּפְקֹד פְּקָדִים עָלֶיהָ אֶרֶץ *and let him appoint inspectors over the land*, Gen. 41 : 34., יֵצֵר יְהוָה אֶתְּךָ אֲתֵדָהּ בְּרָכָה *the Lord shall command the blessing upon thee*, Deut. 28 : 8. 33 : 6., יְחִי הַמֶּלֶךְ (long) *live the king!* Fr. vive le roi! 2 Sam. 16 : 16. 24 : 3., וַיִּשָּׁב וַיִּשָּׁב *and let him take (it), and my honour let him lay in the dust*, Ps. 7 : 6. 45 : 12. 72 : 8., הַיּוֹם הַזֶּה יְהִי חֹשֶׁךְ *let that day be dark*, Job 3 : 3, 9. 11 : 6. 20 : 23.; and occasionally a direct command, e. g. יְהִי אֹר *let there be light*, Gen. 1 : 3, 6, 11, 22, 24., תִּשְׁמַט יָדְךָ *let thy hand release (it)*, Deut. 15 : 3. With the negative particle אַל it signifies a prohibition or dehortation.† e. g. אַל תָּמוּת *let him not die*, Deut. 33 : 6., אַל-יִיחַד בְּיָמֵי שָׁנָה *let it not be joined to the days of the year*, Job 3 : 6, 7.

* And once in the first person. See § 210.

† Very rarely the apocopated form appears with the particle לֹא, e. g. לֹא תָסֵף *let him not add*, Gen. 4 : 12.

2. It is also sometimes employed in emphatic declarations or threatenings, e. g. *יְדַבֵּק יְהוָה בָּךְ אֶת־הַדָּבָר* *the Lord shall make the pestilence cleave to thee*, Deut. 28 : 21., *וְיָרִים קֶרֶן, וְיָרִים בְּשָׁמַיִם יָרָעִים* *he shall thunder upon them from heaven, and he shall exalt the horn of his anointed*, 1 Sam. 2 : 10., *וְיָטֵר עַל־רָשָׁעִים מַחֲסִים וְגו'* *upon the wicked he shall rain snares*, &c. Ps. 11 : 6. 25 : 9. 68 : 15., *וְיִתְחַי נַחֲמָתִי עוֹד* *then should I yet have comfort*, Job 6 : 10. 10 : 17. 20 : 28.

§ 1005. The apocopate also appears in the second person singular with the particle *אֵל*, to express earnest dissuasion, e. g. *אַל־תֵּלֵךְ הַלַּיְלָה* *lodge not to-night in the plains of the wilderness*, 2 Sam. 17 : 16., *וְאַל־תִּרְאֶה בְיוֹם אָחִיךָ וְגו'* *but thou shouldst not have looked on the day of thy brother*, &c. Obad. v. 12., *וְאַל־תִּצָּל מִפִּי דְבַר־אֱמֶת* *and take not the word of truth out of my mouth*, Ps. 119 : 43, 133., *אַל־תִּהְיֶה חָכֵם בְּעֵינֶיךָ* *be not wise in thine own eyes*, Prov. 3 : 7. 4 : 13.; and occasionally direct prohibition, e. g. *אַל־תִּשָּׂא יָדְךָ עִם־רָשָׁע לִהְיוֹת עֵד חָמָס* *join not with the wicked to be an unrighteous witness*, Ex. 23 : 1., *וְיֵין וְשִׁכָּר אַל־תִּשְׁתֵּה* *drink neither wine nor strong drink*, Lev. 10 : 9., *אַל־תִּשְׁכֵּן בְּאֹהֳלֶיהָ עוֹלָה* *let not wickedness dwell in thy tabernacles*, Job 11 : 14.*

Imperative Mode.

§ 1006. The future form, as we have seen (§ 996), is employed to make not only a simple *assertion* with regard to the future performance of an action, but also a *command*, by which means it is rendered equivalent to an imperative. The future is in fact the only form by which a command in the third person, a wish in the first, or a prohibition in any person can be expressed; but when a command is directly addressed to a second person, it is usually done by a separate verbal form derived from the future, and called the *imperative* (§ 163). This form differs from the future, in expressing a command more decidedly, and in a manner to exact obedience from the party addressed; while a command made by means of the future form is designed rather as an expression of the speaker's will. Notwithstanding this characteristic difference, the choice between the two modes of expression depends rather on the writer's taste than on any strict rule of construction.

* In Arabic, the future conditional (see § 210. note) with the negative particle

لَا is also used to convey a prohibition, e. g. لَا تَشْهَدُ وَلَا تَتَّبِعْ *neither testify nor follow*, Kor. 6 : 151.

§ 1007. The imperative is often placed at the head of a proposition to enounce an emphatic command addressed directly to a second person or persons, e. g. *עֲשֵׂה לָּךְ תֵּבַת עֲצֵי-גִפְרִי* *make thyself an ark of pine wood*, Gen. 6 : 14, 21. 7 : 1. 27 : 3, 4, 8, 9., *בֵּא אֶל-פַּרְעֹה* *go to Pharaoh*, Ex. 10 : 1, 12, 21., *דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל* *speak to the children of Israel*, Lev. 11 : 2. 12 : 2. 15 : 2., *הִשְׂכִּילָה שְׁנֵי-לוחֹת אֲבָנִים* *hew thyself two tablets of stone*, Deut. 10 : 1. 12 : 19, 28, 30. Sometimes several occur in immediate succession, e. g. *פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם* *be ye fruitful, and multiply, and fill the waters*, Gen. 1 : 22, 28. 22 : 2. 24 : 51., *קוּם לָּךְ לַמֶּסַע* *arise, take to journeying*, Deut. 10 : 11. 31 : 6, 7., *וְעָבְרוּ מְהֵרָה אֶת-הַמַּיִם* *arise and pass quickly over the water*, 2 Sam. 17 : 21. 1 Kings 22 : 22., *וַעֲזַבְתֶּם הָעִוִּי וְרַע מַעַלְלֵיכֶם* *wash yourselves, cleanse yourselves, put away the evil of your doings*, Is. 1 : 16. 12 : 4. 29 : 9. ; and occasionally for the sake of emphasis the same imperative is repeated (see § 824. 3.), e. g. *צֵא צֵא* *go, go!* 2 Sam. 16 : 7. 20 : 16., *הֵב הֵב* *give, give!* Prov. 30 : 15.

§ 1008. An imperative is frequently placed after another to express emphatically the result that will ensue from compliance with the command expressed by the first (see § 970), e. g. *עֲשׂוּ וַחַיִּי* *do this, and live*, i. e. and ye shall surely live, Gen. 42 : 18. Is. 8 : 9. Amos 5 : 4, 6., *פָּתַח עֵינֶיךָ וְשָׂבַע לֶחֶם* *open thine eyes, be satisfied with bread*, i. e. and thou shalt be satisfied, &c. Prov. 20 : 13. And sometimes after a promise made by the future, e. g. *וְהָיָה שְׁמִי בִּרְכָה* *and I will make thy name great, and be thou a blessing*, i. e. and thou shalt surely become a blessing, Gen. 12 : 2., *וְדַע דְּבַר אֱלֹהִים* *but Oh that God would speak, &c.* ; and *וְיָדַעְתָּ* *and know that God has caused to be forgotten (a portion) of thine iniquity*, i. e. then shouldst thou know, &c. Job 11 : 5, 6.

§ 1009. Sometimes the imperative is used, like the future from which it is formed, to convey instead of a command an earnest request ; in which case, when ending in a mixed syllable, it is usually softened by receiving the termination *ה*, in like manner with the future paragogic (see §§ 207. 1., 999.), e. g. *הָבִיָּאָה לִי צִיד* *bring me venison*, Gen. 27 : 7., *הַשְׁקִיפָה מִמְּעוֹן קִדְשָׁהּ* *look down from thy holy habitation*, Deut. 26 : 15., *שׁוּבָה יְהוָה* *return, O Lord*, Ps. 6 : 5. 7 : 7, 8. 9 : 20, 21. 10 : 12. 17 : 13. 22 : 21., &c. Or it is accompanied by the precative particle *נָא*, which has nearly the same force, e. g. *אָחֹתִי אַתְּ* *pray, say thou (art) my sister*, Gen. 12 : 13. 24 : 2, 17, 23, 45., *נָא בָּזֶה* *pray, remain here*, Num. 22 : 19., *קַח עַתָּה* *take, now, to thy brethren*, &c. 1 Sam. 17 : 17. 2 Sam. 20 : 16., *וְרָאֵה נָא* *and see now*,

Jer. 5 : 1, 21. Occasionally it receives both the termination and the particle, e. g. הַצְלִיחָהּ נָא הוֹשִׁיעָהּ נָא *save now, send now prosperity*, Ps. 118 : 25.

§ 1010. 1. When several successive commands are made in the second person, they are frequently all expressed by the imperative (§ 1007); but when one or more of them are in the first or third person, for which no imperative form exists, the future is necessarily employed instead. Thus we have commands in the second person made by an imperative in connection with others in the first by a future, e. g. שְׁלַחֵנִי וְאֶלֶכָהּ *send me away, and let me go to my master*, Gen. 24 : 56., הָרָהּ *leave me, and let me destroy them*, &c. Deut. 9 : 14., עֲזַבְתָּהּ וְלָךְ אִישׁ לְאֶרְצוֹ *forsake her, and let us go every man to his own country*, Jer. 51 : 9.

2. And also commands in the second person made by an imperative with others in the third person by a future, e. g. פָּרוּ וּרְבוּ וְהַעֲרֹךְ *be ye fruitful and multiply, &c., and let fowl multiply in the earth*, Gen. 1 : 22., דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשְׁבוּ וְגו' *speak to the children of Israel, and let them return*, &c. Ex. 14 : 2., שְׂאֵרֵיכֶם *lift up a banner, &c., and let them enter the doors of the nobles*, Is. 13 : 2. 26 : 2. 41 : 1., קַח אֱלֹהֶיךָ חֶזֶק וְיָאֲמֹץ לְבָבְךָ *wait on the Lord, take courage, and let him strengthen thy heart*, Ps. 27 : 14. 31 : 25. 69 : 25., שְׁמַעֵנִי שְׁמוֹעַ מִלְּחֵי וְהַחֲרִיזָתָּ תְּנַחֲמָתִיכֶם *hear attentively my speech, and let this be your consolation*, Job 21 : 2.

§ 1011. 1. Since a command may be conveyed by a future as well as by an imperative (§ 996), and since the use of these two verbal forms depends in a good measure on the writer's taste (§ 1006), they are often employed alternately in the same sentence, one clause having at its commencement the imperative, and the next the simple or apocopated future at its middle or end, e. g. מֵאִישׁ אֱלֹהִים *judge me, O God; deliver me from the deceitful and unjust man*, Ps. 43 : 1. 54 : 3. 59 : 2., שְׁמַעֵ אֱלֹהִים קוֹלִי בְּשִׁיחִי *hear my voice, O God, in my prayer; from the fear of the enemy preserve my life*, 64 : 2., מִלְּשׁוֹנִי מִי־דָצָר וּמִי־דָצָר *deliver me from the hand of the enemy, or from the hand of the mighty redeem me*, Job 6 : 23.

2. This of course always takes place when, as is frequently the case in Hebrew poetry, a command in one clause is followed by a prohibition in the next, to express which the imperative is never used (§ 1006), e. g. זָכֹר לְעִבְדִּיךָ אֶל־תִּפְחַן אֶל־קִשֵּׁי הָעָם הַזֶּה *remember thy servants; regard not the stubbornness of this people*, Deut. 9 : 27., הָרִימֵנִי

רָגַזְוּ וְאַל־תִּחַטְּאוּ raise (it), *fear not*, Is. 40 : 9., בָּטַח אֶל־יְהוָה בְּכָל־ אֱלֹהֵי־תִשְׁעֵן trust in the Lord with all thy heart, and on thine own understanding do not rely, Prov. 3 : 5. 4 : 5. 5 : 8. Occasionally when the same verb would be employed in both clauses, the future is omitted in the second, e. g. קַח־מִדְּבָרַי וְאַל־כֶּסֶף take my instruction, and not silver, Prov. 8 : 10.

§ 1012. In consequence of the close analogy between the imperative and the future, both of which denote an action that is yet to take place, the former is not unfrequently followed like the latter by the relative future or קָטַל form, which in such case has likewise the power of an imperative (§ 984. 3.), e. g. וְיִבְרַכְתֶּם גִּם־אֹתִי וְיִבְרַכְתֶּם קָחוּ גִם־בְּצֻרְתִּי take both your flocks and your herds, and bless me also, Ex. 12 : 32., וְעָלֵה אֵלַי הַהָרָה וַעֲשֵׂיתָ לָּהּ אֲרוֹן עֵץ come up to me into the mountain, and make thyself an ark of wood, Deut. 10 : 1., וְנָתַתָּה קַדְלָה לְבִנְיָה וְנָתַתָּה take thee a tile, and place it before thee, Ezek. 4 : 1, 3, 4. Should the verb not begin the second clause, it may be put in the absolute past or קָטַל form, the conjunction ׀ being prefixed to the first word of the clause, e. g. הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקְרָנֵי רִמִּים עֲנִיתָנִי save me from the lion's mouth, and from the buffaloes' horns deliver me, Ps. 22 : 22.

IMPERSONAL MODES.

Infinitive Mode.

§ 1013. The infinitive denotes the simple idea of the verb abstracted from all consideration of person and time, and hence is very appropriately termed the *name of the action* (*nomen actionis*). In Hebrew, as in most other languages, it shares the peculiarities both of a noun and verb. As a noun, it may constitute the subject or object of a proposition, or stand in construction with another noun; and as a verb, it may be followed by nouns in direct or indirect objective relation, in precisely the same manner as the finite parts of the verb.

§ 1014. When a writer wishes simply to affirm something concerning an action, without any reference to the person by whom or the time in which it is performed, he employs the infinitive, either absolutely or specified by a noun in construction with it or in an objective relation to it, as the subject or object of a proposition. Thus,

I. 1. An infinitive is employed absolutely as the *subject* of a proposition, e. g. אֱלֹהִים וְכַחַשׁ וְרָצַח וְגָבַח וְנָאֵף (there is) *cursing, and lying, and murder, and theft, and adultery*, Hos. 4 : 2., אָכַל וְשָׂבַע וְהוֹחֵר (there have been) *eating, and satisfying, and leaving much*, 2 Chron. 31 : 10.

2. a. An infinitive in this situation is sometimes specified after the manner of a noun by means of a following noun with which it stands in construction (§ 800. 3. b.), e. g. טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ (the being of man alone is not good, i. e. it is not good for man to be alone, Gen. 2 : 18., הַמַּעַט מִכֶּם הַלְאִוִּית אֲנָשִׁים (is) *the wearying of men too little for you?* Is. 7 : 13., הַחֲכָמָה עָרוֹם הַבֵּיין דְּרָכּוֹ (the wisdom of the prudent (is) *the understanding of his way*, i. e. it consists in understanding his way, Prov. 14 : 8. 16 : 12. 16 : 5. 21 : 3, 15.

b. Or as a verb it governs a noun in an objective relation,* either direct, e. g. הָרַג בֶּקֶר וְשָׁחַט צֹאן וְגו' (there was) *slaughtering oxen and killing sheep, &c.* Is. 22 : 13. 59 : 4., הָרָה עֵמֶל וְיָלַד אֲוֶן (there is) *conceiving mischief and bringing forth vanity*, i. e. they conceive mischief, &c. Job 15 : 35.; or indirect, e. g. הִנָּקְלָה בְּעֵינֶיכֶם הַתְּחֹתָן (is it) *a trifle in your view to be son-in-law to a king?* 1 Sam. 18 : 23., תּוֹעֵבָת כֹּסְלִים סוּר מֵרָע (it is) *an abomination to fools to depart from evil*, Prov. 13 : 9.

II. 1. An infinitive may also be employed absolutely as the direct or indirect *object* of a verb, receiving in the latter case the same prepositions as other nouns (§ 842). Here also the infinitive may appear without any specification, e. g. לֹא אֵדַע צֵאת וְבוֹא *I know not (how) to go out and come in*, 1 Kings 3 : 7.

2. a. Or it may be placed in construction with a following noun, e. g. לֹא תִתּוֹת כֹּחֲךָ לָּהּ *she shall not continue the giving of her strength to thee*, i. e. it shall no longer give thee its strength, Gen. 4 : 12., מַדִּיהֶוָה דּוֹרֵשׁ מִמֶּךָ כִּי אַמְעֲשִׂית מִשְׁפָּט וְגו' *what does the Lord require of thee but the doing of justice*, i. e. to act justly, &c. Mic. 6 : 8., עֲשׂוֹת־סִטִּים שִׂנְאֵתִי *I hate the commission of sins*, Ps. 101 : 3.; or may receive a pronominal suffix (§ 857. 2.), e. g. לְהוֹשִׁיבִי עִם־נְדִיבִים *to set me with princes*, Ps. 113 : 8. 119 : 6, 7., יָצַן עֲשׂוֹתְכֶם אֲדֹנֵי־הַמַּעֲשִׂים *because of your committing all these deeds*, i. e. because you have committed, &c. Jer. 7 : 13.

* Occasionally the nominal and verbal constructions are combined, the infinitive being put in the construct, and followed by a noun with the illustrative particle *אֲתָ*, e. g. עָבַד אֲתֵּי־מִצְרַיִם Ex. 14 : 12. Jer. 7 : 10.

b. Or it may govern a noun in an objective relation either direct, e. g. 'עָתָה אֲדִירְעֶדְנָא אֲתָכֶם אֶת אֲשֶׁר־אֲנִי עֹשֶׂה, *thou mayest not eat the tithes of thy corn, &c.* Deut. 12 : 17., וְעַתָּה אֲדִירְעֶדְנָא אֲתָכֶם אֶת אֲשֶׁר־אֲנִי עֹשֶׂה, *and now I will tell you what I (am) about to do to my vineyard, (viz.) to take away its hedge, (and) to break down its wall,* Is. 5 : 5.; or indirect, e. g. בְּדַעְתּוֹ מֵאִס וּבַחֹר בְּטוֹב, *at his knowing to refuse what is evil and to choose what is good,* i. e. when he has the knowledge to refuse, &c. Is. 7 : 15., רְאִיתִי . . . נֶאֱדָה, *I see committing adultery and walking in lies,* i. e. I see adultery committed, &c. Jer. 23 : 14.

§ 1015. The infinitive is not exclusively employed as the simple name of the action; for sometimes, when the writer, having set out with a past or future tense, would naturally be expected to employ a finite form in the succeeding clauses also, he appears to neglect all further consideration of the accidents of person and time, and, making use of the infinitive alone, leaves them to be gathered from the preceding finite verb: a result of the preëminent importance of the action itself over the mere circumstances by which it is attended. Thus,

1. The infinitive is employed to continue a narration after a past tense, e. g. וַיִּתְקְעוּ בַשּׁוֹפָרוֹת וַיִּפְּצוּ הַכְּבָדִים, *and they blew the trumpets, and broke the pitchers,* Judg. 7 : 19., הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ, *did I plainly appear to thy father's house, and choose him,* &c. 1 Sam. 2 : 27, 28., רְאוֹת רְבוֹת, רְאוֹת רְבוֹת, *who is blind but my servant? thou (who) seest many things, but observest none; who openest (thy) ears, but hearest naught,* Is. 42 : 20., גַּם אֵילָת בַּשָּׂדֶה יִלְכֶּה וְעֶזְוֹב, *the hind even calved in the field, and forsook (it, scil. the fawn),* Jer. 14 : 5. 32 : 44. Dan. 9 : 5., אֶת־כָּל־זֶה רְאִיתִי וְנָתַח אֶת־לִבִּי וְגו', *all this have I seen, and applied my heart, &c.* Eccl. 8 : 9. 9 : 11. Esth. 9 : 6, 12, 16, 17, 18.

2. And also after a future tense used to signify command (§ 996), e. g. מוֹת יוּמָת הָאִישׁ כָּל־הַבָּנִים כְּלִיהֶעֱדָה, *let the man certainly be put to death: let all the congregation stone him with stones,* Num. 15 : 35., לֹא מִכָּר לְנֹכְרִי, *thou shalt give it to the stranger that is within thy gates, or sell it to an alien,* Deut. 14 : 21.

§ 1016. 1. a. Sometimes the infinitive is employed instead of the imperative to make an emphatic command.* In this case the speaker

* Compare the similar use of the Greek infinitive, e. g. μὴ ἐμὲ αἰτιῶσθαι τοῦτο, *then do not blame me,* Plat. Soph. p. 218.

merely designates the action, without reference to the person or persons by whom it is to be performed. A command of this kind is usually preceded by the verb *צִוָּה* or *אָמַר*, and may be addressed to one person, e. g. *לָקַח אֶת־הַסְּפָרִים הָאֵלֶּה* *take (thou) these documents*, Jer. 32 : 14. 39 : 16. ; or to several, e. g. *הִזְכֵּר אֶת־הַיּוֹם הַזֶּה* *remember (ye) this day*, Ex. 13 : 3. 20 : 8. Deut. 5 : 12., *הִשָּׁמֶר בְּנֹגַע־הַצֹּרֶעַת* *take (ye) heed of the plague of leprosy*, Deut. 24 : 8, 9., *וְרִבֵּר* *rise (ye) early, and speak*, Jer. 7 : 13.

b. A command or series of commands thus expressed is sometimes followed by an imperative proper, e. g. *עֲרֹף הַשִּׁלְחָן קִימוּ הַפְּרִים*.... *spread (ye) the table, &c., arise, ye princes, anoint the shield*, Is. 21 : 5. ; or by the relative future (see § 984. 2.), e. g. *הִלֵּךְ וְקִנִּיתָ חֶרֶשׁ בְּקֶבֶךְ יוֹצֵר חֶרֶשׁ* *go, and get a potter's earthen bottle*, Jer. 19 : 1. 32 : 14.

2. The infinitive is used in like manner to express a determination on the part of the speaker himself, e. g. *וְנִבֵּא בַמִּלְחָמָה* (I mean) *to disguise myself and go into the battle*, 1 Kings 22 : 30., *וְהָעֵלָה עֲלֵיהֶם* *to bring up a company against them, and deliver them up to vexation and spoliation*, Ezek. 23 : 46.

With Finite Verbs.

§ 1017. Very different from the above is the emphatic use of the infinitive either before or after a finite form of the same verb ; by which means the principal idea of the verb is expressed twice over, and its signification emphatically modified in various ways, though chiefly as respects the certainty of its taking place or the intensity of the manner in which it is performed.

¶ § 1018. I. 1. The infinitive is placed before a preterite to convey the idea of *certainty* with reference to a past action, e. g. *רָאוּ רְאִינוּ* *we saw for a certainty that the Lord was with thee*, Gen. 26 : 28. 27 : 30. 43 : 3, 20. Ex. 3 : 7., *פָּקַד פָּקַדְתִּי אֶתְכֶם* *I have surely visited you*, Ex. 3 : 16., *הֲרִב רַב עַם־יִשְׂרָאֵל אִם־נִלָּחַם נִלָּחַם בָּם* *did he ever strive against Israel, or did he ever fight against them ?* Judg. 11 : 25., *אָמַר אֶמְרָתִי וְגו'* *I did indeed say, &c.* 1 Sam. 2 : 30. 2 Sam. 19 : 43.

2. It likewise denotes *intensity* of different kinds in the mode of performing the the action, e. g. *נָכְסַתָּ נָכְסַתָּ לְבֵית אָבִיךָ* *thou longedst*

ardently after thy father's house, Gen. 31 : 30. 43 : 7., *וְגַם דָּלָה דָּלָה לָנוּ*, *he even drew for us*, Ex. 2 : 19., *וְהָלָךְ הָעֵצִים*, *all the trees went*, Judg. 9 : 8., *וְהָאָרֶץ מוֹט הִתְפֹּרְתָה אֶרֶץ*, *the earth is completely shattered, the earth is thoroughly shaken*, Is. 24 : 19., *הָיָה הָיָה*, *the word of the Lord came expressly to Ezekiel*, Ezek. 1 : 3.

II. The infinitive is placed before the future, to add to it emphasis of various kinds. Thus,

1. *a.* It is employed to denote *certainty* when the tense is used simply to predicate the future occurrence of an event, e. g. *מוֹת תָּמוּת* *thou shalt surely die*, Gen. 2 : 17. 3 : 16. 37 : 8. 43 : 7. Deut. 8 : 19., *נָשָׂא אֶסָּף*, *I will surely take them off*, Hos. 1 : 6., *אָסַף אֶסָּף*, *I will surely assemble, O Jacob, all of thee* ; *I will surely collect the remnant of Israel*, Mic. 2 : 12., *נָפֹל תִּפְּלוּ לִפְנֵי*, *thou shalt surely fall before him*, Esth. 6 : 13.

b. And also when the future is used hypothetically, to enounce a condition, e. g. *הִנֵּנִי בְיָדוֹ תִּמְצָא*, *if the thing stolen be actually found in his hand*, Ex. 22 : 3, 16, 22., *אִם שָׁכַח תִּשְׁכַּח אֶת־יְהוָה*, *if thou indeed forget the Lord*, Deut. 8 : 19. 11 : 13, 22. 15 : 5, 8, 11, 14., *אִם שׁוּב תָּשׁוּבוּ*, *if ye do indeed go back*, Josh. 23 : 12. Judg. 11 : 30. ; or potentially, to indicate permission, necessity, &c., e. g. *אָכַל תֹּאכַל*, *thou mayest certainly eat*, Gen. 2 : 16. 24 : 5., *שָׁלַם תִּשְׁלַם שׂוֹר תַּחַת הַשׂוֹר*, *he must certainly pay an ox for the ox*, Ex. 21 : 36. 22 : 2. 23 : 4, 5, 24., *מוֹת יָמוּת*, *he must assuredly be put to death*, Lev. 24 : 16, 17. Deut. 13 : 10, 16. 20 : 17., *שָׁתָה תִּשְׁתֶּה*, *ye must surely drink*, Jer. 25 : 28, 29.

2. The infinitive is likewise placed before the future in its several acceptations, to denote *intensity*, e. g. *דִּבֶּר יְדַבֵּר הוּא*, *he speaks eloquently*, Ex. 4 : 14. 21 : 9., *שָׂקַץ תִּשְׂקָצֵנִי וְחָעַב תִּתְעַבְנִי*, *thou shalt strongly detest it, and utterly abhor it*, Deut. 7 : 26. 14 : 22., *יָדָעַתְּ יָדָעַתְּ*, *know ye well, be well assured*, Josh. 23 : 13., *וַבִּכְהָ תִּבְכֶּה*, *and she wept bitterly*, 1 Sam. 1 : 10. 23 : 22., *נָוֶה תִּנְוֶה אֶרֶץ*, *the earth shall reel to and fro*, Is. 24 : 20., *שָׁאָה יִשְׁאָה*, *he shall roar terribly*, Jer. 25 : 30.

§ 1019. 1. In negative propositions, which, whether expressed by a preterite or future, are modified by the infinitive in like manner, the particle *לֹא* or *אַל* is usually placed between the infinitive and finite verb, e. g. *לֹא הֵצַל לְאֶהֱצִילָהּ אֶת־עַמָּהּ*, *thou hast not delivered thy people at all*, Ex. 5 : 23., *לֹא יִנָּקֶה נִקָּה*, *he will certainly not clear (the guilty)*, 34 : 7. Nah. 1 : 3., *לֹא תִמְכְּרֶנָּה בְּכֶסֶף*, *thou shalt by no means sell her for money*, Deut. 21 : 14. ; *אֵל תִּמְיָתָהּ*, *do not by any means kill it*, 1 Kings 3 : 26., *אֵל תִּבְכּוּ*, *weep not at all*, Mic. 1 : 10.

2. Occasionally, however, the particle is placed before the infinitive, e. g. *לֹא־מוֹת תָּמוּתוּ* *ye shall not surely die*, Gen. 3:4. (the particle thus negatives the entire proposition; whereas the expression *מוֹת לֹא תָמוּתוּ* would mean *ye shall surely not die*), *אֵין לֹא־יִפְדֶּה אִישׁ אֶת־אֶחָיו* *none can by any means redeem a brother*, Ps. 49:8.

¶ § 1020. Sometimes the infinitive is placed after the finite verb, e. g. *וַיִּשְׁפֹּט שָׁפוט* *and he would needs be a judge*, Gen. 19:9. This, however, rarely takes place except in the following cases.

1. *a.* When the infinitive is employed to indicate a repetition or continuance of the action denoted by a preterite or future tense or by a participle, e. g. *בֵּרַכְתָּ בְּרַכָּה* *thou hast repeatedly blessed* (them), Num. 24:10. This is often immediately followed by another infinitive denoting an action performed at the same time, e. g. *וַיֵּצֵא וַיָּשׁוּב* *it kept going and returning*, i. e. going to and fro, Gen. 8:7., *וַהֲמַאֲסֶה וַהֲמַאֲסֶה* *and the reward came after the ark of the Lord, (the priests) going on and blowing with the trumpets*, i. e. blowing as they went along, Josh. 6:13. 1 Sam. 6:12., *וַיֵּלֶךְ וַיֵּבְכּוּ* *they kept weeping as they went up*, 2 Sam. 15:30., *וַיִּכְרוּ וַיַּדְּ* *and the man kept striking and wounding him*, 1 Kings 20:37. ;* and sometimes by one or more of the tenses, e. g. *וַתֵּלֶךְ וַתֵּבֶכֶת* *and she kept going along and wept*, i. e. she went along weeping, 2 Sam. 13:19., *וַיֵּלֶךְ וַיִּקְלַל וַיִּסְקַל* *Shimei kept going along, and cursed, and threw stones at him, and cast dust*, 16:13., *וַיָּבֹא וַיָּשָׁט וַיַּעֲבֹר* *and it shall continue to come, and shall overthrow, and shall pass through*, Dan. 11:10.

b. Continuance is most frequently denoted by using as the first infinitive that of the verb *הָלַךְ* *to go, proceed*, e. g. *וַיֵּשְׁבוּ הַמַּיִם מֵעַל* *and the waters receded from the earth going and receding*, i. e. they kept continually receding, Gen. 8:3, 5. ; although occasionally the second verb assumes the participial instead of the infinitive form, e. g. *וַיֵּלֶךְ וַיִּגְדַּל* *and he kept on growing*, Gen. 26:13.†

* In the following instance the finite verb is omitted, e. g. *וַיֵּשְׁבוּ וַיָּשׁוּב* *and the living creatures (kept) running and returning*, i. e. running to and fro, Ezek. 1:14.

† The verb *הָלַךְ* may also assume the participial form, e. g. *וַיִּדְדִי קוֹלֹתֶיךָ הַשָּׁמַיִם* *and while the sound of the trumpet kept growing louder and louder*, Ex. 19:19. 1 Sam. 2:26.

2. And also when additional emphasis is given by employing the particle **גַּם**, which is placed between the finite verb and the infinitive, e. g. **וַיֹּאכַל גַּם אֲכֹל אֶדְכַּסְפֵּנוּ** and *he would even entirely consume our property*, Gen. 31 : 15., **וְאֲנִי אֵעֱלֶה גַּם עִלָּה** and *I myself will also surely bring thee up*, 48 : 4., **כִּי תַשְׁתַּרְרַר גַּם עָלֵינוּ** *that thou mightest certainly make thyself a prince over us*, Num. 16 : 13.

¶ § 1021. As the object of the above detailed use of the infinitive is to add emphasis to the simple idea of the action contained in the verb, it is not absolutely necessary that it should always be of the same species as the finite verb with which it is connected. Accordingly, although such is most generally the case, as may be seen from the preceding examples, the following exceptions are found to occur.

1. When the finite verb is in one of the derivative species, the infinitive is often put in the simple or Kal form. Thus, with the Niph'hal species, e. g. **סָקַל יִסְקַל** Ex. 19 : 13. 21 : 20, 22, 28. 22 : 11, 12. Job 6 : 2., **שָׁדַד נִשְׁדָּד** Mic. 2 : 4. Nah. 3 : 13.; less frequently with Pi'heh or Pu'hal, e. g. **בָּרַךְ יִבְרַךְ** Josh. 24 : 10., **טָרַף טָרַף** Gen. 37 : 33.; with Hiph'hil, e. g. **עָרַם יַעֲרֹם** 1 Sam. 23 : 22.; with Hithpa'heh, e. g. **פֹּרַח הִתְפַּחֵרַח** Is. 24 : 19.

2. In this case too the infinitive is occasionally placed in another derivative form which has the same force as that of the finite verb. Thus, we have an infinitive Hoph'hal with a verb in the Niph'hal species, e. g. **הִפְדָּה לֹא נִפְדָּה** Lev. 19 : 20.; an infinitive Hoph'hal with Pu'hal, e. g. **הִחַל לֹא הִחַל** Ezek. 16 : 4.

§ 1022. In poetry, instead of an infinitive from the same root as the finite verb, one from a cognate verb of synonymous import (§ 115) is occasionally employed, by which means a closer paranomasia is sometimes obtained, e. g. **אָסַף אֲסִיפֵם** *I will assuredly consume them*, Jer. 8 : 13. (**אָסַף** = **אָסַף**), **לֹא לִנְצַח אֲדֹשׁ יְדִישְׁנִי** *he will not keep threshing it for ever*, Is. 28 : 28. (**אֲדֹשׁ** = **דִּישׁ**), **כִּי נִצָּא תִצָּא** *that it may flee away*, Jer. 48 : 9. (**נִצָּא** = **רָצָא**).

§ 1023. Sometimes the infinitive is employed in like manner to give additional force to an imperative, e. g. **אָרוּר אָרוּר** *curse ye bitterly*, Judg. 5 : 23., **שְׁמַעוּ וְרֵאוּ שְׁמַעוּ וְרֵאוּ** *hear ye indeed, and see ye indeed*, Is. 6 : 9. Job 13 : 17. 37 : 2., **בְּכוּ בְכוּ** *weep ye bitterly*, Jer. 22 : 10. The addition of the precativè particle **נָא** converts the expression into an anxious request, e. g. **נָא הָרַגְנִי** *do, pray, kill me at once*, Num. 11 : 15.

§ 1024. From the mode which has now been described of employing the infinitive to qualify the meaning of finite verbs, may be deduced

the frequent adverbial use of certain infinitives. Such are הַשָּׁמַע *early*, usually followed by the infinitive of the verb it qualifies, e. g. וְאֶדְבָּר וְהִשָּׁמַע *and I kept speaking to you early*, Jer. 7:13., וְאֶשְׁלַח אֲלֵיכֶם אֶתְּכָל־עַבְדֵי הַנְּבִיאִים יוֹם הַשָּׁמַע וְשְׁלוֹחַ *I have kept sending you all my servants the prophets early every day*, 7:25. 25:3. 44:4. 2 Chron. 36:15.; וְאֶירָא הַרְבֵּה מְאֹד *and I was very much afraid*, Neh. 2:2. 3:33.; וְהִטֵּב טָחוֹן הִטֵּב *grinding (it) well*, i. e. fine, Deut. 9:21. 27:8.; וְהָחַל וְכָלָה *beginning and ending*, i. e. from beginning to end, 1 Sam. 3:12.

In Indirect Relation to Verbs.

§ 1025. We have seen above (§ 1014) that the infinitive as a noun of action may constitute the subject or object of a proposition; and that as an object it is either direct or indirect. In the latter case, it may bear to the finite verb of the proposition any of the various relations in which verbal nouns appear with verbs. These indirect relations are generally specified by a preposition prefixed to the infinitive in like manner as to other nouns.

§ 1026. When an infinitive is employed as the complement of a finite verb, the relation between them is usually pointed out by the preposition לְ prefixed to the former, which in such case corresponds in good measure to the English infinitive. Thus,

1. *a.* When the infinitive indicates the aim or purpose of that which is expressed by the finite verb, it takes the preposition לְ *to, for*, e. g. יְהִי מְאֹרֶת לְהַבְדִּיל *let there be lights for dividing*, i. e. to divide, Gen. 1:14, 15, 17, 18. 2:10. 3:23, 24. 4:2, 11., זְכוֹר אֶת־יוֹם הַשַּׁבָּת *remember the sabbath day to keep it holy*, Ex. 20:8. Deut. 5:12., וַיִּבְקֹשׁ שְׁלֹמֹה לְהַמִּית אֶת־יִרְבֹּעַם *and Solomon sought to kill Jeroboam*, 1 Kings 11:40. 12:1, 6., וְאֶמְלֹכָה *and I will reign*, 1 Kings 11:43. 12:16., וְיִכַּל שְׁלֹמֹה *and Solomon finished all that had entered into Solomon's heart to do*, i. e. all that he had intended to execute, 2 Chron. 7:11.

b. a. The same preposition is used to point out the relation of the infinitive to a noun or adjective whose meaning it serves to specify, e. g. וְאֵין אִין לְעַבְדֵי אֶת־הָאָדָמָה *and there was no man to till the ground*, Gen. 2:5., עַתָּה לְלֶדֶת וְעַתָּה לָמוּת וְגו' *(there is) a time to be*

born and a time to die, &c. Eccl. 3:2.; קרבה ליום שמה *this city (is) near to flee to*, Gen. 19:20.

β. Infinitives with ל preceded by the verb of existence expressed or understood are occasionally employed with a passive signification; an idiom which occurs sometimes in English, but much more frequently in German, e. g. יהי השער לסגר *the door was to be shut*, Germ. war zu schliessen, Josh. 2:5., מה לעשות *what (is) to be done?* Germ. was ist zu thun? 2 Kings 4:13., לאכל יהיה *they shall be for consuming*, i. e. shall be consumed, Deut. 31:17. Mic. 7:1.

2. When the infinitive is used to explain more precisely the idea expressed by the finite verb, it also takes the preposition ל, e. g. אשר ברא אלהים לעשות *which God created in making, or by making*, Gen. 2:3., ולא הלכו בדרכי לעשות הישר בעיני *and they have not walked in my ways, doing what (is) right in mine eyes*, 1 Kings 11:33, 38. Is. 30:1. 1 Chron. 10:13. Add to this the constant use of the word לאמר *in saying*, after the verb דבר or קנה, to introduce the precise words of the speaker.* The infinitive with ל is occasionally employed with a similar force after verbal nouns, e. g. הרעה הגדולה הזאת לשלחני *this great wrong in sending me away*, 2 Sam. 13:16.

3. And also when, as is sometimes the case, the infinitive is used to specify the time at which the action denoted by the finite verb takes place, e. g. לבוא יהיה השמש *and the sun was about setting*, Gen. 15:12., לפנות בקר *at the dawning of morn*, Ex. 14:27., חמאה דבש *clotted milk and honey shall he eat at his knowing, &c.*, i. e. when he knows, Is. 7:15.

§ 1027. The infinitive is placed after certain verbs either with or without ל, according as it is viewed by the writer as their indirect or direct object (see § 842). Thus we have,

ידע with ל, e. g. לא ידע להזהר עוד *who no longer knows (how) to be admonished*, Eccl. 4:13, 10:15.; without ל, e. g. לא ידע צאת ובווא *I know not going and coming*, i. e. how to go and come, 1 Kings 3:7. Jer. 1:6.

יכל with ל, e. g. איכה אוכל להורישם *how am I able to dispossess them?* Deut. 7:17. 1 Kings 3:9. 2 Kings 18:23. Is. 7:2.; without ל, e. g. ולא יכלה עוד הצפוני *she could no longer conceal him*, Ex. 2:3. Deut. 14:24.

* Instead of this, the cognate languages generally employ the participial form: thus Arabic قَائِلٌ *saying*, Syriac אָמַן, Chaldee אָמַר.

יָסַף with לְ, e. g. וַתֵּסֶף לָלֶדֶת *she added to bearing*, i. e. *she bore again*, Gen. 4 : 2. Deut. 11 : 22, 23. ; without לְ, e. g. לֹא תִתֵּן לָהּ *it shall not repeat giving thee its strength*, i. e. *it shall no longer give*, &c. Gen. 4 : 12. Ex. 8 : 25.

To these may be added verbs signifying *to commence*, as הִחֵל, הִיאָל, *to cease, to finish*, as חָלָה, כָּלָה, תָּמַם; and also verbs denoting *to desire, wish*, as אָבָה, בָּקֵשׁ, חָפֵץ; or *to refuse*, as מָאָן; which in prose are construed sometimes with and sometimes without לְ, though the latter is most frequently the case in poetry.

§ 1028. 1. Although infinitives denoting the aim of the action predicated by a preceding finite verb usually take the preposition לְ (§ 1026. 1. a.), we not unfrequently find the compound preposition לְמַעַן *for the purpose of, in order that*, used to point out this relation when the writer wishes to give it greater emphasis, e. g. לְמַעַן הוֹדִיעָךְ *for the purpose of informing thee*, i. e. *in order that he might let thee know*, Deut. 8 : 3., so לְמַעַן תִּקְוֶה אֲדֹהָבְךָ *so that he might perform his saying*, i. e. *accomplish his prediction*, 1 Kings 12 : 15., לְמַעַן סָפֹר *for the purpose of numbering*, i. e. *in order to prove thee*, Jer. 32 : 29. Mic. 6 : 5, 16. Sometimes the two prepositions לְמַעַן and לְ are thus used alternately, e. g. לְמַעַן עֲנֶהָ *for the purpose of answering her*, i. e. *in order to humble thee, to prove thee, to know what (was) in thy heart*, Deut. 8 : 2. Jer. 32 : 29, 32.

2. Occasionally the compound preposition לְבַעֲבֹר *for the sake of, in order that*, is used for the same purpose, e. g. לְבַעֲבֹר הָבִיא יְהוָה אֶל־אֲבִשָׁלוֹם *for the sake of the Lord's bringing upon Absalom evil*, i. e. *so that the Lord might bring evil upon Absalom*, 2 Sam. 17 : 14.; and sometimes without the prefixed לְ, e. g. בְּעִבּוֹר הַזִּכִּיר *to keep my name in remembrance*, 2 Sam. 18 : 18.

§ 1029. An infinitive which serves as the complement to a finite verb by designating an action the performance of which is to be avoided, is usually preceded by the compound negative particle לֹבֵלְתִי *that not*, e. g. אֲכַלְמִמְנִי *of which I commanded thee not to eat*, Gen. 3 : 11., רַק חִזַּק לֹבֵלְתִי אֶכֶל הַדָּם *only be sure not to eat the blood*, Deut. 12 : 23. 17 : 12., לֹבֵלְתִי שְׁמוֹעַ בְּקוֹלָהּ *so as not to obey thy voice*, Dan. 9 : 11.

§ 1030. The use of the infinitive as the complement of a finite verb whose purpose it denotes, is equivalent to that of the subjunctive with a connective particle, thus *he labours to become rich* = *he labours that he may become rich*. Of these two modes of construction that with the infinitive is by far the most common in Hebrew, and is adopted when-

ever the writer's attention is directed rather to the action itself than to the agent by whom or the time in which it is performed.* Nor is its use restricted to the cases above described; for the infinitive is frequently employed (with a preposition pointing out its relation to the preceding verb, and a pronominal suffix denoting its subject or object) to indicate the *epoch* in which the action predicated by the finite verb takes place. It thus appears,

1. With the preposition בְּ *in, at*, denoting time *when*, e. g. בְּהִבְרָאֵם *in their being created*, i. e. when they were created, Gen. 2 : 4. 4 : 9., so בְּקִצְרָם *when ye reap*, Lev. 23 : 22., אַחֲרֵיכֶם *as they pursued you*, Deut. 11 : 4, 19. 15 : 10, 18. 25 : 17., בְּבֹאֵם בְּדֹר מִהֲבֹחַ *as they came, when David returned from slaughtering the*

* Sometimes, when the Hebrew writer desires to lay a greater stress on the person, he employs the future subjunctively (§ 993), either alone, e. g. אֲשׁוּבָהּ *I will return (that) I feed (and) guard thy flock*, meaning I will again feed and guard it, Gen. 30 : 31. Ps. 71 : 20., אַל תִּרְבּוּ הַרְבֵּי גְבוּרָה *do not increase (that) ye talk very proudly*, i. e. talk no more so very proudly, 1 Sam. 2 : 3., לֹא אֶסְפֶּה עוֹד אֲרַחֵם *I will not add further that I compassionate*, i. e. I will no longer pity, Hos. 1 : 6. Lam. 1 : 10. 4 : 14. Job 19 : 3. 32 : 22.; with ו conjunctive, e. g. וַיֵּאֱלֹהִים וַיִּרְבֶּאֱנִי *that it might please God that he would destroy me*, i. e. to destroy me, Job 6 : 9.; or with the relative particle אֲשֶׁר, answering to the *ōti, ut, that, &c.* of the Indo-European languages, e. g. צִוָּה אֲשֶׁר לֹא חֲגִיד *he commanded her that she should not tell*, or, not to tell, Esth. 2 : 10. Rarely is the preterite thus employed, e. g. הוֹאִיל מִשָּׁח בְּאֵר אֶת־ *Moses began to expound the law*, Deut. 1 : 5. Is. 53 : 10. Neh. 3 : 20. This use of the future instead of the infinitive is the ordinary construction in Arabic, in which language the future indicative or conjunctive is employed for the purpose (see § 201. note), either alone, e. g. **أَسَدٌ مَرَّةً أَرَادَ يَفْتَرِسُ ثَوْرًا** *a lion once wished he might tear a bull in pieces*, Loc. fab. 5, 8., **إِذْ أَيْدَتْكَ** *when I strengthened thee by the Holy Spirit (that) thou shouldst say*, i. e. when I gave thee strength to say, Kor. 5 : 109.; or with the particle **لِ**, by which in the Arabic version of the Scriptures the Hebrew infinitive with **ל** is usually rendered, e. g. **أَتَتَمَسَّ شَيْئًا لِيَأْكُلَهُ** *he sought for something that he might eat*, or, something to eat, Loc. fab. 3. Kor. 5 : 96, 98. 6 : 19, 98, 146.; or the particle **أَنَّ** *that*, e. g. **فَأَرَادَ أَنْ يَحْتَالَ لِنَفْسِهِ فِي** *and he desired that he might by artifice provide himself with food*, Loc. fab. 6. Kor. 5 : 23, 93, 122. 6 : 55, 125, 140.

Philistines, 1 Sam. 18 : 6., בְּחַיֵּיתוֹ חַי *while he was living*, 1 Kings 12 : 6., בְּפָרְשְׁכֶם כַּפֵּיכֶם *when ye spread out your hands*, Is. 1 : 15. 9 : 2.*

2. *a.* With the preposition כְּ *about, at, on*, denoting the time *about* or *during* which an event occurs, e. g. וּבְשָׁמְעוֹ אֶת־הַנִּזְוֹן כִּרְאֹת אֶת־הַנִּזְוֹן *on seeing the ear-ring, and on his hearing Rebekah's words*, i. e. when he saw, and when he heard, &c. Gen. 24 : 30. 27 : 34. 2 Sam. 15 : 10., כְּחֻצַּת הַלַּיְלָה *about the dividing of the night*, i. e. about midnight,† Ex. 11 : 4., עַל כִּסֵּא מַמְלָכְתּוֹ *on his sitting upon the throne of his kingdom*, i. e. when he sits, &c. Deut. 17 : 18. 20 : 2., כְּשֶׁמֶץ חַיִּים אֶת־דָּבָרִי *at the rising of the sun*, Judg. 9 : 33., שְׁלֹמֹה *on Hiram's hearing the words of Solomon*, i. e. when he heard, &c. 1 Kings 5 : 21. 12 : 2. 13 : 4.†

b. And also when employed by way of illustrative comparison, e. g. אֵשׁ כֹּשֶׁלֶת קֶשׁ לֶשׁוֹן אֵשׁ *like the flame of fire's devouring stubble*, i. e. as fire consumes stubble, Is. 5 : 24., אֶל־אִשָּׁה זֹנָה *like going in to a lewd woman*, i. e. as they lie with a harlot, Ezek. 23 : 44., יָדַעְתֶּם יָדַעְתִּי *like your knowing I know also*, i. e. what you know I know likewise, Job 13 : 2.

3. With the preposition עַד *until*, denoting the period *until* which an action is to be performed, e. g. עַד שְׁׁרָבָה *until thy return*, Gen. 3 : 19., עַד הַשְׁמָדָה אֲהָם *until thy destroying them*, i. e. until thou hast destroyed them, Deut. 7 : 24. 9 : 7., עַד הֵבִיאְכֶם אֶת־קֶרְבֶּן אֱלֹהֵיכֶם *until your bringing the offering of your God*, i. e. until ye have brought an offering to your God, Lev. 23 : 14., עַד עָשָׂתוֹ וְעַד הַקִּימוֹ מְזֻמוֹת לִבּוֹ *until his executing and until his performing the thoughts of his heart*, i. e. until he have executed and performed, &c. Jer. 23 : 20.

4. *a.* With the preposition לִפְנֵי *before*, pointing out the period *before* which an event is to take place, e. g. לִפְנֵי שֶׁיָּחַת יְהוָה אֶת־סוּדֹם *before the Lord's destroying Sodom*, i. e. before he destroyed, &c. Gen. 13 : 10.,

* Occasionally the preposition is prefixed to an intervening noun denoting time, e. g. בְּיוֹם עָשָׂה יְהוָה אֶרֶץ וְשָׁמַיִם *on the day of the Lord's making earth and heaven*, i. e. on the day when he made, &c. Gen. 2 : 4. 5 : 1.

† Differing from בְּחֻצַּת הַלַּיְלָה Ex. 12 : 29., which means precisely *at midnight*. In several places, as in Josh. 6 : 15. Judg. 19 : 25. Esth. 3 : 4., the K'ri and C'thibh are found to differ as to whether the preposition כְּ or the more definite בְּ should in similar cases be employed.

‡ This preposition may also be prefixed to an intervening denomination of time, e. g. בְּיָמֵי צֹאֲתָהּ מִצְרָיִם *as in the days of thy coming out of Egypt*, Mic. 7 : 15.

אַחֲרֵי בֹא־שָׂאוֹל *before Saul's coming*, 1 Sam. 9 : 15. *b.* With אַחֲרֵי *after*, also with reference to time, e. g. אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת *after his begetting Seth*, Gen. 5 : 4. 50 : 14., אַחֲרֵי הִשְׁמָדָם *after their being destroyed*, Deut. 12 : 30.

5. With the preposition מִן *from*, which denotes *cessation*, e. g. בָּשׁוּב דָּוִד מִהַחֲבִלּוֹת אֶת־הַפְּלִשְׁתִּים *on David's return from slaughtering the Philistines*, 1 Sam. 18 : 6., מֵשָׁוֶה בָּאָרֶץ וּמֵהֶרְלֵךְ בָּהּ (I come) *from going to and fro on the earth, and from walking up and down in it*, Job 1 : 7. Hence after a command, it signifies *prohibition*, and is equivalent to לִבְלֹתִי (see § 1029), e. g. וְעַל הָעֲבִים אֲצִוֶּה מִהִמְשִׁיר עָלָיו מָטָר *and I will command the clouds from raining upon it*, i. e. I will forbid them to rain upon it, Is. 5 : 6., וְיִסְרְנִי מִלֵּכַת בְּדֶרֶךְ הָעָם הַזֶּה *and he charged me against walking in the way of this people*, 8 : 11. It also indicates the origin or cause *from* which an action proceeds, e. g. וַיִּכְרַחֲמֵנִי מִשְׁמַע נְבִיחָתִי מִרְאוֹת *I was bowed down from hearing (it), I became dismayed from seeing (it)*, Is. 21 : 3.* For the use of this preposition before infinitives to denote *comparison*, see § 781.

6. *a.* With the preposition עַל *upon, on account of*, denoting *cause*, e. g. עַל אָמְרֶךָ *on account of thy saying*, because thou sayest, Jer. 2 : 35., עַל מֵאֲסָם אֶת־תּוֹרַת יְהוָה *because they have despised the law of the Lord*, Amos 2 : 4., כִּי־לֹא אֲרֻשֶׁעַ עַל־דַּעְתָּךְ *for thou knowest that I am not wicked*, Job 10 : 7. *b.* With רֵצֶן *on account of, because*, with a force similar to that of the preceding, e. g. רֵצֶן עֲשׂוֹתְכֶם כִּלְהִמְעֲשִׂים *on account of your doing all these things*, i. e. because ye have done, &c. Jer. 7 : 13., so רֵצֶן דִּבְרֵיכֶם שֶׁוֹא *because ye have spoken falsehood*, Ezek. 13 : 8. 22 : 19.

The Participles.

§ 1031. The Hebrew participle is that mode of the verb which serves to specify a person or thing with respect either to an action proceeding from or exerted upon it, or to its state of being, without reference to person or time. It therefore somewhat resembles the infinitive, though with this difference, that the participle is a concrete noun applied as an attributive to the performer or receiver of an action

* Also occasionally prefixed to an intervening noun denoting time, e. g. מִיּוֹם הַבִּיאָתְכֶם *from the day of your bringing, &c.*, i. e. from the day in which ye brought, Lev. 23 : 15. Is. 7 : 17.

(*nomen agentis v. patientis*), while the infinitive is an abstract noun, the name of the action itself (§ 1013). As the passive participle differs but little in its construction from other attributives, we shall confine our observations principally to the active form.

§ 1032. 1. The twofold nature of the participles, like that of the infinitive, is exhibited in their construction with following nouns. Thus, when a participle is followed by a noun in objective relation to it, they are frequently placed like any other two nouns in the close connection of the construct state (§ 798. 2.), e. g. רֹעֵה צֹאן *a keeper of sheep*, Gen. 4 : 2. 46 : 34., יָדְעֵי טוֹב וְרָע *knowers of good and evil*, 3 : 5. 13 : 7., יֹשְׁבֵי בֵיתְךָ *the dwellers in thy house*, Ps. 84 : 5. 95 : 10. 97 : 7. 119 : 2.

2. Or the noun follows the participle in the same manner as it follows a verb, and, when signifying the direct object of the action, appears either with אֵת (§ 833. 2.), e. g. הֹלֵכִים אֵת כָּל־אֶרֶץ כּוּשׁ *flowing round the whole land of Cush*, Gen. 2 : 13. 2 Kings 15 : 5., הִרְאָתָם אֵת כָּל־מַעֲשָׂה, הִרְאָתָם *that have seen all the great deeds of the Lord*, Deut. 11 : 7.; or without it, e. g. הֹלֵכִים קִדְמַת אַשּׁוּר *going towards the east of Assyria*, Gen. 2 : 14. 4 : 20., עֹשִׂים חֶסֶד וְאֱמֶת *practising kindness and truth*, 24 : 49.; but if regarded as the indirect object of the action, it receives a preposition to point out the relation, e. g. מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם *brooding on the surface of the water*, Gen. 1 : 2, 28, 30. 7 : 14. 1 Kings 1 : 49., יֹשֵׁב בְּאֶרֶץ *the dweller in the land*, Gen. 13 : 7. 14 : 7. 24 : 2, 65. 25 : 26., יֹצֵאתִי אֵלֶיךָ *coming out against thee*, Judg. 9 : 33., &c.

§ 1033. Participles like other attributives may be used either as predicates or as qualificatives, agreeing in either case both in gender and number with the noun or pronoun to which they refer. Thus,

1. Participles used predicatively agree in gender and number with the noun or pronoun forming the subject of the proposition (§ 731. 1. a.), e. g. יְהוָה יֹמֵת וּמְחִיֶּה וְגו' *the Lord (is) killing and quickening, &c.*, i. e. he kills and makes alive, 1 Sam. 2 : 6, 7, 8., כֹּהֵן מְבַשֵּׂר *this one also brings news*, 2 Sam. 18 : 26., רוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם *and the Spirit of God brooded on the surface of the waters*, Gen. 1 : 2., שָׂרֵיךָ שׁוֹרְרִים *thy princes rebel*, Is. 1 : 23., אָנָּה אֲנַחְנוּ עָלֵים *whither shall we go up?* Deut. 1 : 28.

2. a. Participles are often attached to nouns as qualificatives, in which case they generally denote an habitual action or a state of being characteristic of the individual or individuals referred to: they agree with their nouns in gender and number (§ 731. 1. b.), and likewise with respect to definiteness or indefiniteness (§ 727. 2.), e. g. עֹשֶׂה מִזְרִיעַ

פֶּרִי עֵץ זֶרַע הֵבֶרֶת *the herb yielding seed, the fruit-tree bearing fruit*, Gen. 1: 11, 26. 2 Sam. 16: 5., מֵאֶרֶץ מִצְרַיִם הָבִיאוּ אֹתָם *the Lord who brought (lit. was bringing) them up from the land of Egypt*, 2 Kings 17: 7., כָּל־נֶפֶשׁ הַחַיָּה הִרְמִישָׁה *every living creeping thing*, Gen. 1: 21., אֲדֹנֵי־נַפְשָׁךְ *thy servants those saving thy life*, i. e. who have saved thy life, 2 Sam. 19: 6., כָּל־הַרְרֵי הָרָמִים *all the high mountains*, Is. 2: 14.

b. Sometimes the noun when it may readily be supplied by the reader is omitted; and the participle, being put in the proper gender and number (§ 737. 1.), is construed as the subject or object of the proposition, e. g. בָּטָח יֵלֶךְ בְּתוֹם הוֹלֵךְ *whoso walks uprightly (lit. a walker in uprightness) walks surely*, Prov. 10: 9, 17, 18. 11: 13, 14, 27. 12: 1. 13: 3., הוֹצֵא אֶת־הַמִּקְלָל *bring forth the curser*, i. e. him who has cursed, Lev. 24: 14., עֲזָבֵי יְהוָה יִכָּלֶה *those who forsake the Lord (lit. the forsakers of the Lord) shall perish*, Is. 1: 28. Ps. 34: 17., הוּא הָאֱמֶרֶם *he is the counsellor*, מוֹלִיךְ יוֹעֲצִים שׁוֹלֵל *he leads away counsellors despoiled*, Job 12: 17, 19, 24. Hence have arisen many common appellatives which have assumed the nature and construction of nouns, such as כֹּהֵן *priest*, רֹאֶה *seer*, רֹעֶה *shepherd*, שֹׁפֵט *judge*, מְכַשְׁפָּה *witch*, &c. &c.

§ 1034. The Hebrew participles, as we have remarked (§ 1031), contain in themselves no specification of the accident of time, and hence may be used to denote either present, past, or future. We shall exhibit them in each of these tenses.

1. A participle is used as a *present*, to denote a continued action or state of being taking place at the time of narration, e. g. קוֹל דְּמֵי אָחִיךָ *the voice of thy brother's blood (is) crying to me*, Gen. 4: 10. 16: 8. 21: 9. 27: 6. 31: 43., מִי יוֹדֵעַ *who knows? lit. who is cognizant*, 2 Sam. 12: 22., אֲדֹתָמֶר אֲנִי אֹהֵב *I (am) in love with Tamar*, 2 Sam. 13: 4., וְהֵנָּם אוֹכְלִים וְשׂוֹתִים לִפְנֵי *behold they (are) eating and drinking before him*, 1 Kings 1: 25, 48. The participle in this sense is sometimes accompanied by the noun הַיּוֹם *to-day, now*, which serves to fix the epoch, e. g. אֲשֶׁר אֲנֹכִי מִצִּיָּה הַיּוֹם *which I now command thee*, Deut. 10: 13. 11: 26. 12: 8.

2. a. A participle is used to denote an action which was present at the time of a narrated past event, so that it corresponds in signification to the *relative past* (see § 969), e. g. וְהָיָה יוֹשֵׁב בְּדֹתָאֵהֶל *and he (was) sitting at the tent-door*, Gen. 18: 1. 19: 1. 24: 21. 41: 1. 2 Sam. 4: 7. 13: 8. 16: 5. Job 1: 16, 17, 18., בְּאֶשֶׁר עָשִׂיתָ לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי *as thou didst to Sihon king of the Amorites, who*

dwelt in Heshbon, Num. 21 : 34. 24 : 2., *בָּנָיו וּבָנֹתָיו אָכְלִים וְשׂוֹתִים יָיִן*, *his sons and his daughters (were) feasting and drinking wine*, Job 1 : 13.*

b. In this case the participle is frequently construed with the substantive verb הָיָה, a construction which corresponds precisely to the English imperfect tense formed in like manner of the verb *to be* and a participle,† e. g. מֹשֶׁה הָיָה רֹעֶה אֶת־צֹאֵן יִתְרוֹ *Moses was keeping Jethro's flock*, Ex. 3 : 1. 1 Sam. 17 : 34., וְהָיָה אֲרוֹן יְהוָה בָּא עִיר דָּוִד, *as the ark of the Lord was entering the city of David*, 2 Sam. 6 : 16., שְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל־הַמְּמַלְכוֹת *Solomon reigned (lit. was reigning) over all kingdoms*, 1 Kings 5 : 1, 24. 20 : 39., וַיִּהְיוּ יִרְאִים אֶת־יְהוָה, *they feared the Lord*, 2 Kings 17 : 33, 41. 18 : 4. 2 Chron. 24 : 14., הַבָּקָר הָיָה חֹרְשׁוֹת, *the oxen were ploughing, and the asses feeding beside them*, Job 1 : 14.

3. a. Again, a participle is also used to signify a *future* action, when the speaker transports himself in imagination to the time when such action is to be performed; in such case it corresponds nearly to the Latin future participle in *rus*, e. g. אֲזַכֵּיר מִמָּטִיר עַל־הָאָרֶץ *I (am) about to bring rain upon the earth*, Gen. 7 : 4. 18 : 17. 2 Sam. 12 : 23., אֲשֶׁר־יְהוָה, *whither the Lord your God (is) about to conduct you*, Deut. 12 : 10. 18 : 9, 12., וְאֵינָן מִכְבֶּה, *and none shall quench (them)*, Is. 1 : 31. 3 : 13., אֲשֶׁר אֲנֵחָנוּ הַלְכִים, *in which we (are) about to go*, Judg. 18 : 5. This is frequently preceded by the particle הֵן or הִנֵּה *behold*, for the purpose of giving additional force to the expression, e. g. וְהִנֵּי מִשְׁחִיתֵם, *behold I (am) about to destroy them*, Gen. 6 : 13, 17. Ex. 10 : 4. Hos. 2 : 8, 16., אֶת־מִיַּהֲנוֹר, *behold the Lord (is) about to bring up upon them the waters of the river*, Is. 8 : 7., הֵנָּה יָמִים בָּאִים, *behold the days (are) about to come*, i. e. shall certainly come, Jer. 23 : 5, 7.

b. The passive participle is also occasionally employed with a future signification, corresponding to that of the Latin future participle in *dus*, e. g. עֵץ נִחְמָד, *a tree to be desired*, i. e. a desirable tree, Gen. 2 : 9., הִנֵּה מִדְּנֹרָא הַמִּקּוֹם, *how fearful (timendus) is this place!* 28 : 17., נֹלָד עַם, *a people yet to be born*, Ps. 22 : 32.

* The Arabic participle is employed in like manner, e. g. وَلَمْ يَبْقَ لِي شَيْءٌ *and there was nothing left me but the house that I (was) living in*, Kos. Chrest. p. 5.

† This is a very common idiom in the Aramaic languages.

הָאֵמֵר לַחֶרֶס... וּבָעֵד כְּכִבִּים יְהוָה, *who commands the sun, and seals up the stars*, Job 9:7. 12:17, 19, 20.

c. Commencing with a participle, and continuing with a relative past or future (§§ 974. 1., 984. 1.), e. g. מוֹרִיד שָׁאֵל וַיַּעַל *he brings down to the grave, and brings up*, 1 Sam. 2:6., קוֹל יְהוָה שֹׁבֵר אֲרָזִים, *the voice of the Lord breaks the cedars, the Lord shatters the cedars of Lebanon*, Ps. 29:5. Prov. 12:13., מְגַלֶּה עֲמֻקּוֹת מִבְּרֶחֱשָׁה וַיֵּצֵא לְאוֹר צִלְמוֹת *he discovers deep things out of darkness, and brings forth to light the shadow of death*, Job 12:22, 23, 24.; 'וְגִ' אֶת־דֶּרֶכָּךְ הִנְיִרְשָׁה *behold I (am) about to hedge up thy way with thorns, and will make a wall*, &c. Hos. 2:8.

CHAPTER XIV.

VERBS WITH PREPOSITIONS.

§ 1037. We have seen that in Hebrew as in other languages the object of a verb may be considered as in direct or indirect relation to such verb, and only in the latter case receives a preposition to point out the precise nature of the relation intended to be conveyed (§ 842). But it also frequently happens, that relations which in other languages would be regarded as indirect are viewed by the Hebrew writer as direct, and *vice versa*; so that a verb is often construed without a preposition which in an Indo-European language would receive one, while on the other hand many take a preposition in cases where it would be considered in an occidental language as unnecessary. The prepositions are thus extensively employed in Hebrew to express different modifications of the verbal meaning, that is, to fill the same office which is performed in the Indo-European languages by prepositions

either singly or in composition. We will here exhibit in a classified arrangement the principal Hebrew verbs which are construed with a variety of prepositions, and at the same time point out the influence exerted by these prepositions on the meaning of the verbs themselves.

I. The first class will comprise verbs denoting an action of the body, either,

1. Motion or rest in a place, as עָמַד *to stand*, יָצַב (Hithp.) *to set one's self, stand*, קָם *to rise, stand*, יָשַׁב *to sit, dwell*.

עָמַד *to stand, stay*:

with בְּ *to stand to, persist in*, 2 Kings 23 : 3. Is. 47 : 12. Eccl. 8 : 3. ; *to stay, remain in*, Jer. 23 : 22. Ezek. 13 : 5.

לְ *to stand by, assist*, Ps. 109 : 31., *to stay for*, 1 Kings 20 : 38., *to stand as*, Is. 11 : 10.

עַל *to stand by, near*, Gen. 41 : 1. 2 Sam. 20 : 11. 2 Kings 23 : 3., *to be employed about*, Ezra 10 : 15. ; *to withstand, oppose, attack*, Judg. 6 : 31. 2 Sam. 1 : 9, 10. Dan. 8 : 25.

מִן *to desist from*, Gen. 29 : 35.

לִפְנֵי *to stand before, attend upon*, as a servant, Gen. 41 : 46. 1 Sam. 16 : 21. 1 Kings 1 : 2. 17 : 1. ; *to withstand, resist*, 2 Kings 10 : 4. Nah. 1 : 6. Ps. 76 : 8. Prov. 27 : 4., and thus too בְּפָנָי Josh. 21 : 44. 23 : 9. Esth. 9 : 2.

מֵאַחֲרַי *to stand behind*, Ex. 14 : 19.

יָצַב *to set, stand*:

Hithp. with לְ *to stand by, assist*, Ps. 94 : 16.

עַל *to stand by, present one's self to*, Job 1 : 6. 2 : 1. 2 Chron. 11 : 13.

עִם *to stand with, near*, Ex. 34 : 5. Num. 11 : 16.

לִפְנֵי *to stand before, present one's self to*, 1 Sam. 10 : 19. ; *to withstand, resist*, Deut. 9 : 2. Josh. 1 : 5. Prov. 22 : 29., oftener in this sense with בְּפָנָי Deut. 7 : 24. 11 : 25.

קָם *to stand up, rise*:

with בְּ *to rise up against, oppose*, as a witness, Deut. 19 : 16. Ps. 27 : 12. Job 16 : 8.

לְ *to stand up for, assist*, Jer. 49 : 14. Ps. 94 : 16. ; *to remain to one*, Lev. 25 : 30. 27 : 19.

אֶל *to rise against, attack*, Gen. 4 : 8. 1 Sam. 22 : 13. 24 : 8.

עַל *to stand up at or in a place*, Neh. 9 : 3. ; *to rise against, attack*, Deut. 19 : 11. Judg. 9 : 18. Is. 14 : 22. Ps. 3 : 2. ; *to stand by, adhere to*, Is. 32 : 8.

לִפְנֵי *to withstand, resist*, Josh. 7 : 12, 13.

יָשַׁב *to sit, dwell :*

with **בְּ** *to sit in*, 2 Sam. 7 : 1. Ps. 1 : 1. ; *to dwell in, inhabit*, Gen. 45 : 10. Deut. 17 : 14. 19 : 1. 26 : 1.

לְ *to sit at or by*, Prov. 9 : 14., *to abide by, remain with*, Judg. 16 : 9. ; *to wait for*, Ex. 24 : 14. Hos. 3 : 3., *to lurk or lie in wait for* (alicui insidiari), Jer. 3 : 2.

עַל *to sit down on or by*, Ex. 2 : 15. 1 Kings 2 : 19., *to sit at, preside over*, Judg. 5 : 10. ; *to dwell on or in*, Lev. 25 : 18.

עִם *to abide, dwell with*, 1 Sam. 27 : 3. Ps. 26 : 4, 5.

2. a. Progressive motion *through* a place, as **הָלַךְ** *to walk*, **עָבַר** *to pass over*.

הָלַךְ *to walk, to go, proceed in any manner or direction :*

with **בְּ** *to go into, to enter*, 1 Kings 19 : 4. Jer. 48 : 11. ; *to go with, to take*, Ex. 10 : 9., *to bring*, Hos. 5 : 6. ; **בְּדֶרֶךְ** *to go in a direction, on a journey*, 1 Kings 18 : 6. Prov. 7 : 19., *to walk in the way of*, i. e. to live according to the precepts of, Deut. 19 : 9. 2 Kings 21 : 22. Ezek. 18 : 17.

לְ *to go to*, Deut. 16 : 7. 19 : 9. 1 Chron. 4 : 42., **לְדֶרֶכְוֹ** *to go on one's way*, Gen. 32 : 2., **לְרַגְלוֹ** *to go in one's footsteps, to follow*, 1 Sam. 25 : 42.

אֶל *to go to*, Gen. 26 : 26. 2 Sam. 12 : 23. Jer. 50 : 6. ; *to proceed against, oppose*, Job 34 : 23.

עַל *to go to or towards*, 2 Sam. 15 : 20., **עַל־דֶּרֶךְ** *to walk by or in a way*, Judg. 5 : 10. 18 : 5. 1 Sam. 9 : 6.

עִם *to go with, accompany*, Gen. 18 : 16. 1 Sam. 30 : 22. 2 Sam. 19 : 26. Job 31 : 5.

אִתּוֹ id. Gen. 14 : 24. 1 Sam. 23 : 23. 2 Sam. 15 : 19. 16 : 17. ; Hithp. *to walk with, associate with*, Gen. 5 : 24.

אַחֲרָיו *to go after, follow*, 1 Sam. 17 : 13. Ruth 2 : 9., *to pursue*, Jer. 48 : 2., *to be a follower of, to worship*, Deut. 4 : 3. 8 : 19. 1 Kings 14 : 8. Jer. 11 : 10.

עָבַר *to pass on, by, to pass over :*

with **בְּ** *to pass through*, Gen. 12 : 6. Is. 8 : 21. Zech. 10 : 11., *to pass over, cross*. Josh. 3 : 11. 2 Sam. 15 : 23. ; **בְּבְרִיתוֹ** *to enter into a covenant*, Deut. 29 : 11.

לְ *to go over for one*, Deut. 30 : 14. ; *to pass current with one*, Gen. 23 : 16.

אֶל *to pass over into*, Num. 32 : 7. 1 Sam. 14 : 1, 6.

עַל *to pass by one*, 1 Kings 9 : 8. 2 Kings 4 : 9., so too עַל־פָּנָי Ex. 34 : 6., *to pass by, overlook*, Mic. 7 : 18.; *to pass over, overwhelm*, Ps. 42 : 8. 124 : 4, 5.; *to pass along, upon*, 2 Kings 6 : 26, 30.

מִן *to pass from, to leave, desert*, 1 Kings 22 : 24. Is. 40 : 27. Ruth 2 : 8., *to transgress*, Deut. 26 : 13.

אַחֲרַי *to proceed after, follow*, 2 Sam. 20 : 13.

לִפְנֵי *to pass before one*, Gen. 33 : 3. 2 Kings 4 : 31.

אֵת *to pass on with one*, 2 Sam. 15 : 33. 19 : 34.

b. *From a place*, as עָזַב *to leave*, נָס *to flee*, בָּרַח *to break out, escape*, נָזַר *to separate from*.

עָזַב *to leave* :

with לְ *to leave to one*, Lev. 19 : 10. 23 : 22. Job 39 : 14.

אֶל *to leave with (apud) one*, Job 39 : 11.

עַל *to leave, commit one's self to one*, Ps. 10 : 14. The disputed passage וְהִדְלַתְּ מֵעֵזֶב לִי עֵזֶב הָעֵזֶב עִמּוֹ Ex. 23 : 5. may perhaps be thus rendered : *if thou wouldst refuse to leave (the place where thou art) for him, thou must by all means leave (it to be) with him*, i. e. to assist him ; or else, considering וְהִדְלַתְּ as a relative future employed imperatively, *refrain from leaving (it) to him, but quit (thy place) at once (to be) with him*.

נָס *to flee, to escape* :

with לְ *to flee to a place*, 2 Sam. 19 : 9. Jer. 50 : 16.

אֶל id. Num. 35 : 32. Deut. 19 : 11. 1 Kings 2 : 28, 29. Is. 13 : 14. ; אֶל־נַפְשִׁי *to flee for one's life*, 2 Kings 7 : 7.

עַל *to flee to one*, Is. 10 : 3. ; עַל סוּס *to flee on horseback*, Is. 30 : 16., but בְּרַגְלָיו *to flee with one's feet*, i. e. on foot, Judg. 4 : 15, 17.

מִן *to flee from, on account of*, Is. 24 : 18. Ps. 104 : 7.

לִפְנֵי *to flee before, to run away from*, Deut 28 : 25. Josh. 7 : 4. 8 : 5, 6., so too מִפְּנֵי 2 Sam. 23 : 11. Is. 31 : 8.

בָּרַח *to break through, escape, flee* :

with לְ *to flee to a place*, Neh. 13 : 10.

אֶל id. Gen. 27 : 43. Num. 24 : 11. Amos 7 : 12.

מִן *to flee from a place*, 1 Sam. 20 : 1., or person, Is. 48 : 20., so too in the latter sense מִפְּנֵי Gen. 35 : 7., and מִלִּפְנֵי Jon. 1 : 3., also מִיַּד *from the power of*, Job 27 : 22., מֵאֵת *from (being) with, from the presence of*, 1 Kings 11 : 23.

אַחֲרַי *to flee after one*, 1 Sam. 22 : 20.

נָזַר *to separate one's self :*

with לְ *to set apart, consecrate one's self to one*, Num. 6 : 2, 5, 6.

מִן *to separate one's self from, abstain from something*, Num.

6 : 3. Ezek. 14 : 5. ; מֵאַהֲרִי *to refrain from (going)*

after, to desert, Ezek. 14 : 7.

c. *To a place or person, as בֹּא to come, דָּרַשׁ to seek, שׁוּב to return, גִּיר to sojourn, סָר to turn aside.*

בֹּא *to come, to come into, enter :*

with בְּ *to come into, to enter*, Gen. 19 : 8. Is. 19 : 23. Ezek. 2 : 2. ;

בְּמִשְׁפָּט *to enter into judgment, to go to law*, Is. 3 : 14.

Ps. 143 : 2. ; בְּבִרְיֹת *to enter into a compact*, Jer. 34 : 10.

Ezek. 16 : 8. ; *to go with, associate with*, Josh. 23 : 7,

12., *to come with, bring (= הָבִיא)*, 1 Kings 13 : 1. Ps.

66 : 13.*

לְ *to come into, enter*, Esth. 6 : 4. 2 Chron. 29 : 16. 30 : 11.

אֶל id. Gen. 6 : 18. 7 : 1. 1 Kings 13 : 22. ; *to come to one*,

Gen. 6 : 20. 15 : 15., אֶל־אִשָּׁה *to go in to a woman*, Gen.

16 : 2. 30 : 3. 38 : 7, 8. ; *to come to, happen to one*, Is.

47 : 9., *to come up to, to equal*, 2 Sam. 23 : 23.

עַד *to come to a person*, Ex. 22 : 8., or place, 2 Sam. 16 : 5. ;

to come up to, to equal, 2 Sam. 23 : 19.

עַל *to come upon, attack*, Gen. 34 : 27. 1 Sam. 12 : 12. ; *to come*

to, reach, Ex. 18 : 23. Josh. 23 : 15. ; אֶל־אִשָּׁה = עַל־אִשָּׁה

Gen. 19 : 31.

עִם *to go with, associate with*, Ps. 26 : 4. 2 Chron. 8 : 18.,

also אִתָּה Prov. 22 : 24.

דָּרַשׁ *to frequent, visit, to seek, inquire, demand :*

with בְּ *to inquire of (apud) one*, 1 Sam. 28 : 7. 2 Kings 1 : 2. ;

to ask, interrogate one, Ezek. 14 : 7.

לְ *to inquire after*, 2 Sam. 11 : 3. Ps. 142 : 5. ; *to ask through,*

by means of one, Ezek. 14 : 7., *to apply to, for help*,

2 Chron. 15 : 13. 17 : 3.

אֶל *to visit, frequent*, Deut. 12 : 5., *to apply to, for help*, Job

5 : 8., *to inquire of, consult*, Is. 8 : 19. 19 : 3.

* So too in Arabic, e. g. **ثُمَّ جَاءُوا بِالْحُلَى الرِّكَةِ الرَّاحَةِ** *then they brought (lit. came with) nice, fragrant sweetmeats*, Kos. Chrest. p. 3., **جِئْتَهُمْ**

بِالْبَيِّنَات *thou bringest them proofs*, Kor. 5 : 120.

על *to inquire about*, 2 Kings 22 : 13. Eccl. 1 : 13.

מן *to require, demand of one*, Mic. 6 : 8., so too מַעַם Deut. 23 : 22. 1 Kings 14 : 5., and מִיָּד Ezek. 34 : 10.; *to inquire of one*, 2 Kings 3 : 11. 2 Chron. 18 : 6, 7.

אַחֲרַי *to search after*, Job 39 : 8.

שׁוּב *to turn back, return :*

with בָּ *to turn to*, Hos. 12 : 7.

לָּ *to return to a place*, Gen. 18 : 33. Num. 24 : 25., *to return, revert to the owner*, Lev. 27 : 24. 1 Sam. 7 : 14., *to return into the possession of, to resume*, Is. 23 : 17.

אֶל *to return to one*, Gen. 22 : 19. 1 Kings 8 : 33.; *to resume*, Lev. 25 : 10., *to return, be reconverted into*, Gen. 3 : 19.

עַל *to return, be converted to*, 2 Chron. 30 : 9.

עַד *id.* Is. 19 : 22. Joel 2 : 12. Amos 4 : 6.

מִן *to return from a place*, Ruth 1 : 22.; *to desist from*, Ex. 32 : 12. 1 Kings 13 : 33.; מֵאַחֲרַי *to return from after*, i. e. *from following one*, Josh. 22 : 16, 23. 2 Sam. 2 : 26, 30., *from the worship of*, Josh. 22 : 16., so too מֵעַל Ezek. 14 : 6.

נֹכַח *to turn aside to, to meet, assemble, to sojourn with ; also to turn aside from, to fear :*

with בָּ *to sojourn in a place*, Gen. 21 : 23. Ps. 15 : 1., *to sojourn with, among*, Lev. 20 : 2. Is. 16 : 4.

לָּ *to turn aside at, to be afraid of*, Hos. 10 : 5.

עַל *to assemble against*, Ps. 59 : 4.

מִן *to turn from, be afraid of*, Job. 41 : 17., so too מִפְּנֵי Deut. 1 : 17. 1 Sam. 18 : 15.

עִם *to sojourn with*, Gen. 32 : 5., also אֵת Lev. 19 : 33.

סוּר *to turn aside :*

with אֶל *to turn aside to (scil. from the highway), to go to the house of one*, Gen. 19 : 3. Judg. 4 : 18.

עַל *to turn against*, 1 Kings 22 : 32.

מִן *to turn aside from a place*, Ex. 32 : 8. 1 Kings 22 : 43., so too מֵעַל Num. 12 : 10.; *to turn from, desert one*, Jer. 17 : 5, *to recede from, no longer observe, as the law*, Deut. 17 : 20. Josh. 23 : 6.; מֵאַחֲרַי *to turn from (following) after, to recede from the worship of*, 2 Kings 10 : 29.; מֵעַל *to depart from over a place*, Num. 12 : 10., or *from a person*, Num. 14 : 9. 1 Sam. 28 : 15., *from sin*, 2 Kings 10 : 31.; מֵעַם *to depart from (lit. from being with) one*, 1 Sam. 16 : 14. 18 : 12. 1 Chron. 17 : 13.

3. Verbs signifying motion in a vertical direction, as *עָלָה* to rise, *נָפַל* to fall.

עָלָה to arise, ascend :

with *בְּ* to ascend into, Ps. 24 : 3. Cant. 7 : 9.

לָ to ascend to, Is. 22 : 1. Ps. 68 : 19.

אֶל id. Ex. 19 : 3. 24 : 13. 34 : 4. Judg. 21 : 5.

עַל to rise above, Is. 14 : 14. ; to surpass, Prov. 31 : 29. ;

עַל־לֵב to come to mind, occur to one's recollection, Jer. 3 : 16. 7 : 31. 32 : 35.

נָפַל to fall :

with *בְּ* to fall into, 2 Sam. 21 : 22. 24 : 14. 1 Chron. 20 : 8., to fall upon, attack, Josh. 11 : 7. ; to fall by, as *בַּחֶרֶב* by the sword, Num. 14 : 43. Is. 31 : 8. Hos. 7 : 16., *בְּנַחֲלָה* to fall by inheritance, descend to one, Num. 34 : 2. Ezek. 47 : 22.

לָ to fall, descend to one, by inheritance, Num. 34 : 2. Judg. 18 : 1. ; *לְמִשְׁכָּב* to fall to bed, take to one's bed, Ex. 21 : 18. ; *לְפֶרֶךְ הַחֶרֶב* to fall by the edge of the sword, Josh. 8 : 24.

אָל to fall away, desert to, Jer. 38 : 19. 52 : 15. 1 Chron. 12 : 19. ; to fall down upon, Jer. 46 : 16., *אֶל־פָּנִים* to fall on the face, fall prostrate, 2 Sam. 14 : 22. Ezek. 43 : 3. 44 : 4.

עַל to fall upon, befall one, as fear, misfortune, Ex. 15 : 16. Ps. 55 : 5. 105 : 33. Eccl. 9 : 12. ; to fall away, desert to, 2 Kings 25 : 11. Jer. 21 : 9. 37 : 14. 1 Chron. 12 : 19., *עַל־פָּנִים* = *אֶל־פָּנִים* Gen. 17 : 3, 17. Ezek. 1 : 28. 3 : 23. 11 : 13., *עַל־רַגְלֵי* to fall at the feet of one, 1 Sam. 25 : 24. 2 Kings 4 : 37.

מִן to fall from a place, Job 1 : 16., to fall from, by means of, Ps. 5 : 11., to fall away from, to yield to, Job 12 : 3. ; *מֵעַל* to descend from (being) upon, to alight from, Gen. 24 : 64. 2 Kings 5 : 21.

לְפָנֵי to fall down before one, Gen. 44 : 14. 2 Sam. 3 : 34. Esth. 6 : 13., *לְפָנֵי רַגְלֵי* = *עַל־רַגְלֵי* Esth. 8 : 3.

4. Signifying motion in a rotary direction, as *סָבַב* to turn or go around.

סָבַב to turn round, to go around, to surround :

with *בְּ* to return to a place, Eccl. 12 : 5., to go about in, perambulate, Cant. 3 : 3. 5 : 7.

אָל to turn, return to a place, 2 Sam. 14 : 24. Eccl. 1 : 6., preceded by מָן to go about from place to place, Num. 36 : 7., אָל-אַחֲרַי to go round behind one, 2 Sam. 5 : 23. 2 Kings 9 : 18, 19.

עַל to turn towards one, Hab. 2 : 16., against one, Gen. 19 : 4. Josh. 7 : 9. Judg. 20 : 5. Job 16 : 13.

מָן to turn from one, 1 Sam. 17 : 30., so too מַעַל Gen. 42 : 24., and מַפְּנֵי 1 Sam. 18 : 11.

Hiph. with לְ to turn or deliver over to one, 1 Chron. 10 : 14.

אָל to turn round towards, 2 Kings 20 : 2., to bring, convey round to one, 1 Sam. 5 : 10., 1 Chron. 10 : 14., to bring round to one, convert to one's interest, 2 Sam. 3 : 12. !

II. The second class comprises verbs denoting a transitive action, viz.

1. Action on a stationary object, consisting of, *a*. Such as convey the idea of adherence to, dependence on, as דָּבַק to cling, cleave to, נָטָה to extend to, to lean upon, שָׁעַן to lean, depend on, אָמַן (Hiph.) to support one's self on, confide in, בָּטַח to trust in.

דָּבַק to cling, cleave :

with בָּ to cleave, stick to, Job 19 : 20., to cling to one, as a disease, Deut. 28 : 60. ; to adhere, remain constant to one, e. g. Gen. 2 : 24. 34 : 3. Deut. 10 : 20. 2 Sam. 20 : 2.

לְ to stick to, Ps. 44 : 26. 102 : 6. Job 29 : 10.

אָל to cleave, stick to, 2 Sam. 23 : 10. Lam. 4 : 4.

עִם to remain with, Ruth 2 : 8, 21.

אַחֲרַי to stick to, pursue closely, Judg. 20 : 45. Jer. 42 : 16. Ps. 63 : 9.

נָטָה to lean, incline towards, to extend towards :

with אָל to incline, turn towards one, Gen. 38 : 16. ; to stretch out, as the hand, against one, Job 15 : 25.

עַל to stretch out against one, Is. 23 : 11. Ezek. 16 : 27. 25 : 7.

מָן to decline, turn away from, Job 31 : 7. Ps. 119 : 51, 157., so too מַעַם 1 Kings 11 : 9.

אַחֲרַי to go after, pursue, 1 Sam. 8 : 3. 2 Sam. 2 : 28. ; to go over to, join the party of one, Ex. 23 : 2. Judg. 9 : 3.

שָׁעַן to lean, rely upon :

Niph. with בָּ to trust in, Is. 50 : 10.

לְ to lean against, border upon, Num. 21 : 15.

אָל to rely upon, trust to, Prov. 3 : 5.

על *to lean upon*, Judg. 16 : 26. 2 Sam. 1 : 6., *to rely upon*, Is. 10 : 20. 2 Chron. 16 : 7.

אָמץ *to support*, Hiph. *to support one's self on*, *rely upon*, *confide in* :

Hiph. with ב *to confide, believe in*, Gen. 15 : 6. Job 4 : 18. 15 : 15.

ל *to give credence to, believe a person*, Gen. 45 : 26. Ex. 4 : 1, 8, 9., or thing, Ps. 106 : 24. Prov. 14 : 15.

בְּטַח *to trust, confide in* :

with ב *to trust, put confidence in*, Ps. 13 : 6. 22 : 5, 6. Prov. 11 : 28.

אֵל *to trust to*, Judg. 20 : 36. Ps. 4 : 6. 31 : 7. Prov. 3 : 5.

על *to rely upon*, 2 Kings 18 : 20, 21. Is. 36 : 5, 6.

b. Such as for the most part convey the idea of a forcible physical action, as נָגַע *to touch*, פָּגַע *to strike*, כָּרַת *to cut*, לָחַם (Niph.) *to fight*, רִיב *to contend*, עָבַד *to labour*.

נָגַע *to touch, to strike* :

with ב *to lay hands on, touch*, Gen. 3 : 3. 32 : 33. Num. 31 : 19. Dan. 8 : 5., *to reach, come at*, 2 Sam. 5 : 8. ; *to inflict on one, as a disease*, 1 Sam. 6 : 9., *to afflict*, Job 19 : 21.

אֵל *to touch* (attingere), Num. 4 : 15. Hag. 2 : 12. Dan. 9 : 21., *to reach to*, Jer. 51 : 9. ; *to afflict*, Job 2 : 5.

עַד *to reach, come to*, Is. 16 : 8. Mic. 1 : 9.

על *to touch*, Is. 6 : 7. Dan. 10 : 16., *to come upon, happen to one*, Judg. 20 : 34, 41.

פָּגַע *to strike, to meet* :

with ב *to rush on, attack one*, Judg. 8 : 21. 2 Sam. 1 : 15. 1 Kings 2 : 29, 32. ; *to reach, arrive at*, Gen. 28 : 11. Josh. 19 : 22, 26, 34., *to meet*, Josh. 2 : 16. ; *to apply to, intreat one*, Jer. 7 : 16. Job 21 : 15. Ruth 1 : 16.

ל *to intreat for one*, Gen. 23 : 8.

אֵל *to extend to*, Josh. 19 : 11.

כָּרַת *to cut, cut off, to strike a league* (Lat. *icere fœdus*) :

with ל *to impose a compact on one*, Ex. 23 : 32. 2 Kings 11 : 4. Is. 55 : 3. ; *to make a promise to one*, Ezra 10 : 3.

עִם *to strike or make a covenant with one*, Ex. 24 : 8. Deut. 5 : 2. 9 : 9.

אֵת *to cut* id. Ex. 34 : 27. Deut. 28 : 69.

Niph. with ל *to be cut off, taken away from* (lit. *with respect to*), 1 Kings 2 : 4. 8 : 25. 9 : 5.

מִן *to be cut off from, to fail, be lacking among*, Josh. 9 : 23. 2 Sam. 3 : 29.

לָחַם *to devour, destroy*; Niph. *to fight* (Fr. se battre):

Niph. with בָּ *to fight with, against*, Ex. 1:10. Num. 21:26. Judg. 9:45. 11:9, 12, 25. Is. 19:2. Zech. 14:3.

לָ *to fight for one*, Ex. 14:25. Deut. 20:4.

אֶל *to fight against*, Jer. 1:19. 15:20.

עַל id. Jer. 32:29. 34:22. Neh. 4:8.

עִם *to fight with, against*, Deut. 20:4. Judg. 5:20. 1 Sam. 17:32. 2 Kings 13:12. 2 Chron. 17:10., so too אִתּוֹ 1 Sam. 17:9. Jer. 21:5.

רִיב *to strive, to quarrel*:

with בָּ *to quarrel with, to scold one*, Gen. 31:36.

לָ *to strive, to plead for one*, Judg. 6:31. Job 13:8.

אֶל *to complain to, expostulate with one*, Judg. 21:22. Jer. 12:1. Job 33:13.

עַל *to quarrel about a thing*, Gen. 26:21, 22.

עִם *to contend, quarrel with*, Gen. 26:20. Prov. 3:30. Job 40:2., so too אִתּוֹ Judg. 8:1. Is. 50:8.; *to fight with*, Judg. 11:25. 1 Sam. 17:32.

עָבַד *to labour, to serve, to worship*:

with בָּ *to work with, by means of one, compel one to serve* (= הָעֶבֶד, see בָּ פִּי), Lev. 25:39. Jer. 30:8.; *to serve for a reward*, Gen. 29:25.

לָ *to work for, be a servant to*, 1 Sam. 4:9. 2 Sam. 16:19.; *to serve, worship*, Judg. 2:13.

עִם *to serve with one, to live with one as a servant*, Gen. 29:25, 30. Lev. 25:40.

לִפְנֵי *to serve or wait in the presence of one, as a king*, 2 Sam. 16:19.

2. Actions causing the removal of the object, as שָׁרַת *to place*, שָׁתָה *to set*, נָתַן *to give, to put*.

שָׁם or שָׁמָּה *to put, place, bestow*:

with בָּ *to put, place in*, Gen. 31:34. Deut. 10:2. Job 13:27., בָּלֵב *to lay or treasure up in the mind*, 1 Sam. 21:13.; *to attribute, impute to*, 1 Sam. 22:15., Job 4:18.; *to inflict upon, as a disease*, Deut. 7:15.

לָ *to give to one*, Ex. 4:11. Deut. 22:14., *to put to, as לְשָׂמָה to put to desolation, make desolate*, Jer. 4:7.; *to appoint as, constitute one something*, Gen. 21:13, 18. Ex. 2:14.; לֵב לָ *to set the heart upon, care for something*, 1 Sam. 9:20.

אָל *to lay upon*, 1 Sam. 19 : 13., אָל לֵב לְ = לֵב Job 2 : 3. ;
 אָל־לֵב *to lay to heart, be grieved at*, 2 Sam. 13 : 33., i. q.
 בָּלַב 2 Sam. 19 : 20. ; *to give, commit to*, Job 5 : 8. ; *to*
appoint to, Num. 4 : 19.

עַל *to put, place upon*, Gen. 9 : 23. 22 : 6. 30 : 40., עֵינָיו עַל *to*
set eyes upon, look at, Jer. 24 : 6. Amos 9 : 4., לֵב עַל =
 לֵב Job 1 : 8., עַל לֵב = אָל־לֵב Is. 57 : 1, 11. Jer.
 12 : 11. ; *to impose, enjoin upon one*, Ex. 5 : 8, 14.
 22 : 24. ; *to place over, as ruler*, Ex. 18 : 21., *to appoint*
to, Num. 4 : 19.

שִׁית *to set, place, give :*

with בָּ *to place in*, Ps. 73 : 9, 18. 88 : 7. Job 38 : 36., *among*,
 2 Sam. 19 : 29.

לְ *to set, place upon*, Ps. 21 : 4. 132 : 11., לְ לֵב *to set the*
heart upon, Ex. 7 : 23. 2 Sam. 13 : 20. Prov. 27 : 23. ;
to bring upon, as a calamity, Is. 15 : 9. ; *to give to one*,
 Gen. 4 : 25. ; *to constitute, convert into*, Jer. 2 : 15. Ps.
 45 : 17.

אֶל פָּנִים *to set the face towards, turn in the direction of*,
 Num. 24 : 1., אֶל לֵב *to apply the mind to*, Job 7 : 17.

עַל *to put on*, as dress, ornaments, Ex. 33 : 4. ; *to inflict upon*,
 Is. 15 : 9. ; *to put, appoint over*, Gen. 41 : 33., *to put by*,
 with, Gen. 30 : 40., *to set upon, attack*, Ps. 3 : 7.

עִם *to set with, by, compare to*, Ex. 23 : 1. Job 30 : 1.

נָתַן *to give, to place :*

with בָּ *to give for*, lit. *instead of*, Lev. 25 : 37. Deut. 2 : 28. Joel
 4 : 3. ; *to set against*, as the face, Lev. 20 : 3.

לְ *to give, grant to one*, Gen. 3 : 12. Deut. 22 : 16. Ruth
 4 : 13., *to permit to one*, Gen. 31 : 7. Judg. 1 : 34. Ps.
 16 : 10., לְ לֵב *to give or apply the mind to*, Dan. 10 : 12. ;
to constitute one something, Gen. 17 : 20.

אֶל *to give to one*, Is. 29 : 11. Jer. 29 : 26. ; *to put, add to*
something, Ezek. 21 : 34., אֶל־לֵב *to lay to heart*, Eccl.
 7 : 2., *to put into the mind of, suggest to one*, Neh. 2 : 12.
 7 : 5.

עַל *to lay, impose on*, as a tax, 2 Kings 23 : 33. 2 Chron.
 10 : 9. ; *to put, set over one*, as ruler, Gen. 41 : 41, 43.
 Neh. 9 : 37. ; *to put by, with*, Ex. 29 : 17.

אֵת *to put, associate with*, Ex. 31 : 6.

לְפָנֵי *to set before, propose to one*, 1 Kings 9 : 6.

III. In the third class will be included verbs denoting actions of the organs of speech, sight, and hearing.

1. Verbs denoting actions of the organs of *speech*, as קרא *to call*, דבר (Pi'el) *to speak*, צוה (Pi'el) *to command*, ענה *to answer*, נבא *to prophesy*.

קרא *to call, to read :*

with בּ בשם *to call on the name of, to invoke*, Gen. 4 : 26. 12 : 8., *to call by name*, Is. 43 : 1. ; *to call out, proclaim*, Ex. 33 : 19. 34 : 5. ; *to read in*, as a book, Deut. 17 : 19. Jer. 36 : 6., בְּאָזְנִי *to read in the ears of*, i. e. *to one*, Ex. 24 : 7.

לָּ *to call upon, invoke*, Job 12 : 4. ; *to proclaim to one*, Is. 61 : 1. ; *to call, summon*, Lev. 9 : 1. Judg. 12 : 1. Hos. 11 : 1., *to invite*, 1 Kings 1 : 19, 26. ; *to call, name*, Gen. 1 : 5, 10. 2 : 19., also with שֵׁם Gen. 26 : 18. Job 1 : 4. Ruth 4 : 17.

אָל *to call out to*, 1 Sam. 26 : 14. Is. 6 : 3. Prov. 8 : 4., *to call, summon*, Gen. 3 : 9. 1 Sam. 3 : 4., *to call on, invoke*, Deut. 15 : 9. Judg. 15 : 18. 2 Kings 20 : 11. Ps. 99 : 6.

עַל *to call upon, call out to*, Is. 34 : 14. Jer. 49 : 29., *to cry out against*, 1 Kings 13 : 2, 4., *to invoke assistance against*, Deut. 15 : 9.

אַחֲרַי *to call after one*, 1 Sam. 20 : 37.

דבר (Pi'el) *to speak, talk :*

with בּ *to speak, talk with, to one*, Num. 12 : 6, 8. 1 Sam. 25 : 39. Jer. 31 : 20. Zech. 1 : 9., *to talk about*, Deut. 6 : 7. 1 Sam. 19 : 3., *to talk against*, Num. 12 : 1, 8. 21 : 7. Ps. 50 : 20. ; *to speak by, through one*, 2 Sam. 23 : 2.

לָּ *to speak to, talk with*, Gen. 24 : 7. Judg. 14 : 7., *to say to, to tell one* (generally a promise), Gen. 28 : 15. Deut. 1 : 21.

אָל *to say to one* (generally a command), Gen. 23 : 3. Ex. 1 : 17. 32 : 7, 13. Lev. 16 : 2. Deut. 1 : 6., אֶל־לְבִי *to speak to one's self*, Gen. 24 : 45.

עַל *to speak about*, Gen. 18 : 19. 1 Sam. 25 : 30. 1 Kings 2 : 4. 14 : 2. ; *to speak against*, Deut. 13 : 6. Jer. 29 : 32. ; *to speak to*, Jer. 6 : 10., עַל לְבִי = אֶל־לְבִי 1 Sam. 1 : 13.

עִם *to speak, talk with*, Gen. 31 : 29. Deut. 5 : 4. Josh. 24 : 27., עִם־לְבִי = אֶל־לְבִי Eccl. 1 : 16., so too אִתּוֹ Gen. 23 : 8. 35 : 13, 14.

צִוָּה (Pi'hel) *to command* :

with בְּ *thus* בְּיָד *to command by means of, through* one, Num. 15 : 23.

לְ *to address a command to, to command* one, Ex. 1 : 22. Deut. 33 : 4. Neh. 9 : 14. Esth. 3 : 2. ; *to command, give directions to do something*, Gen. 50 : 2. Jer. 35 : 8. , *to command, give orders concerning* one, Ps. 91 : 11.

אֶל *to command* one, Ex. 16 : 34. Num. 15 : 23.

עַל *to lay a command upon* one, Gen. 2 : 16. 28 : 6. Esth. 2 : 10, 20. ; *to give commands concerning* one, Gen. 12 : 20. 1 Chron. 22 : 13.

מִן *to give orders against, to prohibit*, Is. 5 : 6.

עָנָה *to sing, shout, to answer* :

with בְּ *to answer, bear witness concerning* one, either *for*, Gen. 30 : 33. , or *against* him, Deut. 5 : 17. 19 : 18. 2 Sam. 1 : 16. Prov. 25 : 18.

לְ *to sing of, to praise in song*, 1 Sam. 21 : 12. Ps. 147 : 7.

עַל *to shout against*, Jer. 51 : 14. ; *to answer, bear witness concerning*, Ex. 23 : 2.

נָבֵא *to prophesy* :

with בְּ *to prophesy by*, as בְּשֵׁם יְהוָה *by the name of Jehovah*, Jer. 11 : 21. 14 : 15. 26 : 9.

לְ *to prophesy to* one, Jer. 20 : 6. 29 : 31.

אֶל *to prophesy to*, Ezek. 36 : 1. 37 : 9. , *of, concerning*, Ezek. 13 : 16. , *against*, Jer. 26 : 11, 12. 28 : 8. Ezek. 6 : 2.

עַל *to prophesy against*, Jer. 25 : 13. Ezek. 4 : 7. 11 : 4. , *about*, Ezek. 37 : 4.

2. Verbs denoting actions of the organs of *sight*, as רָאָה *to see*, הִזָּה *to behold*, נָבַט *to look at, regard*, שָׁעָה *to look*.

רָאָה *to see, to look* :

with בְּ *to look upon, attentively consider*, Gen. 34 : 1. Ex. 2 : 11. Eccl. 11 : 4. ; *to look upon with sorrow, pity, &c.* Gen. 21 : 16. 44 : 34. Num. 11 : 15. 1 Sam. 1 : 11. 2 Sam. 16 : 12. ; *to gaze upon, look at with delight*, Ps. 22 : 18. 106 : 5. 118 : 7. Job 3 : 9. Eccl. 2 : 1.

לְ *to look at*, 1 Sam. 16 : 7. Ps. 64 : 6. ; *to look out for, provide for* one something, Gen. 22 : 8. 1 Sam. 16 : 1, 17. ; *to see with*, Ezek. 12 : 12.

אֶל *to look to* one, for assistance, Is. 17 : 7.

עַל *to look upon*, Ex. 1 : 16. 5 : 21.

חָזַק *to behold* :

with **ב** *to look upon, behold attentively*, Is. 47 : 13., *to gaze upon*, Mic. 4 : 11. Ps. 27 : 4. Job 36 : 25.

ל *to behold for, concerning one, in prophetic vision, and hence to prophesy to one*, Is. 30 : 10. Lam. 2 : 14.

על id. Is. 1 : 1. Amos 1 : 1. Mic. 1 : 1.

מִן *to look out from, select from*, Ex. 18 : 21.

נָבַט (Hiph.) *to look at, regard* :

with **ב** *to gaze upon*, Ps. 92 : 12.

ל *to look at, towards*, Is. 5 : 30. Ps. 104 : 32.; *to regard, pay attention to*, 1 Sam. 16 : 7. Ps. 74 : 20.

אֵל *to look at, towards*, Ex. 3 : 6. Num. 21 : 9. Ps. 102 : 20.; *to look to one*, Ps. 34 : 6.; *to regard, heed*, 1 Sam. 16 : 7., *to consider*, Is. 51 : 1, 2.

על *to gaze upon*, Hab. 2 : 15.

מִן *to look from a place*, Ps. 102 : 20.

אַחֲרָי *to look after one departing*, Ex. 33 : 8., **אַחֲרָי** *to look behind one, look back*, Gen. 19 : 17. 1 Sam. 24 : 9.

שָׁעַר *to look at, regard* :

with **ב** *to look upon, heed, regard*, Ex. 5 : 9. Ps. 119 : 117.

אֵל *to look at, notice*, Gen. 4 : 4, 5. Is. 17 : 8.

על *to look towards for assistance*, Is. 17 : 7. 31 : 1.

מִן *to look away from*, Is. 22 : 4., so too **מֵעַל** Job 14 : 6.

3. Verbs denoting actions of the organs of *hearing*, as **שָׁמַע** *to hear*,

אָזַן (Hiph.) *to listen*.

שָׁמַע *to hear, to listen* :

with **ב** *to listen to*, Job 37 : 2.; *to attend to, obey*, Gen. 27 : 13.

ל *to listen to*, Num. 14 : 27. Job 31 : 35.

אֵל *to listen, hearken to*, Deut. 4 : 1. 1 Kings 12 : 15. Is. 46 : 3, 12.; *to obey*, Gen. 39 : 10.

אָזַן (Hiph.) *to listen* :

with **ל** *to listen, attend to*, Ex. 15 : 26. Job 34 : 2, 16.

אֵל id. Deut. 1 : 45. Ps. 77 : 2. 143 : 1.

על *to eagerly listen to*, Prov. 17 : 4.

עַד *to listen to, attend to*, Num. 23 : 18.

IV. In the fourth class will be included certain verbs denoting operations of the feelings and intellect.

1. Verbs denoting operations of the passions, as **יָרָא** *to fear*, **חָרָה** *to be angry*, **קָנָא** (Pi'hel) *to be zealous*, **עָצַב** (Niph.) *to be grieved*, **נָקַם** *to take revenge*, **זָקַח** *to lust*.

יָרָא *to fear :*

with **ל** *to fear for*, Josh. 9 : 24. Prov. 31 : 21.

מִן *to be afraid of*, Lev. 19 : 14, 32. Prov. 31 : 21., so too **מִפְנֵי** 1 Kings 1 : 50. 2 Kings 25 : 26. Jer. 41 : 18., and **מִלְפָּנֵי** Eccl. 8 : 12, 13.

הָרָה *to burn, to be angry :*

with **ב** *to burn against one*, said of anger, Gen. 30 : 2. Num. 11 : 33. Deut. 31 : 17. 2 Sam. 6 : 7. Job 32 : 2.; *to be angry with one*, Hab. 3 : 8.

ל *to burn to one* (scil. anger), *to feel angry, be wroth*, 2 Sam. 13 : 21. 19 : 43. 22 : 5. Ps. 18 : 8.

אֵל *to burn against one*, said of anger, Num. 24 : 10.

עַל id. Zech. 10 : 3.; *to burn on account of*, 2 Sam. 19 : 43. Job 32 : 2, 3.

קָנָא (Pi'hel) *to be zealous, to be envious :*

with **ב** *to be envious of one*, Gen. 30 : 1. 37 : 11. Prov. 23 : 17., *to emulate one*, Prov. 3 : 31.; *to excite jealousy with something*, Deut. 32 : 21. 1 Kings 14 : 22.

ל *to be zealous for, in defence of one*, Num. 25 : 13. 2 Sam. 21 : 2. 1 Kings 19 : 10.

עָצַב (Niph.) *to be hurt, grieved :*

with **ב** *to be hurt, injured by*, Eccl. 10 : 9.

אֵל *to be grieved for, for the sake of*, 1 Sam. 20 : 34., **אֶל-לֵב** *to be grieved at heart*, Gen. 6 : 6.

עַל *to be grieved about something*, 2 Sam. 19 : 3.

נָקַם *to take revenge, revenge one's self :*

with **ל** *to be revenged on*, Nah. 1 : 2.

עַל *to execute vengeance upon*, Ps. 99 : 8.

מִן *to take vengeance on*, lit. to obtain revenge from, 1 Sam. 14 : 24. Is. 1 : 24. Jer. 46 : 10. Esth. 8 : 13., so too **מֵאִתּוֹ** Num. 31 : 2., **מִיָּד** 2 Kings 9 : 7.

זָהָה *to lust after, to practise idolatry :*

with **ב** *to lust for, to idolize*, Ezek. 16 : 17.

אֵל *to commit fornication with one*, said of men, Num. 25 : 1., also of women, Ezek. 16 : 26, 28.

אַחֲרַי *to lust after*, Lev. 17 : 7. Deut. 31 : 16.

עַל *to commit adultery against*, as a husband, Judg. 19 : 2.

מִן id. Ps. 73 : 27., so too **מֵעַל** Hos. 9 : 1., **מֵאַחֲרַי** Hos. 1 : 2., **מִתַּחַת** Hos. 4 : 12.

תַּחַת id. Ezek. 23 : 5.

2. Verbs denoting operations of the intellectual faculties, *as*, **בִּין** *to understand*, **חָשַׁב** *to think*, **רָעָץ** *to counsel*, **מָשַׁל** *to rule*.

בִּין *to mark, discern, understand* :

with **בְּ** *to attend to, to understand*, Dan. 9 : 23. Neh. 13 : 7., *to understand by, by means of*, Dan. 9 : 2.

לְ *to attend to, to understand*, Ps. 73 : 17. 139 : 2.

אֵל *id.* Ps. 28 : 5.

חָשַׁב *to think, contrive* :

with **לְ** *to think of one*, Ps. 40 : 18. ; *to impute to one*, Gen. 15 : 6. 2 Sam. 19 : 20. Ps. 32 : 2. ; *to intend for, consider as*, Gen. 50 : 20. Job 35 : 2.

אֵל *to meditate, plan against one*, Jer. 49 : 20.

עַל *id.* Gen. 50 : 20. Jer. 49 : 30. Esth. 8 : 3. 9 : 24.

רָעָץ *to counsel, advise* :

with **אֵל** *to counsel against one*, Jer. 49 : 20.

עַל *id.* 2 Sam. 17 : 21. Is. 7 : 5. Jer. 49 : 30.

Niph. with **אֵל** *to give directions to, to command*, 2 Kings 6 : 8.

עִם *to consult with one*, 1 Chron. 13 : 1. 2 Chron. 32 : 3.

אֵת *id.* 1 Kings 12 : 8. Is. 40 : 14.

מָשַׁל *to rule, govern* :

with **בְּ** *to rule over, govern*, Gen. 4 : 7. Deut. 15 : 6. Judg. 14 : 4.

עַל *to domineer, tyrannize over*, Prov. 28 : 15. Neh. 9 : 37.

V. We will conclude with the construction of the substantive verb

הָיָה *to be, to exist* :

with **בְּ** *to be against, to be opposed to*, Deut. 2 : 15. 31 : 26. ;

בְּעֵינֵי *to be in the eyes of, to appear to one*, Prov. 3 : 7.

לְ *a. to be any thing for, with respect to one*, Ex. 12 : 6. ;

to happen to one, Ex. 32 : 1. 1 Sam. 10 : 11. ; *to be, belong to one* (esse alicui), Ex. 20 : 3., **לְאִישׁ** *to belong to a man, to have a husband*, Ruth 1 : 13. ; *to be addressed to one, as a message*, Is. 28 : 13.

b. to be for, serve as any thing, Ex. 13 : 9, 16. Deut. 31 : 26., *to become any thing*, Gen. 2 : 14, 15. 18 : 18. Ex. 4 : 4.

c. to be at, about a certain time, Josh. 2 : 5., *to be about to do something*, Gen. 15 : 12.

אֵל *to be addressed to one, as a message*, Gen. 15 : 1. Jer. 1 : 2.

עַל *id.* Zeph. 2 : 5. 1 Chron. 22 : 8.

עִם *to be at, near*, 2 Sam. 24 : 16. ; *to be with, accompany*, 1 Kings 1 : 8., **עִם אִשָּׁה** *to lie with a woman*, Gen. 39 : 10.

CHAPTER XV.

THE PREPOSITIONS.

§ 1038. WE have seen that when a Hebrew noun is viewed by the writer as in direct relation to a verb, it retains its form unchanged, and the relation is left to be ascertained from the relative position of the words and from the context (§ 836). But when on the contrary the relation is both indirect and is so considered by the writer, it is pointed out with great precision by means of a preposition, consisting either of a single letter prefixed to the noun in question or of a separate word (§ 842). Our object then in this chapter will be to exhibit the inherent force of these particles, and to point out the several relations they are employed to indicate.

§ 1039. The majority of the indirect relations which nouns may bear to verbs are reducible to the two fundamental ideas of *place* and *time*. And in accordance with this fact, we find on investigation that the primary use of the Hebrew prepositions is to signify relations of this nature, from which those of cause, instrument, manner, &c. are readily derived. We have therefore first to ascertain the primary signification of each preposition, and from this to develope all its secondary ones in the order which the language itself may be presumed to have followed. In the course of this investigation a secondary meaning of one preposition will sometimes be found closely approaching a primary or secondary meaning of another, in such a manner as to assume the appearance of complete coincidence, although their original significations may even be diametrically opposite. The essential difference between them, however, will become apparent on a consideration of the radical import of each preposition, as will also the reasons which have influenced the writer to employ one in preference to another.

א in, into, with.

§ 1040. The primary force of the preposition א is that of *in*, *into*, referring either to place or time; from this is derived its second principal meaning of *on*, *at*, *near*; and from this latter that of *with*, *by*,

denoting either companionship or instrumentality. From each of these principal significations several others branch out, as will appear in the following detailed account of the uses of this preposition.

I. 1. The primary meaning of the preposition **בְּ** is that of rest *in* or motion *into* a place, whence it is also applied to time. Thus it is employed,

a. Referring to the place *in* or *within* which something is affirmed to be or move, e. g. **טָרַם יְהִיָּה בָאָרֶץ** *before it was in the earth*, Gen. 2 : 5. 4 : 12, 16., **כָּל אֲשֶׁר נְשָׁמְתוּיָהּ חַיִּים בְּאַפִּיר** *all in whose nostrils (was) the breath of life*, 7 : 22. 23 : 2. 28 : 16., **נִרְאָה אֲשֶׁר בְּשַׁעְרֶיהָ** *thy stranger that (is) within thy gates*, Ex. 20 : 10. Is. 56 : 5.; **מְתֻלָּךְ בִּגְן** *walking in the garden*, 3 : 8., **בְּעִיר** *the watchmen that go about in the city*, Cant. 5 : 7.; or *into* which a motion is made from without, e. g. **וַיִּתֵּן אֹתָם בְּרָקִיעַ הַשָּׁמַיִם** *and God placed them in the firmament of heaven*, Gen. 1 : 17. 50 : 26., **בָּאוּ בְצֵל קִרְתִּי** *they have come into the shadow of my roof*, 19 : 8. 31 : 33., **וַיִּפֹּחַ בְּאַפִּיר נְשָׁמָתוֹ** *and he breathed into his nostrils the breath of life*, 2 : 7, 15.

b. With reference to the time *in* or *at* which an event takes place, e. g. **בְּרֵאשִׁית** *in the beginning*, Gen. 1 : 1. 6 : 9. 13 : 3, 4., **בַּיּוֹם הַשְּׁבִיעִי** *on the seventh day*, 2 : 2, 3, 4., **בַּלַּיְלָה** *in the night*, 19 : 33., **בְּעֶרֶב** *in the evening*, 19 : 1. Ex. 16 : 8., **בַּבֹּקֶר** *in the morning*, Gen. 21 : 14. 22 : 6., **בְּעֵת הַהוּא** *at that time*, Deut. 4 : 14. Esth. 4 : 14., **בְּהִבָּרְאָם** *in their being created*, i. e. when they were created, Gen. 2 : 4. 12 : 4., **בְּשִׁיבָה טוֹבָה** *in a good old age*, 15 : 15., **בְּתָרַם יָדַע** *in (the time) before he knew*, Is. 7 : 16.

2. a. Hence it is employed with the signification *among* when several individuals are spoken of, and usually with the accessory idea of *belonging to*, in which case it is equivalent in force, although not in radical meaning, to the preposition **מִן** (see § 1046. III. 1. a.), e. g. **כָּל-בְּשָׂר בְּעוֹף בְּעוֹר וּבְבִהֵמָה** *all flesh among the fowl and among the cattle*, Gen. 7 : 21., **כָּל-שׂוֹד-חֹמִים בְּכֶשֶׂבִּים** *all the brown ones among the sheep*, 30 : 32., **כָּל-בְּכוֹר בְּבְנֵי יִשְׂרָאֵל** *all the first-born among the children of Israel*, Num. 8 : 17., **כָּל-יֹדְעֶיךָ בְּעַמִּים** *all that know thee among the nations*, Ezek. 28 : 19. In this sense **בְּ** is used after an adjective to denote the superlative (§ 787).

b. This form of expression is also made use of instead of employing a simple appellative, for the purpose of predicating of an individual object the qualities appertaining to the class *among* which it accounted, e. g. **הֲגַם שְׂאוּל בְּנְבִיאִים** *is Saul too among the prophets?* i. e. is he one of the prophets? **הֲיֵהוָה לִי בְּעֹזְרִי** *is he a prophet?* 1 Sam. 19 : 24., so **הֲיֵהוָה לִי בְּעֹזְרִי**

the Lord (is) for me among my helpers, i. e. he is my helper, Ps. 118:7.*

c. From this is derived the use of a single appellative with ב, to attribute to an object the qualities residing in such appellation, e. g. וַיֵּרָא אֶל־אַבְרָהָם בְּאֵל שֵׁדִי and I appeared to Abraham in (the character of) God Almighty, i. e. as God Almighty, Ex. 6:3. Is. 40:10., וְהָיָה כִּי בִרְעָה הָיָה it is as an evil one, i. e. its character is that of an evil one, it is bad, wicked, Ex. 32:22., וְהָיָה כִּי בִרְעָה הָיָה on a day of rejoicing be as a joyful one, i. e. be joyful, rejoice, Eccl. 7:14., וְהָיָה כִּי בִרְעָה הָיָה he is as one, i. e. he is always the same, Job 23:13.†

II. 1. a. The second principal meaning of this preposition is that of immediate contiguity on, by, at, near to; and this with respect either to place, e. g. וַיֵּעַל עֹלֹת בְּמִזְבֵּחַ and he offered burnt offerings on the altar, Gen. 8:20., וַיִּשְׁרְאוּ חֲנִימִים בְּעֵינָן and the Israelites encamped by a fountain, 1 Sam. 29:1., וְהָיָה כִּי בִרְעָה הָיָה woe to those who join house to house, Is. 5:8; or time, e. g. שָׁנָה בְּשָׁנָה year by year, i. e. one year after another, yearly, 1 Sam. 1:7. 7:16., so יוֹם בְּיוֹם daily, 1 Chron. 12:22., וְהָיָה כִּי בִרְעָה הָיָה time after time, several times, 1 Sam. 3:10.

b. And thus also it signifies the direction of an action upon or to a place or person, whether such action be of a physical nature, such as is denoted by the verbs, נָנַע, נָכַח, אָחַז, &c., קָרָא, דָּבַר, עִיר, &c., רָאָה, חָזַק, חָזַח, נָבַט, &c., שָׁמַע, קָשַׁב, &c.; or whether it be an act of the mind expressed by such verbs as בִּין, בָּקַר, אָמַן, &c., אָהַב, דָּבַק, חָפֵץ, &c. See Chap. XIV.

2. a. From this is derived the figurative signification as to, with respect to, in, e. g. אֲבְרָהָם כְּבָד מְאֹד בְּמִקְנָהּ וְגו' Abraham was very rich in cattle, Gen. 13:2., אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפֶצְךָ בַּעֲצֵי אֲרָזִים וּבַעֲצֵי בְרוֹשִׁים, I will perform all thy wish respecting timber of cedar and respecting timber of cypress, 1 Kings 5:22., דַּמָּשְׁקַם סִחְרָתָךְ בְּרִב מַעֲשִׂיךָ Damascus

* The Arabic بِ (ب) is frequently employed with participles in like manner, e. g. وَمَا نَحْنُ بِعَالَمِينَ we are not among the knowers, i. e. we do not know, Kor. 12:44.; as is also the preposition مِنْ (= מן), e. g. وَمَا لَهُمْ مِنْ they have no helpers, lit. none of helpers, Kor. 2:21. 3:49, 85.

† This construction also occurs in Arabic, e. g. وَمَا اللَّهُ بِغَافِلٍ and God is not as an ignorant one, i. e. he is not ignorant, Kor. 2:134. 3:94, 178. 5:31. 12:17. Compare the similar use of the French preposition en, thus vivre en garçon, to live as a bachelor.

(is) *thy merchant in the multitude of thy productions*, Ezek. 27 : 18. ; and hence that of *as, like as*, e. g. *נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמְיוֹתֵנוּ let us make man in our image, according to our likeness*, Gen. 1 : 26. (comp. Gen. 5 : 3.).*

b. Hence too it is used with the signification *instead of, for*, viz. *as* an equivalent for, e. g. *שִׁבַּע שָׁנִים בְּרַחֵל אֶעֱבֹדָה I will serve thee seven years for Rachel*, Gen. 29 : 18, 20., *וְנָתַתָּה הַכֶּסֶף כֹּל אֲשֶׁר-תִּאְוָה נַפְשְׁךָ and thou shalt give that money for whatever thy soul may desire*, Deut. 14 : 26. ; or on account of, e. g. *לֵאמֹר לֹא תִשָּׂא עֵינֶיךָ הָעִיר לֵאמֹר לִפְנֵי הַיָּדָה לֵבָבְךָ לְפָנֶיךָ לְפָנֶיךָ lest thou be consumed for the iniquity of the city*, Gen. 19 : 15, 16. 29 : 20., *זָבַח לִבָּהּ לְפָנֶיךָ בְּיֹפֶיךָ thy heart was proud on account of thy beauty*, Ezek. 28 : 17.

III. A third principal meaning, derived from the notion of contiguity, is that of *company, companionship* in the performance of an action, and thence of *instrumentality*.

1. Thus the preposition *בְּ* is used to indicate the company *with* which an action is performed, e. g. *יָשָׁבוּ אִתָּךְ מְעַט מְעַט ye shall be left with very few men*, i. e. there shall remain very few of you, Deut. 28 : 62., *נִשְׁחִיתָה עִץ בְּלִחְמוֹ let us destroy the tree together with its fruit*, Jer. 11 : 19., *לֹא תֵצֵא בְּצִבְאוֹתֵינוּ thou goest not forth with our armies*, Ps. 44 : 10. 60 : 14. Hence the use of this preposition with certain intransitive verbs renders them equivalent to transitives when prefixed to the name of something in the possession or power of the performer of the action : see, for instance, the verbs *בִּיאָה, הִלָּךְ* Chap. XIV.

2. And thence by an easy gradation it is employed to point out the means *with* or *by* which the action is performed, e. g. *וְכָסַפְתָּ אֹתָהּ בַּכֶּפֶר and thou shalt smear it with pitch*, Gen. 6 : 14., *וְנִסְּתָה אֹתָהּ בַּחֶרֶב אוֹ בַּדֶּבֶר lest he smite us with pestilence or with the sword*, Ex. 5 : 3. 7 : 17. 16 : 3. Is. 11 : 4. Jer. 14 : 15., *וְאַתָּה תִּשָּׂא אֶת-הַכֶּסֶף וְתִשָּׂא אֶת-הַכֶּסֶף ye shall buy meal with money*, Deut. 2 : 6. 13 : 11. 2 Sam. 14 : 30, 31., *וְכָתַב בְּחֶרֶט אָנוּשׁ write with a man's pen*, Is. 8 : 1., *וְיָבִינָהּ עִשְׂיָתָהּ לְךָ חֵיל and with thy understanding thou hast procured thyself riches*, Ezek. 28 : 4, 5. 47 : 22.

בֵּין between.

§ 1041. The preposition *בֵּין* in its primary acceptation is used to indicate a position between two objects, and thus corresponds precisely to the English preposition *between* (*be-twain, be-twixt*, Germ. *zwi-schen*).

* In such cases also the K'ri and C'thibh not unfrequently differ as to whether *בְּ* or *בֵּין* should be employed.

1. *a.* When thus employed it is usually placed before each of the two nouns, e. g. *בין האור ובין החשך* *between the light and the darkness*, Gen. 1:4, 14., *בין אלהים ובין כל־נפש חיה* *between God and every living creature*, 9:16., *בין עדר ועדר* *between drove and drove*, i. e. between one drove and another, 32:17., *בין טוב ובין רע* *between good and evil*, Lev. 27:12. Personal pronouns which take the place of the nouns assume the form of suffixes, (§680), o. g. *ביןך האשה* *between thee and the woman*, Gen. 3:15., *ביני וביינכם* *between me and you*, 9:12.

b. Sometimes however, especially when both nouns are alike, the preposition *ל* is prefixed to the second, e. g. *בין מים למים* *between water with respect to water*, i. e. between one collection of water and another, Gen. 1:6., so *בין נגע לנגע* *between blood and blood*, *בין דין לדין* *between plea and plea*, and *בין דם לדם* *between blow and blow*, Deut. 17:8.; and occasionally when the two nouns are the opposites of each other, e. g. *בין דבר טוב לדבר רע* *between good and evil*, 2Sam. 19:36., *בין צדיק לרשע* *between the righteous and the wicked*, Mal. 3:18.*

2. *a.* Occasionally *בין* is prefixed to a single noun in the plural, and usually with the secondary signification *within, among*, e. g. *בין הנזרים* *between those pieces*, Gen. 15:17., *בין כוכבים* *among the stars*, Obad. v. 4., *בין אחים* *among brethren*, Prov. 6:19., *בין שורות* *within their walls*, Job 24:11.; or to a plural pronoun, e. g. *ביןנו* *between us*, Gen. 26:28.

b. To this construction may also be referred the uses of this preposition when compounded with others, as *אֶל־בין* *in among*, Ezek. 10:2. 31:10., *עַל־בין* *up among*, Ezek. 19:11., *מִבֵּין* *from between*, Gen. 49:10. Num. 17:2. Ps. 104:12.

ל to, for.

§ 1042. The primary signification of the preposition *ל* is that of *to* or *at*, referring either to place or time: and from this is derived the notion of *belonging to, with respect to*.

I. 1. Thus it denotes primarily either motion *to, unto* a place or person, e. g. *שְׁלַחֲנִי לְאֹדְנִי* *send me to my master*, Gen. 24:54. 27:14, 25. Ex. 5:4., *כְּשֶׁהוּא לְטֹבַח יוֹבֵל* *he is brought like a lamb to the slaughter*, Is. 53:7. Jer. 12:15. Job 10:19., *וַיָּבֹא שְׁלֹמֹה לְבִמְה* *and Solomon came*

* Very rarely the two constructions are combined, the second noun taking the compound preposition *לְבֵין*, e. g. *בֵּינֶנּוּ לְבֵין אֱלֹהֵיכֶם* *between you and your God*, Is. 59:2.

to the high place, 2 Chron. 1 : 13. : or rest *at, near, by*, a place or person, e. g. לָפָתַח הַשָּׁעַר רִבֵּץ *sin (is) crouching at the door*, Gen. 4 : 7. Num. 11 : 10. Prov. 9 : 14., נִצָּבָה שָׁנָל לְיְמִינָהּ *the queen stands at thy right hand*, Ps. 45 : 10. ; so too the compound לְפָנַי *at the face of, before*, Gen. 41 : 46., לְעֵינַי *at the eyes of, in the sight of*, 2 Sam. 13 : 5.

2. It is thus also prefixed to nouns denoting the time *at or in* which the event narrated occurs, e. g. וַתָּבֵא אֵלָיו הַיּוֹנָה לַעֵת עָרֵב *and the dove came to him at even tide*, Gen. 8 : 11. 17 : 21. 21 : 2, 7., וַיְהִי לַעֵת בּוֹא הַשֶּׁמֶשׁ *and it happened at the time of the sun's setting*, Josh. 10 : 27. 1 Kings 15 : 23., לַבֹּקֶר רָנָה, (there is) *joy in the morning*, Ps. 30 : 6. ; and also to nouns denoting a period of time *at the end of, after* which an event takes place, e. g. עוֹד שִׁבְעָה לְיָמִים *after seven days more*, Gen. 7 : 4, 10., וַיְהִי לְשָׁנָתַיִם וַיָּבֹא *and it came to pass after two full years*, 2 Sam. 13 : 23., 'וְהָיָה הַחֹזֶן לְיָמִים רַבִּים וְגו' *the vision (will be) after many days, &c.* Ezek. 12 : 27.

3. And likewise to numerals denoting the amount to which any thing extends, e. g. וְסָרְנִי פְלִשְׁתִּים עֲבָרִים לְמֵאוֹת וְלָאֲלָפִים *and the lords of the Philistines passed by to (the number of) hundreds and thousands*, i. e. by hundreds and thousands, 1 Sam. 29 : 2., וַעֲמָקָם כְּהִנִּים, *and with them (were) priests to (the number of) a hundred and twenty*, 2 Chron. 5 : 12.

II. 1. From the idea of motion *to* a place is derived the second principal use of the preposition לְ, which is to point out the object *to or against* which is directed either a physical action, denoted by the verbs אָמַר, קָרָא, צִוָּה, &c., רָאָה, חָזָה, נָבֵט, &c., שָׁמַע, קָשַׁב, נָשַׁק, &c. ; or an emotion of the mind, expressed by אָהַב, אָבָה, חָפֵץ, יָרָא, זָקַם, &c. See Chap. XIV.

2. It is also prefixed to the name of that *into* which any thing is converted, or *for* which it serves or is used, e. g. וַיִּבֶן אֶת־הַצֵּלַע לְאִשָּׁה *and he formed the rib into a woman*, Gen. 2 : 22. 12 : 2., וַיִּכְתְּבוּ חֶרְבֵּיהֶם, *and they shall beat their swords into ploughshares*, Mic. 4 : 3., וַיַּעַשׂ אֱלֹהִים אֶת־הַמָּאוֹר הַגָּדוֹל *thou hast turned for me my mourning into dancing*, Ps. 30 : 12. Lam. 5 : 15. ; וַיַּעַשׂ אֱלֹהִים *and God made the greater light for the rule of the day, &c.*, i. e. to rule the day, Gen. 1 : 16. 12 : 19. 22 : 2., וַיִּהְיֶה הַדָּם, *and the blood shall be to you for a token*, Ex. 12 : 13., וַעֲשֵׂה לָאֵת *and the priest shall offer one for a sin-offering, and one for a burnt offering*, Num. 6 : 11. Here belongs the use of הָיָה with לְ signifying *to become*, e. g. וַהֲיָה לְאַרְבָּעָה רִאשִׁים *and it became four heads*, Gen. 2 : 10. (see § 1037. V. b.).

III. From the idea of contiguity to a place or person is derived the secondary signification of *belonging to, with respect to, on account of, &c.*

1. Thus from the idea of *nearness to*, naturally arises that of *belonging to*, which is denoted in Hebrew by the preposition ל prefixed to the name of the possessor together with the verb הָיָה expressed or understood (§ 811), e. g. לֹלוֹת הָיָה צֹאן־וּבָקָר *Lot had flocks and herds*, Gen. 13 : 5., לִי שְׁתֵּי בָנוֹת, *I have two daughters*, 19 : 8. And this also when the possessor is moreover the originator or producer of the thing possessed (§ 812). e. g. שִׁמְעַת שְׁלֹמֹה לַיהוָה *the fame of Solomon (belonging) to the name of the Lord*, i. e. which proceeds from the Lord, 1 Kings 10 : 1. Ps. 3 : 9., מִזְמוֹר לְדָוִד, *a psalm of David*, i. e. produced, composed by David, Ps. 3 : 1. &c.

2. From the same origin proceed the significations *with respect to, according to, on account of*. Thus,

a. *With respect to*, either in a physical sense, e. g. מִתַּחַת לָרָקִיעַ וְגו' *below as to the firmament*, i. e. beneath the firmament, &c. Gen. 1 : 7., אֶל־בֵּית־אֵל מִקֶּדֶם *on the east with respect to Bethel*, i. e. to the east of Bethel, 12 : 8. 14 : 15., מִחוּץ לַמַּחֲנֶה, *on the outside as to the camp*, i. e. outside of the camp, Ex. 33 : 7., מֵעֵבֶר לַיַּרְדֵּן, *across as to Jordan*, i. e. on the other side of Jordan, 1 Chron. 6 : 63. ; or in a figurative sense, e. g. נִחְמַד לְמַרְאֶה וְטוֹב לְמַאֲכָל, *pleasant as to seeing and good as to eating*, i. e. pleasant to the sight and good to eat, Gen. 2 : 9. 3 : 6. 1 Sam. 18 : 14. 2 Sam. 18 : 5., אֲמַרְרֵלִי אָחִי הוּא, *say of me (i. e. concerning me), He is my brother*, Gen. 20 : 13., זֹאת הַחֹרֶה לְכָל־נֶגַע, *this (is) the law with respect to every plague*, Lev. 14 : 54., וַיִּגְדֵּל הַמֶּלֶךְ, *and king Solomon excelled all the kings of the earth with respect to riches and wisdom*, 1 Kings 10 : 23., וַתְּהִי כְדִבְשׁ לְמֶתוּק, *and it was like honey in sweetness*, Ezek. 3 : 3. Prov. 25 : 3.

b. *According to, after*, e. g. עֵשֶׂב מִזְרִיעַ זֶרַע לְמִיָּהּוּ, *the herb producing seed according to (or after) its kind*, Gen. 1 : 12, 21, 23. 10 : 5, 20, 31., תִּסְפְּדָם לְבֵית אֲבֹתָם תִּסְפְּדָם, *thou shalt number them according to their families, according to the house of their fathers*, Num. 4 : 29., לֹא לְמַרְאֶה עֵינָיו יִשְׁפֹּט וְלֹא לְמִשְׁמַע אָזְנוֹ יִכְרִחַ, *he shall neither judge after the sight of his eyes, nor decide after the hearing of his ears*, i. e. according to what he sees or hears, Is. 11 : 3., וְיִסְתַּדֵּק, *I will correct thee after a manner*, i. e. in a measure, Jer. 30 : 11.

c. *On account of, for the sake of*, e. g. עַשְׂרֵם לִנְפֶשׁ לֹא תַחַדוּ בְּבָשָׂרְכֶם, *ye shall make no cuttings in your flesh on account of the dead*, Lev. 19 : 28. Num. 6 : 7., אִם־לֹא בְּכִיתִי לְקַשְׁדֵּיכֶם, *did I not weep for the unhappy?*

Job 30 : 25., לָלֶכֶת אֶפְרָיִם לְדָהָב, *to go to Ophir for gold*, 1 Kings 22 : 49., לְעֶזְרָה לְעֹמֵרִי תִּנּוּסִי *to whom will ye flee for help?* Is. 10 : 3.

3. For the various powers of this preposition when employed with the infinitive, see § 1026.; and for its emphatic use with the various parts of the verb, see § 868.

אֶל towards, to, into.

§ 1043. The prefix לְ denoting direction *to* is formed by the addition of a prosthetic א into the separable preposition אֶל, whose several meanings, like those of לְ, may all be referred to the primary idea of motion *to, towards*, or rest *at, near*, a place, person, or thing.*

I. 1. *a.* The preposition אֶל is used after all verbs of motion, to indicate direction *to, towards* a place or person, e. g. וַיָּבֵא אֶל־הָאָדָם and *he brought (them) to the man*, Gen. 2 : 19. 22. 3 : 9. 4 : 5., הִנֵּה אֲנִי בָא אֶל־בְּנֵי יִשְׂרָאֵל *behold I (am) coming to the children of Israel*, Ex. 3 : 13. 1 Kings 1 : 15. Is. 37 : 5., וְהָלַכְתָּ אֶל־הַמָּקוֹם, and *thou shalt go to the place*, Deut. 14 : 25. 1 Kings 9 : 24. Esth. 1 : 22., וַיִּשֶׁב הַזְקִיָּהוּ פָּנָיו אֶל־הַקִּיר *then Hezekiah turned his face towards the wall*, Is. 38 : 2., וַיֵּלֶךְ אֶל־דְּרוֹם וְסוּבָב אֶל־צָפוֹן... הָרוּחַ *the wind goes towards the south, and turns about towards the north*, Eccl. 1 : 6. And occasionally with the analogous meaning *against, in opposition to*, e. g. וַיָּקָם קַיִן אֶל־הָבֶל, and *Cain rose against Abel*, Gen. 4 : 8. Ex. 14 : 5., וַיִּקְבְּצוּ אֵלֵינוּ *they are assembled against us*, Josh. 10 : 6. Is. 2 : 4.

b. It is also placed before the name of an object *to or towards* which an action is directed, whether such action be one of the physical organs, expressed by קָרָא, אָמַר, דִּבֶּר, שָׁמַע; or of the mental faculties, as בִּיטַח, חָשַׁב, עָצַב, &c. See Chap. XIV.

2. *a.* Hence it is used like its cognate לְ to signify *with respect to, concerning*, e. g. וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה, and *Abraham said concerning Sarah*, Gen. 20 : 2. 2 Kings 19 : 32., הַנְּבִאִים אֶל־יְרוּשָׁלַיִם *those who prophesy respecting Jerusalem*, Ezek. 13 : 16.; *according to*, e. g. אֶל־פִּי

* The distinctive difference between the two prepositions לְ and אֶל consists in this, that the primary meaning of the latter is that of direction *towards* a place or person, and its secondary one that of *to, into*; while the former primarily denotes the closer relation *to*, and secondarily the remoter one *towards*. The preposition לְ is also more frequently used in figurative senses, and אֶל in simply physical ones: thus, compare their respective forces as employed with the verbs נָגַד, נָשָׂא, קָוָה, עָמַד, דִּבֶּר, &c.

יְהוָה לַיהוֹשֻׁעַ *according to the Lord's command to Joshua*, Josh. 15:13. 17:4.; *on account of, for*, e. g. וַיִּנָּחֲמוּ אֶל־בְּנוֹיָמִין *and they repented on Benjamin's account*, Judg. 21:6., אֶל־הַנֶּעַר הַזֶּה הִתְפַּלֵּלְתִּי *for this child I prayed*, 1 Sam. 1:27. 16:1.

b. And likewise to denote addition *to*, e. g. אִשָּׁה אֶל־אֲחֻתָּהּ לֹא תִקַּח *thou shalt not take a wife (in addition) to her sister*, Lev. 18:18., תְּחַסְּפֵת חֲכָמָה וְטוֹב אֶל־הַשְּׂמוּעָה *thou hast added wisdom and prosperity to the report*, i. e. thou exceedest it in wisdom and prosperity, 1 Kings 10:7.

II. This preposition is also used to point out the place *at, near*, *by* which rest or action is predicated, e. g. וַיִּבְרָךְ הַגְּמְלִים אֶל־בְּאֵר *and he made the camels kneel down by a well of water*, Gen. 24:11. 30:39., וַיְהִי הֵם יֹשְׁבִים אֶל־הַשֻּׁלְחָן *and it came to pass as they (were) sitting at the table*, 1 Kings 13:20., וַיִּמְצְאוּ אֹתוֹ אֶל־מַיִם רַבִּים *and they found him by the great waters*, Jer. 41:12.; and also to indicate the person *with, by* (Lat. *apud*) whom a transaction is performed, e. g. לְשַׁבֵּר אֶל־יוֹסֵף *to buy corn of Joseph*, Gen. 41:57., זָכַר עֵינֶן אֲבֹתָיו *let the iniquity of his fathers be remembered by the Lord*, Ps. 109:14.

III. 1. It likewise signifies that the motion or action extends *into* the interior of the object specified, e. g. וּבָאתְ אֶל־הַתְּבָה *and thou shalt come into the ark*, Gen. 6:18. 19:3. 23:19. 37:22., וַיִּתֵּן אֶת־הַבְּרִית אֶל־הָאָרֶץ *and he put the covenant into the ark*, Ex. 40:20., כִּי וַיְבִיאָה יְהוָה אֵלַי *when the Lord shall bring you into the land*, Deut. 11:29., וַיִּטְּלוּ אֹתָהֶם בַּיָּם *and they cast the goods in'to the sea*, Jon. 1:5. Also *among*, when prefixed to a noun denoting a plurality of objects, e. g. הוּא נִחְבֵּא אֶל־הַבָּגָדִים *he has hid himself among the baggage*, 1 Sam. 10:22.

2. And hence by a slight transition it indicates the place *in* which aught is performed, e. g. אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לִשְׁכֵּן *in the place where the Lord thy God shall choose to establish his name, thou shalt sacrifice the passover*, Deut. 16:6., וְשָׁמַע אֱלֹהֶיךָ בְּמִקְוֶה *and hear thou in thy dwelling-place in heaven*, 1 Kings 8:30.

עַד *to, unto.*

§ 1044. The primary idea expressed by the preceding prepositions לְ and אֶל is that of direction *to, towards*; while עַד has respect chiefly to the position reached *at* an object or point of time.

I. 1. The preposition **עַד** is principally used to denote motion *to, unto, as far as* (Lat. usque ad) either a place, e. g. **עַד הַנָּהָר הַגָּדוֹל** (*go*) *as far as the great river*, Deut. 1:7. Judg. 9:52., **וַיָּבֹא הַנַּעַר עַד־מָקוֹם הַחֲצִי**, *and the boy came to the place of the arrow*, i. e. to where the arrow was, 1 Sam. 20:37., **עַד־הַגְּבֹול שְׁלַחָהּ**, *they have sent thee as far as the border*, Obad. v. 7.; or a person, e. g. **עַד הָאֱלֹהִים יָבֹא** *he shall come to God*, meaning, before the magistrates, Ex. 22:8., **נֵלְכָה עַד־הָרֵאָה**, *let us go to the seer*, 1 Sam. 9:9., **נָשׁוּבָה עַד־יְהוָה**, *let us return to the Lord*, Lam. 3:40. (stronger than **אֶל** *towards*).

2. a. It is employed after the preposition **מִן** to denote extension *to, unto* a place or thing, e. g. **עַד־הַנָּהָר הַגָּדוֹל** *from the river of Egypt to the great river*, Gen. 15:18., **מִמְתָּנִים וְעַד־רִיכִים** *from the loins to the thighs*, Ex. 28:42., **מִרֹאשׁוֹ וְעַד־רַגְלָיו** *from his head to his feet*, Lev. 13:12. Is. 1:6., **מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו** *from the tips of one of his wings to the tips of the other*, 1 Kings 6:24.

b. The same construction is employed *inclusively*, that is to say, in making enumerations including all the objects or classes of objects mentioned,* e. g. **מֵאָדָם עַד־בְּהֵמָה וּגו'** *from man to beast*, meaning, both man and beast, &c. Gen. 7:23., so **וְעַד־זָקֵן** *both old and young*, 19:4, 11., **עַד־חֲמֹר עַד־חֲמֹר** *whether ox, or ass, or sheep*, Ex. 22:3.

II. The preposition **עַד** is also used with respect to time as well as place, both *exclusively* and *inclusively*.

1. a. When employed *exclusively* with reference to time, it signifies continuance *until* a certain period, which is often indicated by a noun signifying time, e. g. **וְהַמַּיִם הָיוּ הֵלֹךְ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי** *and the waters kept decreasing till the tenth month*, Gen. 8:5., **עַד יוֹם הָאֶחָד**, *till the one and twentieth day of the month*, Ex. 12:18. Deut. 34:6., **עַד־בֹּקֶר** *until morning*, Ex. 12:10, 22., **מִהַבֹּקֶר וְעַד הָאֶחָרִים** *from morning till noon*, 1 Kings 18:26., **עַד עוֹלָם** *to eternity*, i. e. for ever, 1 Sam. 20:42.

b. α. The period to which the preposition relates is sometimes that of the occurrence of a certain event, which is frequently denoted by an infinitive, e. g. **וַיִּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר** *and a man wrestled with him till the rising of the dawn*, Gen. 32:25., **יָסִיר אֶת־הַמַּסְנָה עַד**, *he removed the vail until his coming out*, Ex. 34:34., **תִּסְתִּירֵנִי עַד**

* Hence this particle is termed by Hebrew grammarians, according to the manner in which it is used, either **עַד** *exclusive*, or **עַד** *inclusive*.

אָפּה *that thou wouldst conceal me until the departure of thy anger*, Job 14: 13.; and occasionally by a finite verb, e. g. שְׁבִי אֶלְמִנָה בֵּית אָבִיךָ עַד יִגְדַּל שְׁלָה בְנִי *remain a widow at thy father's house until Shelah my son grows up*, Gen. 38: 11. 1 Sam. 1: 22., עַד יַפְלֹחַ חֵץ בְּכַדּוֹ *until a dart strike through his liver*, Prov. 7: 23., עַד־שׁוּבֵי הָרֹדְפִים *until the pursuers had returned*, Josh. 2: 22. Ezek. 39: 15.

β. Sometimes the infinitive accompanied by this preposition denotes a period *until* or *before* which a certain occurrence is or is not to take place, e. g. לֹא אוּכַל לַעֲשׂוֹת דְּבָר עַד־בֹּאָה שָׁמָּה *I cannot do any thing until thy arrival there*, Gen. 19: 22., עַד־בֹּא הַשָּׁמֶשׁ תִּשְׁיבֵנוּ לוֹ *before the setting of the sun, thou shalt restore it to him*, Ex. 22: 25., וְאִם לֹא־יִגְאָל עַד *if it be not redeemed before the completion of a full year*, Lev. 25: 30., וְלֹא אָשׁוּב עַד־יִלָּוְתָם *and I returned not until their destruction*, i. e. before they were destroyed, Ps. 18: 38.

2. This preposition is also used before a verb *inclusively*, i. e. to signify that an event is to take place not *until* or *before*, but *while*, *during* the performance of the action denoted by such verb, whether it be an infinitive, e. g. וַאֲהוּד נִמְלֹט עַד הַחֲמִימָהָם *and Ehud escaped during their loitering*, i. e. while they were loitering, Judg. 3: 26.; a finite verb, e. g. שִׁנְאִיָּה וְלִבְשִׁיבֹשֶׁת . . . שְׂחֹק פִּיהָ *while he fills thy mouth with laughing, &c., those that hate thee shall be clothed with shame*, Job 8: 21, 22., עַד־עֲקָרָה וְלָדָה שִׁבְעָה *while the barren has borne seven*, 1 Sam. 2: 5. 14: 19.; or a participle, e. g. עַד זֶה מְדַבֵּר *while one (was) speaking, another came*, Job 1: 18.

§ 1045. The preposition עַד is employed in connection with various other particles denoting place, time, &c. Thus it is frequently placed before,

1. Adverbs of place, e. g. נָלִכָה עַד־כֹּה *we will go yonder*, Fr. jusque là, Gen. 22: 5.; and hence of extent, degree, e. g. וַיְהִי יְהוֹשָׁפָט הַלֵּךְ וַיִּגְדַּל עַד־לְמַעְלָה *and Jehoshaphat grew exceedingly great*, 2 Chron. 17: 12. 26: 8., וַיַּחֲרֹד יִצְחָק הָרָדָה גְּדֻלָּה עַד־מְאֹד *and Isaac trembled excessively* (see § 837. 1.), Gen. 27: 33. 1 Kings 1: 4. 2 Chron. 16: 14.

2. Adverbs of time, e. g. וְהָיָה לֹא־שִׁמְעָה עַד־כֹּה *and behold thou wouldst not hear hitherto*, Ex. 7: 16., וְאֲחֵר עַד־עַתָּה *and I have remained until now*, Gen. 32: 5. Deut. 12: 9., מָאֲנָתָם לִשְׁמֹר מִצְוֹתַי *how long (Lat. quousque) wilt thou refuse to observe my commandments?* Ex. 16: 28. Jer. 47: 6., מִתְאַבֵּל אֶל־שָׂאִיל *how long wilt thou mourn for Saul?* 1 Sam. 16: 1. Jer. 47: 5. Hab. 2: 6., עַד־מְהֵרָה יָרוּץ *his word runs very quickly*, lit. to quickness, Ps. 144: 15. Job 20: 5.

3. Negative particles, e. g. *עַד־אֵין מִסָּפָר* *until there is no number*, numberless, Ps. 40 : 13., *עַד־לֹאֵין מִרְפָּא* *until there was no remedy*, 2 Chron. 36 : 16., *עַד־בְּלִי יָרֵחַ* *till (there is) no moon*, Ps. 72 : 7., *עַד־בְּלֹתִי שָׁמַיִם* *till the heavens (be) no more*, Job 14 : 12., *עַד־לֹא עָשָׂה אֶרֶץ* *while as yet he had not made the earth*, Prov. 8 : 26.

מִן from, out of.

§ 1046. The primary signification of the preposition מִן is that of motion or distance *from* a place or person, whence various secondary uses are naturally derived.

I. 1. It is primarily used to signify motion *from* or *out of* a place, &c., e. g. *וַאֲד וַעֲלָה מִן־הָאָרֶץ* *and a mist arose from the earth*, Gen. 2 : 6., *וַיֵּצֵא וַיֵּקֶב מִבְּעֵר שֶׁבַע* *and Jacob departed from Beersheba*, 28 : 1. 1 Sam. 20 : 1. Ruth 1 : 22., *וַיִּגְרֹשׁ מֵאֶרְצוֹ* *he shall drive them out of his land*, Ex. 6 : 1. Judg. 2 : 12., *מִיִּיָּתוֹן טָהוֹר מִשְׁמָא* *who can bring a clean thing out of an unclean one?* Job 14 : 4.; or simply rest at a distance *from*, e. g. *הִנֵּה הַחֲצִיִּים מִמֶּדָּה* *behold the arrows (are at a distance) from thee hitherward*, 1 Sam. 20 : 21, 22, 37., *שָׁבֵת מִרִּיב* *to remain far from strife*, Prov. 20 : 3.

2. It likewise denotes extension of time *from* a given period, e. g. *וַיַּרְ לֵב הָאָדָם רַע מִנְעֻרֹו* *the imagination of man's heart (is) evil from his youth*, Gen. 8 : 21. 1 Kings 18 : 12., *מוֹצֵאֹתָיו מִקֶּדֶם מִיָּמֵי עוֹלָם* *whose goings forth (have been) of old from everlasting*, Mic. 5 : 1. Prov. 8 : 23.

II. From these primary senses several figurative ones are derived. Thus from conveying the idea of departure *from*, this preposition comes to be employed,

1. After certain verbs, to denote fear, shame, aversion, as *נָרָא*, *נִיר*, *פָּחַד*, *סָתַר*, *אָטַם*; concealment, as *הִזְהִיר*, *שָׁמַר*, *חָפַר*, *בִּישׁ*, *קִיץ*, *פָּחַד*, *נָקָה*, *שָׁבֵת*, *עָמַד*, *חָדַל*, *מָנַע*, *כָּלָה*, *נָחַת*; separation, cessation, as *עָלַם*.

2. And also in connection with the preposition *עַד*, to make an enumeration including two or more objects or sets of objects (see § 1044. I 2. b.), e. g. *וְעַד גָּדוֹל מִקָּטָן* *from small to great*, i. e. both small and great, Gen. 19 : 11., so *מִיִּמְדָּה עַד שֹׁאֵב מִיִּמְדָּה* *both the hewer of thy wood and the drawer of thy water*, Deut. 29 : 10., *מִאִישׁ עַד־אִשָּׁה מִעֹלֵל עַד־יֹנֵק מִשׁוֹר עַד־שֵׂה מִגִּמְלָה עַד־חֲמוֹר* *both man and woman, infant and suckling, ox and sheep, camel and ass*, 1 Sam. 15 : 3.; also with relation to time, e. g. *מִיָּוֶם עַד־לַיְלָה* *both day and night*, Is. 38 : 12, 13.

III. 1. From the signification of coming *out of* is derived the use of *מִן* to point out that *of* which something constitutes a part, whether relating to number or quantity, e. g. *אֶחָד מִצְלָעָיו* *one of his ribs*, Gen. 2 : 21., *עֵצִים מִעֲצָמֵי וּבָשָׁר מִבָּשָׁרִי* *bone of my bones, and flesh of my flesh*, 2 : 23. Cant. 3 : 7., *עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר* *ten men of the elders of the city*, Ruth 4 : 2. Occasionally the part is not named, e. g. *וְקַח אִתָּךְ מִזִּקְנֵי יִשְׂרָאֵל* *and take with thee (some) of the elders of Israel*, Ex. 17 : 5. 2 Sam. 11 : 17.; and hence arises the use of this preposition with the numeral *אֶחָד* *one*, to give it emphasis,* e. g. *מֵאֶחָד אֶחָיָה* *any one of thy brethren*, Deut. 15 : 7., *וְקִשָּׁה מֵאַחַת מֵהֵנָּה* *if he commit any one of them*, Lev. 4 : 2. Ezek. 18 : 10.

2. Hence too it is used to indicate the material *out of* which any thing is made, or *of* which it consists, e. g. *וַיַּצֵּר יְהוָה אֱלֹהִים מִדָּר וּבְרֵאשִׁית הַשָּׂדֶה וּבְרֵאשִׁית לָהֶם מִסִּכָּה מִכֶּסֶּם* *and the Lord God formed out of the ground all the beasts of the field, &c. Gen. 2 : 19., and they have made themselves molten images out of their silver*, Hos. 13 : 2. Cant. 3 : 9., *כָּלִי תַפְאֲרָתְךָ מִזָּהָבִי וּמִכֶּסֶּפִּי* *thy fair jewels (made) of my gold and of my silver*, Ezek. 16 : 17.

3. a. Its use is also further extended to point out one *from* whom, as author or producer, any thing proceeds, e. g. *וּבְנֵי מִמֶּךָ תִּבְנֶה חֲרָבוֹת* *those (who proceed) from thee shall build up waste places*, Is. 58 : 12., *וְשָׂמְחָה מֵאִשְׁתְּךָ נְעִירָךְ* *and enjoy (the enjoyment proceeding) from the wife of thy youth*, Prov. 5 : 18., *מִהִי־יִכְיֶה הֲוִיכָה מִכֶּם* *what does the arguing (coming) from you reprove ?* Job 6 : 25., *כִּי הִיא קִנְאָת אִישׁ מִרֵּצֵהוּ* *that it is envy of a man (proceeding) from his neighbour*, i. e. that a man is envied by his neighbour, Eccl. 4 : 4.

b. And hence it is used to point out any cause whatever *from* which an effect proceeds, or *by, with* which it is produced, thus corresponding in force to the preposition *בְּ*, although the primitive meanings of the two are entirely opposite (see § 1040. III. 2.), e. g. *חֲכָלָיו עֵינָיו מִיַּיִן* *his eyes shall be red with (lit. from, by reason of) wine, and his teeth white with milk*, Gen. 49 : 12. In the following instances it appears alternately with *בְּ*, e. g. *מִרְבַּע עֲוִיָּה בְּעוֹל רַבְלָתָהּ חֲלָלָהּ* *with the multitude of thy iniquities (and) by the unrighteousness of thy traffic thou hast defiled thy sanctuaries*, Ezek. 28 : 18. Ps. 5 : 11.,

* The like construction appears in Arabic, e. g. *مَا مِنْ أَحَدٍ* *not a single*

one, Kor. 7 : 78.; and also in Syriac, e. g. *לֹא מְלָסֹחַ* *nothing at all*.

וְחִתְּתָנִי בְחִלְמוֹת וּמַחְזִינוֹת תִּבְעֵתָנִי *thou frightenest me by dreams, and with visions thou terrifiest me*, Job 7:14.

c. Furthermore, it indicates the reason *on account of*, *for* which any thing takes place, e. g. וְלֹא יִסְפָּר מְרֹב *so that it shall not be numbered for multitude*, Gen. 16:10. 1 Kings 8:5. Is. 7:22., וְלֹא שָׁמְעוּ אֱלִימֶשֶׁה *but they would not hearken to Moses, by reason of anguish of spirit and of hard servitude*, Ex. 6:9., וּבָאוּ בַּמַּעֲרוֹת *and they shall go into the holes of the rocks, for fear of the Lord and for the glory of his majesty* (see § 1046. II.), Is. 2:19, 21. 22:3. 53:5, 8. Joel 4:19., תַּרְשִׁישׁ כְּחֹרֶתְךָ *Tarshish (was) thy merchant for (i. e. on account of, in) the multitude of all (kinds of) wealth*, Ezek. 27:12, 16, 18. (in these instances מֵן is used alternately with מִן).

IV. 1. From the use of מֵן to signify position at a distance *from*, is derived that of *opposite to*, *over against* (comp. Lat. *d fronte, e regione, &c.*), and hence that of *by*, *at* a place, e. g. וַעֲשֵׂה כְרוּב אֶחָד מִקְצֵה מִזֶּה וְכְרוּב אֶחָד מִקְצֵה מִזֶּה *and make a cherub at one end and a cherub at the other end*, Ex. 25:19., וַיַּעֲמָדוּ מִנֶּגֶד מִדְּחוֹק *and they stood opposite at a distance*, 2 Kings 2:7., וַיִּירָאוּ מִפְּעֶרֶב אֲדָמָם יְהוָה וּמִמְזֹרַח שֶׁמֶשׁ *and they shall fear at the west the name of the Lord, and his glory at the rising of the sun*, Is. 59:19. It is chiefly employed in this sense in composition with a number of words, to signify position in every direction, e. g. מִימִינִי *on the right*, מִשְׁמָאל *on the left*, מִפְּנֵי *before*, מֵאַחֲרֵי *behind*, מִפְּעַל *above*, מִתַּחַת *beneath*, מִסָּבִיב *around*, מִבֵּית *inside*, מִחוּץ *outside, &c. &c.*

2. It is likewise used to point out the time *at* or *in* which an event takes place, e. g. וַיְהִי מִקֵּץ יָמִים *and it came to pass at the end of days*, i. e. in process of time, Gen. 4:3. 2 Kings 18:10., וַיְהִי מִפְּחָדָהּ *and it came to pass on the morrow*, Gen. 19:34. Ex. 9:6.

§ 1047. For the use of מֵן with nouns and adjectives to indicate comparison, see § 777, *et seqq.* For its use with infinitives, see § 1030. 5.

עַל upon, above.

§ 1048. The preposition עַל is employed primarily to indicate motion or rest immediately *upon* or simply *above* an object whence various subordinate senses are derived.

I. 1. a. The preposition עַל denotes motion directed *upon* something, e. g. לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ *for the Lord God had not caused it to rain upon the earth*, Gen. 2:5., וְקָמָה אֶהְרֹן אֶת־שֵׁתִי דָרִי עַל־

וַיָּשֶׁעִיר and Aaron shall lay both his hands on the head of the goat, Lev. 16: 21., וַיִּזְחַק וְעַל־הַנְּפֹשֹׁת אֲשֶׁר הָיוּ־שָׁם וגו' and he shall sprinkle upon the tent, and upon all the vessels, and upon the persons that were there, &c. Num. 19: 18., וַיִּשְׁכַּב עַל הַיֶּלֶד וגו' and he lay down upon the child, &c. 2 Kings 4: 34., וְעַל־עֶדְמוֹ אֲשַׁלֵּךְ נַעְלִי upon Edom will I cast my shoe, Ps. 60: 10.

b. Also in a figurative sense, e. g. וַיַּפֵּל יְהוָה אֱלֹהִים תְּרֵמָה עַל־ הָאָדָם and the Lord God cast a deep sleep upon the man, Gen. 2: 21., וְנִשְׁפַּכְתִּי עֲלֵיהֶם אֲחִירֵתָם for I will pour their wickedness upon them, Jer. 14: 16., הֲשַׁמְתָּ לִּבִּי עַל־עַבְדִּי אִיּוֹב hast thou considered (lit. set thy mind upon) my servant Job? Job 1: 8.

2. a. It likewise simply indicates position upon a thing, e. g. כָּרָאֹחַ אֶת־הַזְּמִירִים עַל־יָדֶיהָ on seeing the bracelets upon his sister's hands, Gen. 24: 30., וַיְהִי עֲלֵיהֶם כְּמֵרָאֵה־אֵשׁ there was upon the tabernacle (something) like the appearance of fire, Num. 9: 15., לֹא תַחְמוּד וְזָהָב עֲלֵיהֶם thou shalt not desire the silver or gold (that is) on them, Deut. 7: 25., וַהֲיָא־שָׁכַב עַל־מִשְׁתּוֹ he (was) lying on his bed, 2 Sam. 4: 7.; and hence it is used to point out that part of the body on which it is supported, e. g. עָלֶיךָ תֵּלֵךְ upon thy belly shalt thou go, Gen. 3: 14., וַיַּעַל יֹנָתָן, עַל־אַרְבַּעַת הַחֵלֶקֶת that goes on all fours, Lev. 11: 20., וַעֲלֶי־יָדָיו וְעַל־רַגְלָיו and Jonathan climbed up on his hands and feet, 1 Sam. 14: 13.

b. Also in a figurative sense, e. g. חָמָסִי עָלַי my wrong (is) upon thee, Gen. 16: 5., עַל חֶרְבֶּךָ תַּחֲיָה by (lit. on) thy sword shalt thou live, 27: 40. Deut. 8: 3., וַתְּהִי רוּחַ יְהוָה וַתָּהִי עָלָיו and the spirit of the Lord was upon him, Judg. 3: 10. 11: 29., בַּטַּחֲתֶיךָ עַל־מִשְׁעַנֵּת הַקֵּנָה הָרָצִיץ, thou reliest on the staff of this bruised reed, 2 Kings 18: 21.

3. a. This preposition is employed moreover in predicating motion or rest, not directly upon, but over, above something, e. g. וַעֲוֵף יְעוֹפֵף and let fowl fly above the earth, Gen. 1: 20., וַיֵּלֶךְ עַל כָּל־בְּנֵי הָאָרֶץ וַיֵּלֶךְ עָלֵיהֶם and let him set him over the land of Egypt, Gen. 41: 33. Neh. 13: 13., וַיִּתֵּן הָאֱלֹהִים עָלֶיךָ לְעֵלְיָהּ the Lord will set thee on high above all the nations of the earth, Deut. 28: 1. Ps. 95: 3., וַתִּגְדֵּל יְדוֹ עַל כּוֹשָׁן חֻשָּׁן־רִשָּׁתַיִם and his hand prevailed over Chushan-rishathaim, Judg. 3: 10. Job 23: 2., וַיִּמְשָׁחַהּ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל and the Lord anointed thee king over Israel, 1 Sam. 15: 17. Prov. 28: 15.

b. And hence figuratively to indicate rule, superiority over, e. g. וַיִּתֵּן הָאֱלֹהִים עָלֶיךָ לְעֵלְיָהּ the Lord will set thee on high above all the nations of the earth, Deut. 28: 1. Ps. 95: 3., וַתִּגְדֵּל יְדוֹ עַל כּוֹשָׁן חֻשָּׁן־רִשָּׁתַיִם and his hand prevailed over Chushan-rishathaim, Judg. 3: 10. Job 23: 2., וַיִּמְשָׁחַהּ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל and the Lord anointed thee king over Israel, 1 Sam. 15: 17. Prov. 28: 15.

c. And also to denote addition, accession *over and above* a stated number or quantity, e. g. *וְאִם-תִּקַּח נָשִׁים עַל-בָּנָי וְאִם-תִּקַּח נָשִׁים* and *if thou take wives in addition to* (lit. *over and above*) *my daughters*, Gen. 31 : 50., *וְאִם-תִּתֵּן לָהּ שֶׁכֶּם אֶחָד עַל-אֶחָיָהּ* and *I will give thee one portion above thy brethren*, 48 : 22., *וְהָיָה מִשְׁנֵה עַל-אֲשֶׁר יִלְקְטוּ יוֹם יוֹם* and *it shall be as much again over* (i. e. *twice as much as*) *what they gather daily*, Ex. 16 : 5.; and hence *besides, together with*, e. g. *פֶּן יָבוֹא וְהִכְנִי אִם* lest *he come and smile me* (and) *the mother together with the children*, Gen. 32 : 12., *עֲלִי-מִצּוֹת וּמִרְרִים יֹאכְלֶהוּ* with *unleavened bread and bitter herbs they shall eat it*, Num. 9 : 11.

II. 1. a. In addition to its primary meanings of *upon, over, &c.*, the preposition *עַל* is employed to indicate motion *to* a place or person, usually combined with the idea of direction upwards, e. g. *וְהָיָה עֲלֵיהֶם* and *she came up to them*, Josh. 2 : 8. 2 Sam. 15 : 4., *וַיָּקֶם אֶלְקָנָה עַל-בֵּיתוֹ* and *Elkanah went up to his house*, 1 Sam. 2 : 11. 2 Kings 15 : 20., *וַיָּהֲרוּ עָלָיו עַמִּים* and *people shall flow to it*, Mic. 4 : 1.; also *towards, in the direction of*, e. g. *בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל-עֹשֶׂהוּ* in *that day a man shall look up to his Maker*, Is. 17 : 7., *וְרָאִתָּה עַל-יְמִין* that *I may turn to the right or to the left*, Gen. 24 : 49., *וְשָׂנֵה עַל-כִּלְיָאֲשֶׁר יִחַפֵּץ רִשְׁנָהּ* he *turns it whithersoever he will*, Prov. 21 : 1.

b. Hence too, like *ל* and *אֶל*, it is used to point out those *to whom* a speech, request, &c. is directed, e. g. *וַתִּתְפַּלַּל עַל-יְהוָה* and *she prayed to the Lord*, 1 Sam. 1 : 10., *וַיֹּאמֶר חִלְקִיָּהוּ עַל-יִשְׁפָּן* and *Hilkiah said to Shaphan*, 2 Kings 22 : 8., *אֲנִי דִבַּרְתִּי עֲלֵה-נְבִיאִים* I *have spoken to the prophets*, Hos. 12 : 11.; frequently *אֶל* and *עַל* are thus employed alternately, e. g. *וְדַבְּרָתֶם אֶל-אִישׁ יְהוּדָה וְעַל-יֹשְׁבֵי יְרוּשָׁלַם* and *speak to the men of Judah and to the inhabitants of Jerusalem*, Jer. 11 : 2., *כֹּה תֹאמְרוּ אִישׁ עַל-רֵעֵהוּ וְאִישׁ אֶל-אֶחָיו* thus *shall ye say each to his neighbour and each to his brother*, 23 : 35.

c. It is frequently used to denote hostile action *against* a place or person, e. g. *וְנִאסְפוּ עָלַי* and *they shall gather together against me*, Gen. 34 : 30. Mic. 4 : 11., *וְכִי תֵבֵאוּ מִלְחָמָה עַל-הָעָר׃* and *if ye go to war against the enemy*, Num. 10 : 9., *וְהָיָה גּוֹג עוֹבֵד עַל-אֲדָמַת יִשְׂרָאֵל* when *Gog shall come against the land of Israel*, Ezek. 38 : 18., *וְקָמְתִי עַל-בֵּיתוֹ* and *I will rise against the house of Jeroboam*, Amos 7 : 9. Ps. 3 : 2.; and hence figuratively to signify consulting, plotting *against* one, e. g. *וְהָיָה עָלַי רָעָה* ye *indeed thought evil against me*, Gen. 50 : 20. Is. 7 : 5., *וְהָיָה עָלַי חֲשָׁבוֹת* they *planned devices against me*, Jer. 11 : 19., *וְהָיָה עָלַי וְעַל-יְהוָה יִסְדּוּ-יַחַד* they *consult together against the Lord and against his Anointed*, Ps. 2 : 2. 15 : 3, 5.

2. Again, the preposition **על** is employed to denote position *over against, opposite to, by*, generally including also the idea of superior elevation, e. g. **וְהָיָה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו** and *behold three men (were) standing before him*, he being seated, Gen. 18 : 2., **וְהָיָה שָׁם** (were) *standing before him*, he being seated, Gen. 18 : 2., **וְהָיָה שָׁם** and *behold there (were) three flocks of sheep lying by it* (scil. the well), 29 : 2., **וְהָיָה שָׁם** *ye shall encamp by the sea*, Ex. 14 : 2., **כַּעֲצֵץ שֶׁתִּזְרָע עַל-לְוִיִּם** *like a tree planted by channels of water*, Ps. 1 : 3.

III. From the primary physical meaning *on, upon* of the preposition **על** are derived several figurative ones besides those of which examples have already been given.

1. It is used in speaking of moral obligations which rest or which are enjoined *upon* one, e. g. **רַק כֹּל-מַחְסֹרְךָ עָלַי** *only (be) all thy wants upon me*, i. e. the duty of supplying all thy wants, Judg. 19 : 20. 2 Sam. 18 : 11., **כֹּל-אֲשֶׁר תִּבְחַר עָלַי אֶעֱשֶׂה לָּךְ** *all that thou chooseth (to enjoin) upon me I will perform for thee*, 19 : 39. Esth. 9 : 31. Ezra 10 : 12., **וְהָעֲמִדְנוּ עָלֵינוּ מִצְוֹת לַחַת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה** *and we imposed ordinances upon ourselves, and charged upon ourselves the third of a shekel yearly*, Neh. 10 : 33.

2. *a.* It is also placed before a noun, pronoun, or particle, to indicate the cause *on* which an event depends, or *on account of, for* which it takes place; in which as in several other of its acceptations it becomes equivalent to **מִן** (see § 1046. III. 3. *c.*), although its radical meaning is entirely different, e. g. **עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ** *on account of the woman whom thou hast taken*, Gen. 20 : 3. 21 : 12. 26 : 9. 27 : 41. 37 : 8., **עַל-זֶה הָיָה דְּוָה** *on this account our heart is faint*, Lam. 5 : 17., **עַל-כֵּן עָלִידְךָ** *therefore, for all the words of this letter*, Esth. 9 : 26.

b. And sometimes before a verb for the like purpose, whether such verb assume the form of the infinitive (see § 1030. 6. *a.*), e. g. **עַל-אֲמַרְךָ** *on account of thy saying*, Jer. 2 : 35.; or of one of the tenses, e. g. **עַל-לֹא שָׁמְרוּ חֻרְתָּךְ** *because they keep not thy law*, Ps. 119 : 136., **עַל-לֹא חָמַס עָשָׂה** *although he committed no violence*, lit. since he did not commit, &c. Is. 53 : 9. Job 16 : 17. : though for this purpose are more frequently employed the formulæ **עַל-אֲשֶׁר** Deut. 29 : 24. 2 Sam. 3 : 30., **עַל-דִּבְרֶךָ** Gen. 12 : 17. Ex. 8 : 8., **עַל-מֵה** Num. 22 : 32., **עַל-אֲדֹרֹת** Gen. 21 : 25. Ex. 18 : 8. Num. 12 : 1.

c. Another variety of this causal meaning is that of *in consequence of, according to*, e. g. **עַל-פִּי יְהוָה** *according to the command of the Lord*, Josh. 22 : 9. 2 Kings 24 : 3., **עַל-דִּבְרֵי מֶלְכִּיזֶדֶק** *after (or according to) the order of Melchizedek*, Ps. 110 : 4.

תחת under.

§ 1049. The primary meaning of the preposition תחת is that of motion or rest *under, beneath*; and from this is derived its chief secondary acceptance *instead of*.

I. 1. This preposition then is used primarily to indicate motion or rest *under* something, e. g. ותשלך אתהילד תחת אחד השיחים *and she cast the child under one of the shrubs*, Gen. 21 : 15., ויפלו תחת רגלי ויפלו תחת רגלי *put now thy hand under my thigh*, 24 : 2, 9., ויפלו תחת רגלי *and they have fallen under my feet*, 2 Sam. 22 : 39, 40, 48.; כלההרים כלההרים *all the high hills that (were) under the whole heaven*, Gen. 7 : 19. Ezek. 6 : 13., והשענו תחת העץ *and rest yourselves under the tree*, Gen. 18 : 4. Judg. 4 : 5. 1 Kings 19 : 4.

2. Also figuratively to denote subjection, dependence, &c., e. g. ויהצני תחת ידיה *and submit thyself under her hands*, Gen. 16 : 9. Is. 3 : 6., ויהיה שבעת ימים תחת אמו *it shall be seven days under its dam*, Lev. 22 : 27., אשר תשטה אשה תחת אישה *when a wife declines under (the authority of) her husband*, i. e. when she quits her allegiance to him, Num. 5 : 29. Ezek. 23 : 5., תחתו שחתו עזרי רהב *under him shall stoop the supporters of pride*, Job 9 : 13.

II. 1. From the local signification of *under* is readily derived the secondary meaning *in the place of*, and hence *in lieu of, instead of*, e. g. ויסגר בשר תחתנה *and he closed up the flesh in place of it*, Gen. 2 : 21., וזרע אחר תחת הבל *for God has given me another offspring instead of Abel*, 4 : 25. 22 : 13., וישבו תחתם *and they dwelt in their stead*, Deut. 2 : 12, 21, 22., אדלא שרצבא תהיה לפני *if thou be not captain of the host before me in place of Joab*, 2 Sam. 19 : 14. Esth. 2 : 17., תחת פשם מק יהיה וגו' *instead of perfume there shall be stench, &c.* Is. 3 : 24. 60 : 17. 61 : 3., תחת אבתיה *instead of thy fathers shall be thy children*, Ps. 45 : 17.

2. a. Hence arises the figurative meaning *in lieu of, in exchange for*, e. g. וישכב עמך הלילה תחת היראי בנה *he shall lie with thee to-night in exchange for thy son's mandrakes*, Gen. 30 : 15., למה שנתתם רעה *why have ye given evil in payment for good?* 44 : 4. 1 Sam. 25 : 21., ואתנה לך תחתיו כרם טוב ממנו *and I will give thee for it a better vineyard than it*, 1 Kings 21 : 2.

b. And from this latter, the meaning *on account of, because*, e. g. תחת מה עשה יהוה אליהנו לנו את-כל-אלה *shall not Shimei be put to death on account of this?* 2 Sam. 19 : 22., ואלהינו לנו את-כל-אלה

wherefore does the Lord our God do all these (things) to us? Jer. 5:19., תַּחַת זֹאת לָהֶם תַּחַת גְּאוֹנָם *this (shall happen) to them on account of their pride*, Zeph. 2:10., וְגו' תַּחַת שְׁלֹשׁ הַנָּזֶה אֶרֶץ וּג' *the earth is disturbed on account of three things, &c.* Prov. 30:21, 22, 23. In this sense it appears more frequently in connection with the particle אֲשֶׁר, e. g. תַּחַת אֲשֶׁר עָנִיתָהּ *because thou hast humbled her*, Deut. 21:14. 1 Sam. 26:21. 2 Kings 22:17. Is. 53:12.; or with כִּי, e. g. תַּחַת כִּי אָהַב *because he loved your fathers*, Deut. 4:37. Prov. 1:29.

לפני before.

§ 1050. The primary meaning of this compound preposition, as it may be termed, is evident from its etymology, which is *at the face of, before*, with reference first to place, and then to time.

I. 1. Thus לפני denotes motion *to the face of, before* an object, e. g. וַיִּשְׁלֵךְ אַהֲרֹן אֶת־מִשְׁעָהוֹ לִפְנֵי פַרְעֹה *and Aaron threw down his rod before Pharaoh*, Ex. 7:10., וְהִקְרַבְתָּ אֶת־הַעֹזֵר לִפְנֵי אֹהֶל מוֹעֵד *and thou shalt cause an ox to be brought before the tabernacle of the congregation*, 29:10., מַה אֶתֵּן זֶה לִפְנֵי מֵאָה אִישׁ *how shall I set this before a hundred men?* 2 Kings 4:43.; also *in front of, before*, e. g. תַּעֲבֹרוּ לִפְנֵי אֶחְיָכֶם *ye shall pass over before your brethren*, Deut. 3:18. Josh. 4:5., מֶרְדֵּכַי מָתְהִלָּךְ לִפְנֵי הַצֵּר בֵּית־הַנְּשִׁים, *Mordecai walked before the court of the women's house*, Esth. 2:11. It likewise signifies *rest at the face of, before* an object, e. g. הָאָרֶץ תִּהְיֶה לִפְנֵיכֶם *the land is before you*, Gen. 34:10., וַיַּעֲמָדוּ לִפְנֵי הַמֶּלֶךְ *so they stood before the king*, Dan. 1:19.

2. a. It is also employed, like its English equivalent *before*, with reference to time, both with infinitives (§ 1030. 4. a.), e. g. לִפְנֵי שָׁחַת יְהוָה אֶת־סֹדֶם *before the Lord destroyed Sodom*, Gen. 13:10.; and with other nouns, e. g. שְׁנָתַיִם לִפְנֵי הָרָעַשׁ *two years before the earthquake*, Amos 1:1., הָהֵם הַיָּמִים לִפְנֵי *before those days*, Zech. 8:10.

b. It is oftener used absolutely in this respect, signifying *formerly, aforetime, of old*, e. g. וַבְּשַׁעִיר יִשְׁבוּ הַחֹרִים לִפְנֵים *the Horites also dwelt aforetime in Seir*, Deut. 2:12., וְשֵׁם חֲבִירוֹן לִפְנֵים קְרִיַת אֲרָבַע, *and the name of Hebron aforetime (was) Kirjath-arba*, Josh. 14:15., לִפְנֵים יִסְדָּתָהּ הָאָרֶץ *thou foundedst the earth of old*, Ps. 102:26., וְזֹאת לִפְנֵים בְּיִשְׂרָאֵל *and thus (it was) aforetime in Israel*, Ruth 4:7.

II. Among other derivative significations, it is used to point out the person or personified object *before*, and hence *by means of, through the power of* which something takes place; the reason being, that what

a man does is done *before, in front of* him, e. g. וַיִּגְּפוּ שָׁם עִם יִשְׂרָאֵל and there the people of Israel were slain by (lit. before) the servants of David, 2 Sam. 18:7., וְשָׂא אֶת־חֵיל דָּמָשֶׁק לִפְנֵי מֶלֶךְ אַשּׁוּר, the riches of Damascus shall be carried off by (lit. shall be borne away before) the king of Assyria, Is. 8:4. Lam. 1:5., רֶגֶב הוּא לִפְנֵי־שֶׁמֶשׁ, he is green through the power of the sun, Job 8:16.

אַחֲרַי, אַחֲרֵי after.

§ 1051. The primary signification is that of *after*, with respect both to place and time; forming precisely the opposite of the preceding.

I. 1. It signifies motion *after*, generally *in pursuit of* an object, e. g. וַיֵּלֶךְ יוֹסֵף אַחֲרֵי בְרָתָיו and Joseph went after his brethren, Gen. 37:17. 1 Sam. 14:37., וַיָּבֹא סָאוּל בָּא אַחֲרֵי הַבָּקָר, Saul came after the herd, 1 Sam. 11:5., וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקְּצָרִים and she gleaned in the fields after the reapers, Ruth 2:3.; and hence *towards, to a place*, e. g. וַיִּנְהֹג אֹדֶי וַיִּדְרֹב אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר and he drove the flock to the wilderness, Ex. 3:1. It likewise signifies rest *behind* an object, e. g. הַשֹּׁפְחָה אֲשֶׁר אַחֲרֵי הָרִמְחִים the maid that (is) behind the mill, Ex. 11:5.; also without a following noun, e. g. אַחֲרֵי אֵיל וַהֲנֵה and behold (there was) a ram behind (him), Gen. 22:13.

2. a. It is also applied like the English *after* to a period of time, whether denoted by a noun, e. g. וַיַּחֲרִיזֵנִי אַחֲרֵי הַמַּבּוּל וגו' and Noah lived after the flood, Gen. 9:28., וְשׁוּבוּ הָעָנָנִים אַחֲרֵי הַגֶּשֶׁם and the clouds return after the rain, Eccl. 12:2.; by an infinitive (§ 1030. 4. b.), e. g. אַחֲרֵי קִבְּרוֹ אֶת־אָבִיו after his burying his father, i. e. after he had buried him, Gen. 50:14. Deut. 1:4.; or by a finite verb, e. g. אַחֲרֵי נִמְכַּר after he is sold, Lev. 25:48. Job 42:7., more frequently in this last case in connection with the relative particle אֲשֶׁר, Deut. 24:4. Josh. 9:16. Ezek. 40:1.

b. And sometimes it is used absolutely to denote future time, *afterwards*, e. g. וַאֲחֵרָא בָּאוּ מֹשֶׁה וְאַהֲרֹן and afterwards came Moses and Aaron, Ex. 5:1., וַאֲחֵרָא יָבוֹא אֵלֶיהֶם and afterwards he shall come into the camp, Lev. 14:8. In this sense is employed more frequently the compound אַחֲרֵיכֵן, Gen. 6:4. Ex. 3:20. Josh. 8:34.

II. From the local meaning of *after* arises the figurative acceptance *according to, agreeably to*, e. g. לֹא תִחַדּוּ אַחֲרֵי לִבְכֶּם wander not after your own heart, meaning, act not in conformity with its evil suggestions, Num. 15:39. Jer. 3:17., הֵלְכִים הִדְרָה לֹא טוֹב אַחֲרֵי מַחְשְׁבוֹתֵיהֶם who walk in an evil way according to their own thoughts, Is. 65:2.

בְּעַד around, behind.

§ 1052. I. 1. The primary use of the preposition בְּעַד is to denote enclosure *around, about* an object, e. g. הָאָרֶץ בְּרַחֲמֶיהָ בְּעָדִי לְעוֹלָם *the bars of the earth (are) about me for ever*, Jon. 2 : 7., וְלַיְלָה אוֹר בְּעַדְנִי *yet the night (shall be) light about me*, Ps. 139 : 11., הֲלֹא אֵת שְׁכֶנֶת בְּעָדִי, וְהִעֲדֵיתָו וּבְעָדֵי בֵיתוֹ *hast thou not made a hedge around about him, and about his house, and about all that he has?* Job 1 : 10., וְנָדָר בְּעָדִי וְלֹא אֵצֶא *he has hedged me around, that I cannot get out*, Lam. 3 : 7. Hence many other verbs signifying to enclose are construed with this preposition, as סָגַר 1 Sam. 1 : 6., עָצַר Gen. 20 : 18., הָחֵם Job 9 : 7., גָּנָן (Hiph.) Zech. 12 : 8.

2. From this is derived the figurative signification *about, on account of, for*, e. g. וַיִּזְעַק שְׁמוּאֵל אֶל־יְהוָה בְּעַד יִשְׂרָאֵל *and Samuel cried to the Lord for Israel*, 1 Sam. 7 : 9. 2 Kings 19 : 4., חֲזַק וְנִתְחַזַּק בְּעַד *take courage, and let us show ourselves brave, for our people and for the cities of our God*, 2 Sam. 10 : 12. Ezek. 22 : 30., שְׁחַדְכֶם בְּעָדִי *give a ransom for me out of your property*, Job 6 : 22.; and thus occasionally without a verb, e. g. בְּעַד אִשָּׁה זֹנֶה *for the sake of a whorish woman (one comes) to a loaf of bread*, Prov. 6 : 26., בְּעַד־עוֹר עוֹר *skin for skin*, Job 2 : 4.

II. 1. As that which surrounds an object may be considered as being at the back of it in every direction, this preposition has acquired the signification of *behind*,* e. g. וַיִּסְגֹּר הַחֶלֶב בְּעַד הַלָּהֶב *and the fat closed behind the blade*, Judg. 3 : 22., וַיִּסְגֹּר דְּלָתוֹת הָעֲלִיָּה בְּעָדִי *and he closed the doors of the chamber behind him*, 3 : 23. Is. 26 : 20., לֹא תִגֵּשׁ הָרָעָה בְּעַדֵינוּ *evil shall not approach (us) or attack us behind*, lit. on any side, from any part, Amos 9 : 10., הַבְּעֵד עֶרְפֶּל יִשְׁפּוּט *does he judge behind a dark cloud?* Job 22 : 13.; also with מִן prefixed (see § 1046. IV. 1.), e. g. עֵינֶיךָ יוֹדִים מִבְּעַד לְצִמְחָה *thou hast doves' eyes (lit. thine eyes are those of doves) behind thy veil*, Cant. 4 : 1.

2. Hence it is used also to indicate motion to the rear or further side of any thing, which renders it equivalent to the English *through, over, &c.*, according to the nature of the object spoken of, e. g. וַתּוֹרֶדֶם בְּעַד הַחַלּוֹן *and she let them down by a rope through the window*,

* This is the most common application of the preposition بَعْدَ in Arabic; which, however, is used for the most part with respect to time, and hence is equivalent to the Hebrew אַחֵר signifying *after*, (§ 1051. I. 2. a.).

lit. behind, i. e. to the outside of the window, Josh. 2:15. 2 Kings 1:2., *they shall get in through the windows like a thief*, lit. to the inside of the windows, Joel 2:9., *he shall throw his head to thee over* (lit. behind, outside of) the wall, 2 Sam. 20:21.; also in speaking of looking to the further side, or through, an object, e. g. *Abimelech looked through the window*, Gen. 26:8. Judg. 5:28.

עִם with.

§ 1053. The preposition עִם is primarily employed to denote the association or connection of one person or thing *with* another.

I. 1. *a.* It is used in predicating rest, action, or passion, in company *with* one, e. g. *Abram went up out of Egypt, and Lot with him*, Gen. 13:1. 18:16., *will thou indeed destroy the righteous together with the wicked?* 18:23, 25., *and stay with him a few days*, 27:44. Ex. 22:24. Lev. 25:36. Josh. 1:5. 2 Chron. 17:14, 15, 16, 18., *if thou wilt go with me, I will go, &c.* Judg. 4:8, 9. 1 Sam. 30:22., *and Saul ate with Samuel*, 1 Sam. 9:24.

b. With a plural noun it is sometimes equivalent to *among*, e. g. *Baal-hazor, which (is) among the Ephraimites*, 2 Sam. 13:23., *I shall see no man more among the inhabitants of the tomb*, Is. 38:11., *and let them not be written with the just*, Ps. 69:29., *I dwell among the tents of Kedar*, 120:5.

2. *a.* Hence it is used in describing the mutual performance of an action between two parties, or one *with* another, e. g. *whoso divides with a thief*, Prov. 29:24., *the covenant of the Lord which he made with the children of Israel*, 2 Chron. 6:11. Accordingly when the action is one of a hostile nature, the preposition may be rendered *against*, e. g. *and he fought with (or against) Israel*, Ex. 17:8., *and the people railed against (lit. quarrelled with) Moses*, Num. 20:3. Deut. 9:7. 20:4. Judg. 5:20. 11:25., *the Lord will go into judgment with (or against) the elders of his people*, Is. 3:14. Hos. 4:1., *who will rise up for me against evil-doers?* &c. Ps. 94:16. (see לַחֵם, רִיב, &c. Chap. XIV.).

b. Occasionally the idea of reciprocity is not intended to be conveyed, e. g. וְאִי־יִכַּח עִמָּךְ *and I will deal well with thee*, i. e. will act well towards thee, Gen. 32 : 10., וְגו' עֲשִׂיתִי עִמָּכֶם חֶסֶד וְרֵוָה *I have shown you kindness, &c.* Josh. 2 : 12. 2 Sam. 3 : 8., רָאָה אֶת־יִשׁוּעַת יְהוָה עִמָּכֶם *see the salvation of the Lord (granted) to you*, 2 Chron. 20 : 17.

II. 1. A figurative signification proceeding from the above is that of *before, in the sight of*, e. g. תְּהִיָּה עִמִּיהוָה אֱלֹהֶיךָ *thou shalt be perfect before the Lord thy God*, Deut. 18 : 13. 1 Kings 15 : 14., וַיִּגְדֵּל הַנֶּעֱרָר שְׁמוּאֵל עִמִּיהוָה *and the child Samuel grew before the Lord*, 1 Sam. 2 : 21., לֹא נָכוֹן עִמּוֹ לִבָּם *for their heart was not right before him*, Ps. 78 : 37. Job 9 : 2., הֲגַם לִכְבוֹשׁ אֶת־הַמֶּלֶכֶה עִמִּי *will he even force the queen before me ?* Esth. 7 : 8.

2. The preposition עִם also denotes a more intimate relationship than that of mere association, it being used in predicating the existence of thoughts, feelings, purposes, &c. *with* or in the mental possession of one, e. g. עָקַב הָיְתָה רוּחַ אַחֲרֵת עִמּוֹ *because there was another spirit in (lit. with) him*, Num. 14 : 24., אֲכַחֵד לֹא אֲשֶׁר עִם־שֹׁדְדֵי לֹא אֲכַחֵד *that which is with the Almighty (meaning, the purposes of the Almighty) I will not conceal*, Job 27 : 11. ; frequently with לֵב, e. g. וַיִּדְעָתָה עִם לִבָּבָהּ וְגו' *and thou shalt consider within thy mind*, lit. heart, &c. Deut. 8 : 5. 15 : 9., כַּאֲשֶׁר עָמַד עִמִּי *as (it was) within my mind*, i. e. according to my opinion, Josh. 14 : 7., דִּבַּרְתִּי אֲנִי עִם־לִבִּי *I said in my mind*, i. e. within myself, Eccl. 1 : 16.

3. From the idea of association *with* is readily deduced that of comparison or similarity *to*, which this preposition also expresses, e. g. אֲשֶׁר מֵאֲסֹתַי אֲבוֹתָם לָשִׂית עִם כְּלָבֵי צֹאנִי *whose fathers I would have disdained to put (i. e. to compare) with the dogs of my flock*, Job 30 : 1., וְנִחַשְׁבֹּתַי עִם־יֹרְדֵי בֹר *I am considered like those who go down into the pit*, Ps. 88 : 5. 143 : 7., הַצֵּי גִבּוֹר שְׁנִינִים עִם נֹחֲלֵי רְחִמִּים *the arrows of the mighty (are) sharp, like coals of juniper*, 120 : 4., וְאֵיךְ נִמּוֹת הַחֲכָם, *and how dies the wise (man) ? as the fool*, Eccl. 2 : 16.

4. It is also used with respect to time, to express duration *with, as long as*, e. g. יִירָאוּךָ עִם־שֶׁמֶשׁ *they shall fear thee with the sun*, i. e. as long as the sun endures, Ps. 72 : 5.

5. From the idea of association *with* is derived that of nearness to an object or place, e. g. וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחֵי רְאִי *and Isaac dwelt by the well Lahai-roi*, Gen. 25 : 11., וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים *and he died there by the ark of God*, 2 Sam. 6 : 7., וַיִּטְמֵן יַעֲקֹב תַּחַת הָאֵלֶּה *and Jacob hid them under the oak which (was) near Shechem*, Gen. 35 : 4.

אֶת with.

§ 1054. 1. *a.* The primary use of the preposition אֶת, like that of עִם, is to denote rest or motion in company *with*, e. g. וַיֵּשְׁאָר אֶת־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתְּכָה וְיִרְאֵל הַלֵּוִי לְשִׁבְתָּ אֶת־הָאִישׁ and there was left only Noah and those that (were) with him in the ark, Gen. 7 : 23. 8 : 1, 17. 9 : 10. 19 : 34. 20 : 16., הָאֲנָשִׁים אֲשֶׁר יַעֲמְדוּ אִתְּכֶם the men who shall stand with you, Num. 1 : 5., וַיִּירָאֵל הַלֵּוִי לְשִׁבְתָּ אֶת־הָאִישׁ and the Levite was content to dwell with the man, Judg. 17 : 11. Job 2 : 13., וְלֹא יִלְוֶה אֶת־הָעָם and he will not lodge with the people, 2 Sam. 17 : 8., טוֹב שְׂפִילְרוּחַ אֲדַעְנוּיִים מִחֶלֶק שְׁלָל אֶדֶּ, גָּאִים (it is) better (to be) of an humble spirit with the poor, than to divide spoil with the proud, Prov. 16 : 19.

b. And hence it signifies to be *with*, in the possession of one, e. g. לֹא תֵלֵךְ הַחֵלֶן פְּעֻלַּת שְׂכִיר אִתְּךָ the wages of a hired person shall not abide with thee, i. e. shall not remain in thy possession, Lev. 19 : 13., הַנְּבִיא אֲשֶׁר־אִתּוֹ חֶלֶם וְנֹחַ the prophet who has a dream, lit. with whom there is a dream, &c. Jer. 23 : 28. This is figuratively used with reference to the mental possession or knowledge of a thing, e. g. מִסְפַּר־חֳדָשָׁיו אִתְּךָ the number of his months (is) known to thee, lit. is with thee, in thy possession, Job 14 : 5.

2. *a.* It also denotes a mutual action of one person or party *with* another, e. g. וַיַּעֲרְבוּ אִתָּם מִלְחָמָה and they joined battle with them, Gen. 14 : 8., אֲשֶׁר רָבִי בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה where the children of Israel strove with the Lord, Num. 20 : 13., אִתִּי אֲמִירוּכָל לְהִלָּחֵם if he be able to fight with me, 1 Sam. 17 : 9. Jer. 21 : 5., כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית, הַשְׁלִימָה אֶת־יְהוָה, אֶת־יִשְׂרָאֵל it has made peace with Joshua and with the children of Israel, Josh. 10 : 4.

b. Occasionally the idea of reciprocity is not included, e. g. בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ in the place where he talked with him, meaning, where he spoke to him, Gen. 35 : 13, 14. Zech. 8 : 16., אֲשֶׁר לֹא עָזַב הַחַיִּים, אֲתֵדָה־חַיִּים who has not relinquished his kindness to the living and to the dead, Ruth 2 : 20.

3. It is also occasionally employed like עִם to denote the less intimate relation *at, near, on*, e. g. אֵלֶּן בְּנֵי־זַנַּיִם אֲשֶׁר אֶת־קֶדֶשׁ the plain of Zanaïm, which (is) by Kadesh, Judg. 4 : 11., וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל אֶת־כָּל־, הַמְּקוֹמוֹת הָאֵלֶּה and he judged Israel at all these places, 1 Sam. 7 : 16., וַהֲקִטִּיר אִתּוֹ אֲשֶׁר לִפְנֵי יְהוָה and he burnt incense on that (altar) which was before the Lord, 1 Kings 9 : 25.

כַּ as, like.

§ 1055. The preceding prepositions are all used primarily to designate *local* relations, while the chief use of the preposition כַּ *as, like*, is to indicate the external or internal resemblance of one object to another; from which meaning several others proceed by easy and obvious gradations.

1. *a.* It indicates similarity in the appearance or in the character of one object to another, e. g. וְהֵייתֶם כְּאֱלֹהִים *and ye shall be as gods*, Gen. 3:5, 22. Ps. 1:3. Job 24:14., וַתַּחַת רִגְלָיו כְּמַעֲשֵׂה לְבֵנֵת הַסַּפִּיר וְגו' *and (they saw) under his feet as it were a work of the brightness of the sapphire*, i. e. something made of brilliant sapphires, &c. Ex. 24:10, 17. Lev. 14:35., וַיַּחְשְׁבוּ אֲנָהֶם כְּעֲנָקִים *they also were considered giants like the Anakim*, Deut. 2:11., אִם יִהְיֶה חֲטָאֵיכֶם כְּשֹׁנִים כְּשֹׁלֵג *though your sins be like scarlet, they shall become white as snow*, &c. Is. 1:18., וָאֲשָׁמַע קוֹל כְּנַפְיָהֶם כְּקוֹל מַיִם רַבִּים *and I heard the noise of their wings like the noise of mighty waters*, Ezek. 1:24.

b. It also points out a mutual resemblance between two objects, in which case it is prefixed to the name of each, e. g. וְהָיָה צַדִּיק כְּרָשָׁע *that the righteous should be as the wicked*, i. e. that both should be considered alike, Gen. 18:25. Eccl. 9:2., כְּמוֹתָ כְּפָרַע *as thou (art) so (is) Pharaoh*, i. e. thou and Pharaoh are alike, Gen. 44:18. Judg. 8:18., וְהָיָה קָעִם כְּכֹהֵן *I (am) as thou (art), my people as thy people, my horses as thy horses*, 1 Kings 22:4., וְהָיָה כְּעָם כְּכֹהֵן *and it shall be like people like priest*, Hos. 4:9.;* it also denotes a similarity between two objects with respect to any thing predicated concerning them, e. g. כָּל־הָעָדָה כְּגֵר כְּאֶזְרָח *all the congregation shall certainly stone him, a stranger as well as a native*, i. e. be he stranger or native, Lev. 24:16. Deut. 1:17. 2 Sam. 11:25., כְּנַפְשִׁי כְּנַפְשֵׁי הָאָב *as the soul of the father, so the soul of the son is mine*, Ezek. 18:4.

2. Sometimes an object is specified in an emphatic manner as being the very image or beau ideal of a thing, which is done by prefixing the particle כַּ to the appellation,† e. g. וַיְהִי כְּמַצְחֶק בְּעֵינֵי הַחֲנָנִי *but he was just as one jesting in the eyes of his sons-in-law*, i. e. he seemed to them to speak merely in jest, Gen. 19:14. Num. 11:1., מְכָרָה כְּיוֹם

* Such is the construction of the English proverb, "Like master like man."

† Compare the use of the Greek *ὡς* and the Latin *quàm* with superlatives.

לִי אֶת־בְּכֻרָתָהּ *sell me this very day thy birthright*, i. e. sell it me at once, Gen. 25 : 31, 33. 1 Sam. 2 : 16., בְּבֵיתָ בְּמֹתָ *at home* (there is) *death itself*, Lam. 1 : 20., וְהוּא כְּאִישׁ אֱמֹתָ *he was precisely as a man of truth*, i. e. was perfectly true, faithful, Neh. 7 : 2. Occasionally the כְּ is thus prefixed to particles, e. g. שְׂרִיד כְּמַעַט *a very small remnant*, Is. 1 : 9. 26 : 20. Ps. 73 : 2.

3. From the idea of likeness arises the use of this particle to signify *in conformity to, according to*, e. g. וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ הַנּוֹדָן *and he called the name of the city after* (lit. *according to*) *the name of his son Enoch*, Gen. 4 : 17. 5 : 3. 7 : 5. 18 : 21., הַזֶּה הָעֵץ הַזֶּה כְּגִדְלוֹ חַסְדָּהּ *pardon, pray, the iniquity of this people according to the greatness of thy mercy*, Num. 14 : 19., בָּקַשׁ יְהוָה לִי אִישׁ כְּלִבְבוֹ *the Lord has sought himself a man after his own heart*, 1 Sam. 13 : 14. 2 Sam. 3 : 39., כְּפָרִי מַעַלְלָיו *to give to a man according to his ways, according to the fruit of his doings*, Jer. 17 : 10. Prov. 24 : 12., לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־רְאִישׁ *to do according to every man's pleasure*, Esth. 1 : 8. Occasionally the particle is prefixed to both nouns, e. g. בְּרִכְתָּהּ יְהוָה וְגו' *let every man give according to the blessing of the Lord, &c.*, lit. so shall be the gift of each one's hand as is the blessing of the Lord, Deut. 16 : 17.

4. From the same idea is also derived that of likeness or nearness to a given period of time, to a denomination of measure or distance, or to a number ; in which case the preposition may usually be rendered *about*. Thus it is applied,

a. To a period or point of time (see § 1030. 2. a.), e. g. כָּהֵם הַיּוֹם *about the heat of the day*, Gen. 18 : 1. 39 : 11. Ex. 11 : 4., כְּעֵת מִנְחַח עֶרֶב *about the time of evening sacrifice*, Dan. 9 : 21., כִּצְאוֹתִי אֶתְהַעֵר *at my going out of the city*, i. e. when I am gone out, Ex. 9 : 29., כְּשִׁמְעֶכֶם אֶת־הַקּוֹל *at your hearing the voice*, i. e. when you heard the voice, Deut. 5 : 23. Josh. 6 : 20. 1 Sam. 5 : 10. Esth. 5 : 2., כְּשֶׁכֶּב אֲדֹנָי *when my lord the king shall sleep with his fathers*, 1 Kings 1 : 21.

b. To a denomination of measure, e. g. כְּבֵית סֵאתִים זֶרַע *about the capacity of two measures of seed*, 1 Kings 18 : 32., כְּאִפְסָה שְׁלִירִים *about an ephah of barley*, Ruth 2 : 17.

c. Or of distance, e. g. כְּשֵׁת כְּמִתְחַרִּי *about a bow-shot off*, Gen. 21 : 16., כְּדֶרֶךְ יוֹם כֹּה סְבִיבָתָהּ *about a day's journey this way, and about a day's journey that way, round about*, i. e. a circuit of about a day's journey in every direction, Num. 11 : 31., כְּפִשְׁעַ בֵּינִי וּבֵינָהּ *about a steep betwixt me and death*, 1 Sam. 20 : 3.

d. To a numeral, e. g. כְּמִשְׁלֹשׁ חֳדָשִׁים *about three months after*, Gen. 38:24., אֶלֶף שֵׁשׁ-מֵאוֹת אָלֶף *about six hundred thousand on foot*, Ex. 12:37. 32:28. 1 Kings 22:6., אֲמֹה כְּאַלְפִים *about two thousand cubits*, Josh. 3:4., עָשָׂר שָׁנִים *about ten years*, Ruth 1:4.

§ 1056. When followed by a finite verb, the preposition כְּ is frequently used with the relative particle אֲשֶׁר in most of the senses that have been detailed. The compound particle כְּאֲשֶׁר is thus employed before a verb expressed or understood:

1. a. To indicate comparison, e. g. וְהָיָה כְּאֲשֶׁר לֹא-זָנְחִיתִים *and they shall be as though I had not cast them off*, Zech. 10:6., כְּאֲשֶׁר לֹא הָיִיתִי, אֲהִיָּה *I should have been as though I had never existed*, Job 10:19., הַכֹּל כְּאֲשֶׁר לִכְלָל *all things (happen) alike to all*, Eccl. 9:2.

b. To indicate agreeableness, conformity, e. g. כְּאֲשֶׁר צִוָּה אֱלֹהִים *according as God commanded Noah*, Gen. 7:9. 1 Sam. 28:17., כְּכִי לָךְ כְּאֲשֶׁר תִּצְּוֶה נַפְשְׁךָ *take for thyself according as thy soul desires*, i. e. as much as thou needest, 1 Sam. 2:16., כְּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ *according as thou hast done it shall be done unto thee*, Obad. v. 15, 16.; and hence to point out the relation between cause and effect, e. g. כְּאֲשֶׁר לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה *because thou hast not hearkened to the voice of the Lord*, 1 Sam. 28:18., כְּאֲשֶׁר אֵינָם יֹדְעִים אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ *because they know not the way of the God of the land*, 2 Kings 17:26.

c. To point out the epoch of one event by means of its relation to another, e. g. כְּבֹא מִצְרַיִם *when he had come near to enter Egypt*, Gen. 12:11. Deut. 2:16. Josh. 4:1. Judg. 3:18., כְּאֲשֶׁר יָרִים מֹשֶׁה אֶת-יָדוֹ וְגו' *while Moses held up his hand, &c.* Ex. 17:11. 32:19., כְּאֲשֶׁר אָמְרוּ תְּנִחַלְנוּ מֶלֶךְ *when they said, Give us a king*, 1 Sam. 8:6., כְּאֲשֶׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים *when thou goest to the house of God*, Eccl. 4:17. 5:3.

2. Sometimes, in comparing two events, כְּאֲשֶׁר is placed before the first verb, and כֵּן before the second, e. g. כְּאֲשֶׁר יַעֲנִי אֹתוֹ כֵּן יִרְבֶּה *as they oppressed them, so they multiplied*, i. e. the more they oppressed them, the more they multiplied, Ex. 1:12., כְּאֲשֶׁר יִחַנּוּ כֵּן יִסְעוּ *as they encamp, so shall they journey*, Num. 2:17., כְּאֲשֶׁר עָשִׂיתִי כִן-שָׁלַם לִי *as I have acted, so has God requited me*, Judg. 1:7.

CHAPTER XVI.

PREDICATIVE PARTICLES.

§ 1057. THE prepositions, of which we have treated in the preceding chapter, consist of certain letters and words employed to indicate the various indirect relations existing between verbs and nouns. We are now about to discuss the nature and uses of another class of particles, namely those used, 1. to qualify the predicate of a proposition, whether it consist of a verb (whence the particle receives the name of *ad-verb*) or of an adjective (see § 709); or, 2. to qualify an entire proposition, or to point out the relation borne by one proposition to another. The former we shall accordingly term *predicative* and the latter *propositional* particles.

§ 1058. The predicative particles, which are simple in their construction, and exercise but little influence on the form of the sentence, will be dismissed with a brief notice, leaving the full developement of their meanings to the lexicographer. The propositional particles, however, whose uses are both manifold and intricate, we shall discuss more at length, following the plan pursued with the prepositions, which is, to ascertain first the primitive force of each particle, and thence to develop its secondary significations.

§ 1059. Predicative particles are such as qualify the predicate of a proposition, 1. with regard to some circumstance of *degree* or *manner* which is not expressed by the verb or adjective itself; 2. with respect to *time*, which is not included in the adjective, or which may not be indicated with sufficient precision by the tenses of the verb; 3. with respect to *place*. We will here detail the principal particles of this kind, remarking on any peculiarities of construction that may seem to call for elucidation.

1. The following adverbs specify the *manner* of an action or state of being.

מְאֹד *very* (§ 663. 1.). It qualifies a verb, e. g. וַיִּחַר לִקְיֵן מְאֹד and *Cain was very wroth*, Gen. 4 : 5. Ex. 14 : 10.; or an adjective, e. g. וַהֲפִיחַ טוֹב מְאֹד and *behold (it was) very good*, Gen. 1 : 31. 12 : 14. Num. 11 : 33. It is sometimes emphatically repeated

(see § 824. 2.), thus **מְאֹד מְאֹד** *exceedingly*, Gen. 7:19. Num. 14:7.; or with **בְּ** prefixed to the first, thus **בְּמְאֹד מְאֹד** Gen. 17:2. Ex. 1:7. It also takes the preposition **עַד**, thus **עַד־מְאֹד** *exceedingly*, Gen. 27:33. 1 Sam. 11:15.; once **עַד־לְמְאֹד** 2 Chron. 16:14.

הַרְבֵּה *much* (§ 662), e. g. **יְהוּא יַעֲבֹדֵנִי הַרְבֵּה** *Jehu shall serve him much*, 2 Kings 10:18. Eccl. 5:11.; *too much, overmuch*, e. g. **אֶל תְּהִי רַב** *be not righteous overmuch*, Eccl. 7:16, 17.; sometimes accompanied by **מְאֹד**, thus **הַרְבֵּה מְאֹד** *very much, exceedingly*, 1 Sam. 26:21. Neh. 2:2. Other adverbs from the same root and with a like meaning are **רַב** *much, very*, Ps. 123:3. Prov. 26:10., **רַבָּה** Ps. 89:8. Job 31:34., **רַבִּית** Ps. 65:10. 129:2.

יֹתֵר *more*, Eccl. 2:15. 7:16. Esth. 6:6.; used with adjectives to form the comparative degree (§ 783).

מְעַט *little* (*parum*), e. g. **וְהִבֵּאתֶם הַרְבֵּה וְהָבֵאתֶם מְעַט** *ye have sown much, but bring in little*, Hag. 1:6. Job 10:20.; with reference to time, *a little while* (*paulisper*), e. g. **וְהִנֵּה הֵמָּה מְעַט** *they are exalted a little while*, Job 24:24. Ruth 2:7. It is sometimes repeated, thus **מְעַט מְעַט** *little by little, by degrees* (*paulatim*), Ex. 23:30. Deut. 7:22. It frequently takes the preposition **בְּ**, thus **בְּמְעַט** *about, within a little, nearly* (see § 1055. 2.), Is. 1:9. Ps. 73:2., *in a little while, soon*, Ps. 81:15. Job 32:22.

כִּי constr. **כִּי** *sufficiency, enough*, as a particle with different prepositions, with all of which it indicates the fitness, correspondence, conformity of one thing to another: thus **בְּכִי** *on account of, for*, Nah. 2:13. Hab. 2:13.; **כְּכִי** *according to, like*, Deut. 25:2. Judg. 6:5.; **מְכִי** *as often as*, 1 Sam. 18:30. 2 Kings 4:8.

כֻּלָּה *wholly, entirely*, Gen. 18:21. Ex. 11:1.; **כָּלִיל** id. Lev. 6:15.

טוֹב *well*, 2 Sam. 3:13.; **הַיֵּטֵב** id. Deut. 13:15. 17:4.

הֵנָּה *gratis, gratuitously*, Gen 29:15. Ex. 21:2., *in vain*, Mal. 1:10.

לְבַד *apart, alone*, Ex. 12:37. 26:9., *only*, Is. 26:13.; **מִלְבָּד** *besides*, Deut. 4:35. It is most frequently employed with pronominal suffixes, thus **לְבַדּוֹ** *by himself, alone*, Gen. 2:18. Num. 11:14. Also **בְּדָד** *alone*, Lev. 13:46.; **לְבָדָד** id. Num. 23:9.

יַחַד *together*, 1 Sam. 11:11. 2 Sam. 14:16.; **יַחְדָּו** id. Gen. 13:6. Deut. 12:22.

2. Adverbs specifying the *time* of the state or action denoted by the predicate.

עַתָּה *now*, Germ. *jetzt* (lit. *this time*, § 651. note). This adverb always relates to the present time, or time of narration, and hence is often

used antithetically with the particle **אָז** *then*, which has reference to some past or future period, e. g. **אָז וּכְכַחַי אֶזְכָּרְךָ** *as my strength (was) then, so (is) my strength now*, Josh. 14:11. Is. 48:7. It is occasionally employed as an emphatic introduction to a statement, like the English *now*, Germ. *nun*, e. g. **עַתָּה אֶסְפֶּה יוֹם־אָחָד** *now shall I perish some day by the hand of Saul*, 1 Sam. 27:1. 1 Kings 12:26.

אָז *then*, referring to a period of time either anterior or subsequent to the time of narration, as is determined by the context: thus, to past time, e. g. **אָז אָמַר שְׁלֹמֹה** *then said Solomon*, 1 Kings 8:12. Cant. 8:10., **אָז רָשִׁיר־מִשָּׁה וְגַ' אָז** *then sang Moses*, &c. Ex. 15:1. Josh. 10:12. (see § 967. 1. e. a.); to future time, e. g. **אָז יִדְבְּרוּ** *then let them speak*, Is. 41:1. Mic. 3:4. Ps. 2:5., **אָז נִבְהִלּוּ** *then the chiefs of Edom shall be terrified*, Ex. 15:15. (see § 966. 1. c.). With the preposition **מִן**, thus **מֵאָז** *from that time, since* (Fr. *de-puis, dès*), Josh. 14:10. Is. 45:21. Ruth 2:7.

טָרָם *not yet, before*, always refers to a period antecedent to the action or state denoted by the verb with which it is connected, and which may be either a past or future tense, e. g. **שְׁמוּאֵל טָרָם יָדַע** *Samuel did not yet know the Lord*, &c. 1 Sam. 3:7., **טָרָם תִּירְאוּן מִפְּנֵי יְהוָה אֱלֹהִים** *ye will not yet fear the Lord God*, Ex. 9:30. Sometimes, as the action takes place *after* the period signified by the particle, a future tense is employed in connection with it to denote past time (§ 967. 1. e. a.), e. g. **וַיֵּלְכוּ שָׁם טָרָם** *and they passed the night there before they crossed over*, Josh. 3:1. 1 Sam. 3:3, 7. With prepositions: **בְּטָרָם** *before*, lit. *in the time before*, Is. 66:7. Prov. 8:25.; **מִטָּרָם** *from the time before*, Hag. 2:15.

כָּבֵר *long ago, already*, Eccl. 1:10. 6:10.

רִאשֹׁנָה *first* (primūm), Gen. 38:28. Lev. 5:8. Num. 2:9., *before, formerly* (prius), Dan. 11:29. With prepositions: **בְּרִאשֹׁנָה** *in the first place, first*, Num. 10:13, 14. Deut. 13:10., *at first, before*, Gen. 13:4.; **לְרִאשֹׁנָה** *at first, formerly*, Judg. 18:29.

לְפָנִים *formerly, of old*, Judg. 3:2. Job 17:6. (see § 1050. I. 2. b.); *so too* קָרָם Jer. 30:20.

אַחֵר *after*, Lev. 14:43. Num. 6:29., *afterwards*, Hos. 3:5. (see § 1051. I. 2.). With the relative particle **אֲשֶׁר**, thus **אַחֲר־אֲשֶׁר** *after that* (postquam), Ezek. 40:1., oftener plural **אַחֲר־אֲשֶׁר** (§ 904. 2.); with **כֵּן**, thus **אַחֵר כֵּן** *afterwards* (postea), Lev. 14:36. 1 Sam. 10:5., oftener plur. **אַחֲרֵיכֵן** Judg. 16:4. 1 Sam. 9:13.

אָתְמוּל or תְּמוּל (§ 80) *yesterday*, Ps. 90 : 4. ; but usually in connection with the word שֶׁלֹּשֶׁם *the day before yesterday* (§ 664. 1.), to signify past time in general, thus תְּמוּל שֶׁלֹּשֶׁם or אָתְמוּל שֶׁלֹּשֶׁם *heretofore, formerly*, Gen. 31 : 5. 1 Sam. 4 : 7.

הַיּוֹם *to-day* (§ 722), Gen. 4 : 14. 2 Kings 6 : 28., *at this time, now*, Deut. 1 : 39. Judg. 21 : 6. ; כִּי־יּוֹם *at this day, to-day*, Gen. 25 : 31. 1 Kings 1 : 51. : יוֹמָם *by day*, Ex. 13 : 21, 22. Deut. 1 : 33. Josh. 1 : 8. ; בְּיוֹמָם *id.* Neh. 9 : 19.

הַלַּיְלָה *to-night*, Gen. 19 : 5, 34. ; לַיְלָה *by night*, Ex. 13 : 21, 22. Lev. 8 : 35.

בֹּקֶר *in the morning* (mane), Ex. 16 : 7. Ps. 5 : 4. ; הַשָּׁכֶם *early in the morning*, Prov. 27 : 14. : עֶרֶב *in the evening* (vespere), Ex. 16 : 6.

מָחָר *to-morrow*, 1 Sam. 20 : 5. 2 Kings 6 : 28.

לְעוֹלָם *to eternity, for ever, always*, 1 Kings 1 : 31. Ps. 5 : 12. ; frequently in the phrase וְעַד לְעוֹלָם *for ever and ever*, Ex. 15 : 18. : מֵעוֹלָם *from eternity, of old*, Gen. 6 : 4. Is. 63 : 16. Prov. 8 : 23. Also לְנֶצַח *for ever*, Ps. 9 : 7, 19. Job 4 : 20. 14 : 20. ; and תָּמִיד *always, continually*, Ps. 16 : 8. 34 : 2.

עוֹד *again*, Gen. 4 : 25. Deut. 13 : 17. 1 Sam. 10 : 22., *furthermore, yet more*, Gen. 8 : 10. 1 Sam. 18 : 29.

מְהֵרָה *quickly, soon*, Ex. 32 : 8. Deut. 4 : 26. Ps. 143 : 7. ; מְהֵרָה *id.* Deut. 11 : 17. Judg. 9 : 54.

פְּתָאֵם *suddenly*, Num. 12 : 4. Josh. 10 : 9. 11 : 7.

3. Adverbs qualifying the predicate with respect to *place*.

שָׁם *there*. 1. *a.* This particle signifies rest *in a place*, when it is equivalent to the English *there*, Gen. 2 : 12. 12 : 7. 13 : 4. &c. ; it is sometimes repeated antithetically, thus שָׁם—שָׁם *here—there*, Is. 28 : 10. *b.* It is also used to indicate motion *to a place*, signifying *thither*, Deut. 1 : 37. Judg. 18 : 3. 1 Sam. 2 : 14. ; but in this case it usually receives ה directive, thus שָׁמָּה (§ 643) Gen. 19 : 20, 22. 24 : 8. 39 : 1. &c. : with the prep. מִן it signifies motion *from a place*, thus מִשָּׁם *thence*, Gen. 11 : 8, 9. All these forms acquire a relative force by connecting them with אֲשֶׁר (see § 903). 2. Sometimes it is applied, like the Latin *ibi*, to time ; in which case it corresponds to the English *then*, Ps. 14 : 5. 132 : 17.

כֹּה *here* (contr. for כֹּהֵר = כֹּהֵר *in this place*), Num. 22 : 8. 1 Sam. 23 : 3., *hither*, 1 Sam. 16 : 11. Job 38 : 11. ; with the prep. מִן it is antithetically repeated, thus מִכֹּה — מִכֹּה *on this side — on that side* (see § 1046. IV. 1.), Ezek. 40 : 10, 12. Also כֹּה *here* (contr. for כֹּהֵר *at this place*), Gen. 31 : 37., with reference to *manner*,

like this, thus, Ex. 3 : 15. ; repeated כֹּה וְכֹה *here and there*, in every direction, Ex. 2 : 12., and in antithesis with כֹּה, thus כֹּה — כֹּה *here—there*, Gen. 22 : 5. ; with prepositions, בְּכֹה *in this wise, thus*, 1 Kings 22 : 20.

הֵנָּה *hither* (formed like its opposite שָׁמָּה by the addition of ה directive), Gen. 45 : 8. Josh. 3 : 9. ; applied also to time, signifying *hitherto*, 1 Sam. 7 : 12. ; repeated וְהֵנָּה הֵנָּה *hither or thither*, in any direction, Josh. 8 : 20. So too הֵלֶם *hither*, Ex. 3 : 5. Judg. 18 : 3.

הֵלָּא *further off*, Gen. 19 : 9., וְהֵלָּא מִפֶּה רְהֹנָה *beyond thee*, opposed to מִפֶּה רְהֹנָה *on this side of thee*, 1 Sam. 20 : 21, 22. ; with the preposition מִן, thus מִהֵלָּא *beyond*, Amos 5 : 27. (see § 1046. IV. 1.).

§ 1060. The remaining specifications of place, with regard either to rest or motion, are made by means of nouns with ה directive (see § 642, *et seq.*), or by prepositions employed adverbially. The following are the most common :

מִפְּעַל *above* (§ 1046. IV. 1.), Deut. 5 : 8. Amos 2 : 9. ; מֵעֵלָּה *upwards*, 1 Sam. 9 : 2. 1 Kings 7 : 31., לְמַעְלָה id. Is. 7 : 11. Prov. 15 : 24., מִלְּמַעְלָה *above*, Gen. 6 : 16. Ex. 25 : 21.

מִתַּחַת *beneath*, Ex. 20 : 4. Judg. 7 : 8. ; מִשָּׁחַ *below, downwards*, Deut. 28 : 43. Prov. 15 : 24. ; לְמַשָּׁחַ id. Eccl. 3 : 21. ; מִלְּמַשָּׁחַ *beneath*, Ex. 26 : 24. 39 : 20.

קִדְּםָא *before, in front*, Ps. 139 : 5., *forwards*, Job 23 : 8. ; מִקֶּדֶם *in front*, and hence, as the Orientals in naming the points of the compass place the face towards the east, *eastwards, on the east*, Gen. 2 : 8. Is. 9 : 11.

אֲחֹרֵי *backwards*, Gen. 49 : 17. Ps. 139 : 5. ; מֵאַחֲרֵי *on the west* (see קִדְּםָא), Is. 9 : 11. ; אֲחֹרֵי *backwards*, Gen. 9 : 23. 1 Sam. 4 : 18.

יְמִין *to the right*, Num. 20 : 17. 22 : 26. Job 23 : 9. ; לְיָמִין id. Ps. 45 : 10. Neh. 12 : 31. ; עַל־יְמִין id. Job 30 : 12. ; מִיְּמִין *on the right*, 1 Kings 7 : 39., *on the south*, 1 Sam. 23 : 19.

שְׂמָאל *to the left*, Num. 20 : 17. 1 Sam. 6 : 12. ; לְשְׂמָאל id. ; מִשְׂמָאל *on the left*, 1 Kings 7 : 49., *on the north*, Gen. 14 : 15.

סָבִיב *round about*, Ex. 19 : 12. Lev. 1 : 5, 11. ; repeated סָבִיב סָבִיב id. Ezek. 37 : 2. 2 Chron. 4 : 3.

CHAPTER XVII.

NEGATIVE AND AFFIRMATIVE PARTICLES.

§ 1061. WE now come to treat of the propositional particles, or those which are employed to qualify an entire proposition (§ 1057). Of these some make the qualification independently of any other sentence, and such for the most part are the negative and affirmative particles; others again serve to qualify one proposition by pointing out some relation which it bears to another. As the powers and uses of these particles are of great variety and importance, and have a marked influence on the entire structure of the language, we shall discuss them somewhat in detail, beginning with those of the kind first mentioned, viz. the particles of negation and affirmation.

Particles of Direct Negation.

אין none, no.

§ 1062. The particle אין constr. אין is originally a noun of negation signifying *non-existence, nothing*, and is thus the direct converse of יש existence (§ 698).*

1. Hence it is used to predicate non-existence absolutely, e. g. 'אין בְּאֶרֶץ כְּנָעַן *there was nothing in the ark, except, &c.* 1 Kings 8 : 9., 'אם־אין לוֹ *if he have nothing*, lit. si nihil sit ei, Ex. 22 : 2., 'אין לְגָרוֹעַ *there is naught to add to it, and naught to take from it*, Eccl. 3 : 14. ; or else to deny the existence of some particular object or kind of object referred to, e. g. 'אין לְאֹרֶךְ *let it look for light, and let there be none*, Job 3 : 9., 'כִּי־אין זֶה־לְפָנֶיךָ *for there is none besides thee*, Ruth 4 : 4.

2. It is connected with a noun or with an attributive used instead of a noun (§ 737. 1.), to deny the existence of the object denoted by

* It is used as a noun in the following instance: 'אין עֲקָרָה *his anger punishes nothing*, i. e. no crime, Job 35 : 15.

such noun or attributive; and is thus equivalent to the English negative *no* with the substantive verb (§ 698. 2. a.).

a. When employed in this manner, the particle may be and usually is placed first, e. g. *אֲשֶׁר אֵין מַיִם* *where there was no water*, Deut. 8:15., *אֵין מֶלֶךְ בְּיִשְׂרָאֵל* *there was no king in Israel*, Judg. 21:25., *אֵין אֱלֹהִים* *there is no God*, Ps. 10:4.; *וְאֵין פֹּתֵר אוֹתָם* *and there was none that could interpret* (lit. *none interpreting*) them, Gen. 41:8. Lev. 26:6., *וְאֵין סָגַר* *and none shall shut*, Is. 22:22. When repeated, it is equivalent to *neither*—*nor* with the verb *to be*, e. g. *אֵין לֶחֶם וְאֵין מַיִם* *there is neither bread nor water*, Num. 21:5. Is. 3:7., *אֵין יָצָא וְאֵין בָּא* *none went out, and none came in*, lit. *there was neither outgoer nor incomer*, Josh. 6:1. 1 Sam. 26:12.

b. Or the particle may be put last, e. g. *וְלֶחֶם אֵין בְּכָל־הָאָרֶץ* *and there was no bread in all the land*, Gen. 47:13., *וּמַיִם אֵין לְשָׁתוֹת* *and there is no water to drink*, Num. 20:5., *וְכֹחַ אֵין לְלָדָה* *and there is no strength to bring forth*, Is. 37:3.; *וְרִדָּה אֵין* *when there is none pursuing*, Lev. 26:37.

3. a. This particle is sometimes placed before a noun like the English *no*, the two together expressing the absence or want of whatever such noun denotes, e. g. *אֵין אִישׁ* *no man, no one, nobody* (comp. Lat. *nemo* = *ne homo*, Germ. *nie-mand*), Gen. 31:50. Judg. 19:15. Jer. 12:11., *אֵין אֶחָד* *not one, none*, Ps. 14:3. Dan. 10:21., *אֵין דָּבָר* *no thing, nothing*, Ex. 5:11. Jer. 38:5., *אֵין כָּל* *not any thing, naught*, Num. 11:6. 2 Sam. 12:3. Eccl. 1:9.

b. It is hence employed with a noun to deny the existence of the object denoted by it with reference to the rest of the proposition, or in other words, to signify the exclusion of such object from the statement made, in which case it is equivalent to the English *without*, e. g. *וְיָצְאָה חָנָם אֵין כֶּסֶף* *she shall go forth freely without money*, i. e. *without paying any thing*, Ex. 21:11., *אֵין בְּנֵי־יִשְׂרָאֵל* *for the children of Israel shall remain many days without a king, and without a prince, and without a sacrifice, &c.* Hos. 3:4., *הֵייתִי כְגֹבֵר אֵין־אֶזֶל* *I am like a man without strength*, Ps. 88:5. Lam. 5:3., *אֵין אִישׁ מְתַהַלֵּל בְּמַתְדִּשְׁקָר* *(as) clouds and wind without rain (is) he who boasts of a false gift*, Prov. 25:14.

4. The negative particle *אֵין* is also used to deny a quality predicated by means of an adjective, participle, or verb. In this case the subject of which the predication is made, and to which the particle refers, must always be represented by a pronoun connected to the latter in the form

of a suffix (see § 682. 4.), e. g. *אֲשֶׁר אֵינָנו טְהוֹרִים* *beasts that are not clean*, Gen. 7 : 8. (*אֵינָנו* equivalent to *לֹא* v. 2.). *וּפָרָסָה אֵינָנו* *but it does not divide the hoof*, Lev. 11 : 4, 26. Deut. 21 : 18., *וְהַסֵּבָה אֵינָנו אָכַל* *but the bush was not consumed*, Ex. 3 : 2.

5. This particle is sometimes employed to signify in brief the converse of an entire previous clause, e. g. *הֲבֵה לִי בָנִים וְאִם־אֵין מָתָה* *give me children; for if not* (i. e. if thou do not give me children), *I die*, Gen. 30 : 1., so *הֲיֵשׁ יְהוָה בְּקִרְבִּנוּ אִם־אֵין* *is the Lord among us, or not?* Ex. 17 : 7. Judg. 4 : 20., *אִם־תִּרְאֶה אֹתִי לָקָח מֵאֶתֶּךָ יְהִי, אִם־אֵין לֹא יְהִי* *if thou see me taken* (i. e. when I am taken) *from thee, it shall be so to thee; but if not, it shall not be* (so), 2 Kings 2 : 10.

6. *a.* As space is a necessary accident of every object, and as that whose existence is denied cannot have any relation to space, the negative *אֵין* used to effect such denial is also adopted as an interrogative particle of place, equivalent to the English *where?* in which case it does not as usual make a direct negation, but only expresses a doubt, thus *אֵין* *is it not? = where is it? = where?* It is employed in this sense with the preposition *מִן*, thus *מֵאֵין* *wherefrom? whence?* e. g. *מֵאֵין בָּאתֶם* *whence come ye?* Gen. 42 : 7. 2 Kings 5 : 25. Is. 39 : 3. Ps. 121 : 1., *הֲיֵהָ לִי בָשָׂר לָתֶת לְכָל־הָעָם הַזֶּה, מֵאֵין* *whence should I have flesh to give to all this people?* Num. 11 : 13.; this is also used indefinitely with reference to a preceding verb, e. g. *וְלֹא יָדַעְתִּי מֵאֵין הָמָּה* *and I knew not whence they (were)*, Josh. 2 : 4.

b. The particle *אֵין* appears by itself in this sense only after the rejection of the final liquid *ן*, when it assumes the form *אֵי* constr. *אֵי* *where?** e. g. *אֵי הֵבֶל אָחִיךָ* *where (is) Abel thy brother?* Gen. 4 : 9. Deut. 32 : 37.; also used indefinitely, e. g. *רֵאזָה אֵי־חֲנִית הַמֶּלֶךְ* *see where the king's spear (is)*, 1 Sam. 26 : 16. It usually receives a pronominal suffix (see § 682. 5.), e. g. *אֵיכֶה* *where (art) thou?* Gen. 3 : 9., *אֵיךְ* *where (is) he?* meaning, he is nowhere, no longer exists, Job 14 : 10., *אֵימָה* *where are they?* Is. 19 : 12.

* In two instances we find this particle with the form *אֵי* closely connected to a noun or adjective as a privative particle equivalent to the English *in, un, dis*, e. g. *וַחֲקָרָה לְנִצְרִי אֵי כְבוֹדִי* *and she called the child Ichabod*, lit. no-honour, dishonour, 1 Sam. 4 : 21., *וְיִמְלֹט אֵי־נָקִי וְיִמְלֹט בְּבֵר פְּשִׁיךְ* *he shall deliver the impure, and they will be delivered through the pureness of thy hands*, Job 22 : 30. In Ethiopic the particle *ኣ* (= *אֵי*) is commonly used for the same purpose; as is also the Rabbinic *אֵי*, thus *אֵי אִשְׁשֵׁר* *impossible*.

לֹא, אֵל not.

§ 1063. As אֵין can be used only to deny existence with reference to an object designated by a noun, so on the contrary the negative particles לֹא and אֵל can be connected only with a verb, an attributive, or a noun used attributively, to deny or forbid the occurrence of an event or the existence of a state of being.

§ 1064. 1. *a.* The peculiar characteristic of the negative power of לֹא is its objectivity. It is applied to the predicate absolutely, without reference either to the state of mind of the author of the proposition or to any preceding sentence; and thus it directly negatives a statement made by a verb in either of the two absolute tenses, which in general it immediately precedes: * with the absolute past, e. g. וְלֹא־יָשָׁבָה שָׁבִיב and *she returned to him again no more*, Gen. 8 : 12., וְעָרְוָה, אֲבִיהֶם לֹא רָאוּ and *they saw not their father's nakedness*, 9 : 23., לָמָּה לֹא־הַגַּדְתָּ לִּי וְגו' *why didst thou not tell me*, &c. 12 : 18. 13 : 6. 15 : 10. 16 : 1., &c.; with the absolute future, e. g. לֹא אֶסָּבֵל עוֹד אֶת־הָאָרֶץ I *will no more again curse the earth*, Gen. 8 : 21, 22., לֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד *all flesh shall not again be destroyed*, 9 : 11, 15., &c. Sometimes, for the sake of emphasis, one or more words are inserted between the particle and its verb, e. g. יְהוָה לֹא־אֶתָּם שְׁלַחָתָם אֵתִי הֵנָּה *ye did not send me hither*, or, it was not *ye* that sent me hither, Gen. 45 : 8. 1 Sam. 8 : 7., לֹא בְּגִבּוֹרַת הַסּוּס יִחַפֵּץ וְגו' *not in the strength of the horse does he delight*, Ps. 147 : 10. It may also be employed to express the converse of an entire preceding clause, e. g. הֲחֹשֶׁמֶר מִצְוָתוֹ אִם־לֹא *whether thou wouldst keep his commandments, or not*, Deut. 8 : 2.

b. The absolute nature of the negation expressed by this particle causes it to be employed in making emphatic prohibitions (see § 996. 1. *b.* 2. *b.*), e. g. לֹא תִרְצָח וְגו' *do not kill*, &c., Deut. 5 : 17. &c., לֹא יִקְשֶׁה בְּעֵינֶיךָ *let it not seem hard to thee*, lit. let it not be hard in thine eyes, 15 : 18. &c.

2. The particle לֹא is also connected with an adjective or with a noun used as an adjective, in the quality of a privative equivalent to the English *un*, *in*; this negatives the quality denoted by such adjective or noun, but does not like אֵין deny the very existence of the object (see § 1062. 2. *a.*), e. g. עָם נָבָל וְלֹא חָכָם *a people foolish and unwise*, Deut. 32 : 6. Hos. 13 : 13. (וְאֵין חָכָם) would mean, *and there is no wise*

* But it can never appear with a relative tense (see §§ 977. 1. *c.*, 987. 3.).

one), *לֹא־חַסִּיד* *unmerciful*, Ps. 43 : 1., *לֹא־עָצוּם* *feeble*, lit. not strong, impotent, Prov. 30 : 26.; *לֹא אֱלֹהִים* *a no-god*, coll. *idols*, Germ. *Abgötter*, 32 : 17, 21. (*אֵין אֱלֹהִים* *there is no God*), *לֹא־עֵץ* *a no-wood*, i. e. that which is not a stock, hence a living being, a man, Is. 10 : 15., *לֹא אִישׁ* *no one, nobody*, Job 14 : 4. (equivalent to *אִישׁ אֶחָד*, § 1062. 3. a.).

3. This particle occasionally takes the preposition *בְּ* before nouns, thus *בְּלֹא עֲדִיכָתָהּ* *not in the time of her separation*, i. e. beyond the time, &c. Lev. 15 : 25. Job 15 : 33., *בְּלֹא כֶסֶף* *not with money*, i. e. without money, Is. 55 : 1., *בְּלֹא מִשְׁפָּט* *not with justice*, i. e. unjustly, Ex. 22 : 29. Deut. 32 : 21.; and in like manner *לֹא*, e. g. *לֹא אֱלֹהֵי אֱמֶת וְגו'* *without the true God*, &c. 2 Chron. 15 : 3.; and also *כִּי*, e. g. *וְהָיָה כִּי לֹא הָיָה* *and they shall be as though they had not been*, Obad. v. 16.

§ 1065. 1. The particle *אֵל* differs from *לֹא* in being more subjective in its nature, as it always has reference to the state of mind of the author of the proposition in which it is contained. It is accordingly employed only when the speaker wishes to signify that the negation made by him is the result of his own wish or determination. Now as a dependent proposition of this sort can relate only to an action not yet performed, this particle appears with no tense but the absolute future,* either in its full form (§ 996. 1. b. 2. b.), or as apocopated (§§ 1004. 1., 1005.) : † and then it expresses an earnest deprecation, e. g. *אֵל־אֲבוֹשָׁה אֲלִי־עֵלְצוּ אוֹיְבֵי לִי* *let me not be ashamed, let not my enemies triumph over me*, Ps. 25 : 2., *בְּנִי אֲלִי־תֵלֶךְ בְּדֶרֶךְ אֲתָם* *my son, walk not in the way with them*, Prov. 1 : 15., which is sometimes strengthened by the precative particle *נָא* never employed with *לֹא*, e. g. *אֲלִי־נָא תְהִי מְרִיבָה וְגו'* *pray, let there not be strife*, &c. Gen. 13 : 8. 18 : 3.; and occasionally a prohibition, e. g. *אֲלִי־תִפְּרְעוּ רָאשֵׁיכֶם* *uncover not your heads*, Lev. 10 : 6., *אֵל תּוֹסֶף דַּבֵּר אֵלַי עוֹד* *speak to me no more*, Deut. 3 : 26.

2. When the verb to which the negative applies would be the same as that of a preceding affirmative clause, it may be omitted (§ 1011. 2.), e. g. *וְאֲלִי־רָע דְרָשׁוּ טוֹב* *seek good, but (seek) not evil*, Amos 5 : 14.

* In the following instance, however, it is found with the absolute past form : *אֵל תִּשְׁתַּחֲוֶה יְהוָה אֵל פְּשָׁעָתָם הַיּוֹם* *ye have not made an attack to-day?* intimating a hope that they had not, 1 Sam. 27 : 10.

† On account of the subjective nature of this particle, the speaker dwells on it emphatically, which gives rise to the apocopation of the following verb; but with the objective particle *לֹא* this is not the case (§ 1004. 1. note).

Prov. 8 : 10., *אַל בְּחַרִי* *do not (wait), my daughters*, Ruth 1 : 13. ; or the verb of existence may be understood, e. g. *אַל־טַל וְאַל־מָטָר עָלֶיכֶם* (let there be) *neither rain nor dew upon you*, 2 Sam. 1 : 21. This particle is even employed as a noun to signify *nothingness, naught*, e. g. *וְיָשֶׁם לְאֵל מְלַחֵר* *and will make my speech naught*, i. e. of no account, Job 24 : 25.

אֵם, בְּלִעָרִי, בְּלַחֵר, בְּלִי, בֵּל.

§ 1066. The emphatic particle *בֵּל* * is used in poetry either to make a direct negation, or to represent the non-performance of one action as depending on another.

1. This particle makes an emphatic negation with either of the two absolute tenses; and is equivalent to the English *not, surely not, not at all*: thus with the absolute future, which is most frequently the case, e. g. *בְּלִי־יָחִידֵי* *they shall surely not live*, Is. 26 : 14. 43 : 17. Hos. 7 : 2., *בְּלִי־יָלִין* *he abides not at all*, meaning, he utterly departs, perishes, Ps. 49 : 13. 140 : 11, 12. 141 : 4., *אֲצִדִּיק לְעוֹלָם בְּלִי־מוֹט* *the righteous shall never be removed*, Prov. 10 : 30. ; with the absolute past, e. g. *בֵּל אֱלֹהִים יָדְעוּם* *gods whom they knew nothing of*, Deut. 32 : 17. Ps. 147 : 19. It is likewise found construed with an adjective, e. g. *וְהַיְרֵאֲנִים בְּמִשְׁפָּחַת* *בְּלִי־טוֹב* (it is) *by no means good to have respect to persons in judgment*, Prov. 24 : 23.

2. It is also employed in representing an action as performed in order that another may not take place, when it is equivalent to *that not*: it appears in this manner with the future tense, e. g. *בְּלִי־קָמָה וְיָרְשׁוּ אֶרֶץ* *that they may not rise and possess the land*, Is. 14 : 21., *בְּלִי־יִשְׁתְּיוּ* *that they might not drink*, Ps. 78 : 44. ; and occasionally with the preterite, e. g. *בְּלִי־נִמְוָה סַעְמִי* *that my steps may not slip*, Ps. 17 : 5.

§ 1067. When the negative particle *בֵּל* is closely connected to a following noun for the purpose of denying the existence of that which

* This and its cognate particles are usually considered as derived from the root *בָּלָה* *to perish, come to naught*, by dropping the final radical *ה*, or by changing it into the vowel letter *י* or its hardened form *ח*. We would suggest, however, that their origin may be found in a union of the preposition *בְּ* with the negative particle *אֵל* thus *בְּאֵל* (equivalent to *בְּלָא*, which see, § 1064. 3.) = *בְּאֵל* (§ 88 : 3.) = *בֵּל* *not with, without*. Compare the compound Ethiopic negation *አል* *it is not, not* (comp. of neg. *አል* *not* and *ነ* *is*), never employed without the verb *to be*.

such noun denotes, it generally takes the termination **י**.^{*} In consequence of this addition to the end of the word, its first vowel is rejected; which gives rise to the form **בלי** signifying *without* (see § 1066. note).

1. *a.* This particle is construed with a noun, e. g. **מלאו קיא צאה בלי מקום** *they are full of vomit and filthiness without a (clean) place*, Is. 28 : 8., **ישנה אחו בלרמים** *can the flag grow without water?* Job. 8 : 11. With the compound expression thus formed a preceding noun may be put in construction, e. g. **בני בלרשם** *sons of namelessness*, i. e. persons of no name or note, common persons, Job 30 : 8.

b. Or with a passive participle, to intimate a lack of the attribute which it denotes, e. g. **בלי משוח בשמן** *one without (being) anointed with oil*, i. e. not anointed, 2 Sam. 1 : 21., **בלי הפיכה ענה** *a cake without (being) turned*, i. e. not turned, Hos. 7 : 8., **בלי נשמע קולם** *without their voice (being) heard*, i. e. where their voice is not heard, Ps. 19 : 4.

c. Or with the subject contained in a verb, which is generally explained as an ellipsis of the relative (see § 810), e. g. **בלי הנדר לו** *without (that) he had told him*, i. e. without his telling him, Gen. 31 : 20., **בלי השוף** *without (that) one hinders*, i. e. with no one to prevent it, Is. 14 : 6. Job 41 : 18.

2. As **בלי** is thus always closely united to the following word, it may receive, like **לא** construed with nouns (§ 1064. 3.), a prepositional letter, to indicate more distinctly its relation to the preceding part of the preposition. Thus it appears,

a. With **ב**, thus **בבלי**, e. g. **אשר ירצח את רעהו בבלידעת** *the slayer who kills his neighbour without knowledge*, i. e. unwittingly, unintentionally, Deut. 4 : 42. 19 : 4. Josh. 20 : 3., **בבלידעת מלין וקבר** *he multiplies words without knowledge*, Job 35 : 16. 36 : 12.

b. With **ל**, thus **לבלי**, e. g. **פיה פתה לבלירחק** *she has opened her mouth without measure*, Is. 5 : 14., **יתעו לבליאכל** *they wander without food*, Job 38 : 41.

c. With **מן**, thus **מבלי**, e. g. **מבלי יכלת יהוה** *from the Lord's lack of ability*, i. e. because he was not able, Deut. 9 : 28., **גלה עמי מבלידעת** *my people go into captivity through want of knowledge*, Is. 5 : 13. Ezek. 34 : 5., **אם אראה אובר מבלי לבוש** *if I have seen any one perishing for want of clothing*, Job 31 : 19. This is rendered more emphatic by

* Compare the Persian construct ending in *i* (§ 828. note) and a number of instances in Hebrew where a noun in construction takes the same connecting vowel, e. g. **טכני סנה** Deut. 33 : 16., **מלכי צדק** Ps. 110 : 4. (see § 82. 4.), which perhaps may be considered as vestiges of an ancient construct state.

the addition of the negative **אֵין**, e. g. **הַמִּבְּלִי אֵין־קְבָרִים בְּמִצְרַיִם** (is it) *because there were no graves at all in Egypt?* Ex. 14:11. 2 Kings 1:3, 6, 16.

3. This particle in the following instances is compounded with a noun into one word, thus **בְּלִיעֵל** (comp. of **בְּלִי** and **יַעַל**) *without usefulness*, i. e. worthlessness, wickedness, e. g. **בְּנֵי־בְלִיעֵל** *sons of wickedness*, i. e. wicked men, Deut. 13:14. 1 Sam. 1:16.; also **בְּלִימָה** (comp. of **בְּלִי** and **מָה**) *without any thing, nothing*, e. g. **הָאֶרֶץ עַל־בְּלִימָה** *he hangs the earth upon nothing*, Job 26:7.

§ 1068. The negative particle **בְּלִי** is further extended by the insertion of the feminine termination **ת** (§ 494. I. 2.) before the annexed **י**; and as this letter necessarily assumes the final vowel **יַ**, it gives rise to the form **בְּלַתִּי**, which by § 104. 4. *b.* becomes **בְּלַתִּי**. This particle, like **בְּלִי**, is always construed with the following word, to signify the absence or want of that which it denotes; though with this difference, that while the latter is found in independent propositions, the former is used only to express a negation depending in some manner on what precedes.

1. *a.* The particle **בְּלַתִּי** signifying *without, except* is thus employed with a following noun, to exclude from the proposition that which such noun denotes, e. g. **מִכַּת בְּלַתִּי כָרָה** *chastisement without ceasing*, Is. 14:6., **בְּלַתִּי לַיהוָה לְבָדֵךְ** *whoso sacrifices to any god except Jehovah alone shall be destroyed*, Ex. 22:19., **אֵין לֹל בְּלַתִּי הַמָּן** *there is nothing except the manna*, Num. 11:6.; with **אִם** added, e. g. **אֵין זֹאת בְּלַתִּי אֶסְרָחָב גִּדְעוֹן** *this is no other than the sword of Gideon*, Judg. 7:14. Amos 3:4. And also with personal pronouns in the form of suffixes, e. g. **בְּלַתִּי** *without me*, Hos. 13:4., **בְּלַתֶּךָ** *except thee*, 1 Sam. 2:2.

b. In a few instances it is construed with verbs (see § 1067. 1. *c.*), e. g. **עַד־בְּלַתִּי הִשָּׁאִיר לֹל שְׂרִיד** *until he left them not a remnant*, lit. until it was without that he left them a remnant, Num. 21:35., **בְּלַתִּי אֶסְרִי כָרַע תַּחַת אֶסְרִי** *except (that) they shall bow down under the prisoners*, Is. 10:4. (some render, “without me they shall bow down,” &c.).

2. The particle **בְּלַתִּי**, like **בְּלִי**, occasionally receives a prefixed preposition, to show its relation to what precedes. It appears,

a. With **ל**, thus **לְבְּלַתִּי אֶכְלִימִנִי**, e. g. **אֲשֶׁר צִוִּיתִיךָ לְבְּלַתִּי אֶכְלִימִנִי** *which I commanded thee not to eat of it*, i. e. of which I commanded thee not to eat, Gen. 3:11., so **הָאִישׁ אֲשֶׁר־נִעְשָׂה בְּזִדּוֹן לְבְּלַתִּי שְׁמַע אֶל־הַכֹּהֵן** *the man who acts presumptuously, so as not to hearken to the priest*, Deut. 17:12, 20. (see § 1029).

b. With *מִן*, thus *מִבְּלִי יָכֹלֶת יְהוָה לְהָבִיא רֹגֶל* *from the Lord's not being able to bring, &c.*, i. e. because he could not bring, Num. 14 : 16., *מִבְּלִי שְׂבַעְתָּךְ* *from thy (being) without satiety*, i. e. because thou wast insatiable, Ezek. 16 : 23.

§ 1069. The particle *בְּלֶעְדֵי* (comp. of *בִּל* *not* and *עַדִּי* *till, to*) is used to signify that the proposition does not extend to that which is denoted by the word or the suffix with which it is construed; hence it is equivalent to *except, without*.

1. a. It appears most frequently with a pronominal suffix, e. g. *בְּלֶעְדֵי רֶגֶל אֲשֶׁר אָכְלוּ הַנְּעָרִים* *without myself* (i. e. *myself being excepted*) *only what the young men have eaten*, Gen. 14 : 24., *בְּלֶעְדֵיהָ לֹא יָרִים אִישׁ* *without thee no man shall raise his hand*, 41 : 44.

b. In the following instance it is construed with a verb, having reference to its object understood, e. g. *בְּלֶעְדֵי אֲחֻזָּה אֲתָה הוֹרֵנִי* *besides (what) I see* (meaning, *those things which I do not perceive, know*) *teach thou me*, Job 34 : 32.

2. This particle takes the prefixed preposition *מִן*, when *ב* resumes its original (-), thus *מִבְּלֶעְדֵי מִזְבֵּחַ מִבְּלֶעְדֵי מִזְבֵּחַ* *for yourselves an altar besides the altar of the Lord*, Josh. 22 : 19. 2 Sam. 22 : 32., *אֵין אֱלֹהִים מִבְּלֶעְדֵי* *there is no God besides me*, Is. 45 : 21.

§ 1070. The word *אֵפֶס* is originally a noun meaning *cessation, annihilation, nothing*, e. g. *אֵפֶס וְכָל־שָׂרֵיהָ יָהִי* *and all her princes shall be naught*, Is. 34 : 12. 46 : 9. Amos 6 : 10.; and also in the augmented form *אֵפֶסִי*, e. g. *אֲנִי וְאֵפֶסִי עוֹד* (there is) *myself and nothing more*, i. e. I am alone, Is. 47 : 8, 10. Zeph. 2 : 15. (or the final *י* may be considered as the pronoun of the first person singular, and the passage rendered, "there is *myself*, and *besides me* what more?") It is often used adverbially : thus,

1. It is placed before a noun or pronoun to attach the idea of exclusiveness to the objects they denote, meaning *nothing but, only*, e. g. *אֵפֶס אֲדַבֵּר אֲדַבֵּר* *nothing but the word that I shall speak*, i. e. only the word, &c. Num. 22 : 35. 23 : 13. Is. 45 : 14.; also with a following *כִּי*, thus *אֵפֶס כִּי* *only that, however*, e. g. *אֵפֶס כִּי־יָחֲזֹק הָעָם* *however, the people (are) strong*, Num. 13 : 28. Deut. 15 : 4. Judg. 4 : 9.

2. The meaning of this particle also is modified by means of the prefixed preposition *ב*, thus *בְּאֵפֶס* *without* (= *בְּלֹא* § 1064. 3.), e. g. *וַיֵּכְלוּ בְּאֵפֶס תְּקוּוּהָ* *and they pass away without hope*, Job 7 : 6. Dan. 8 : 25., *אֵשׁ בְּאֵפֶס עֵצִים תִּכְבֶּה* *without wood the fire goes out*, Prov. 26 : 20.

Particles of Limitation.

אֵילָם, אֶדְל, אֶדְל, רַק.

§ 1071. The particle *רק* *only* is used to limit the scope of a proposition, by indicating some person or thing or some individual action to which alone it refers. It is placed,

1. Before a noun or pronoun to point out the subject or object concerning which the proposition is exclusively made, e. g. וְכָל־יָצָר מַחְשְׁבוֹתָיו *and every imagination of the thoughts of his heart* (is) *only* wickedness continually, Gen. 6 : 5., וְרַק הַבְּהֵמָה בָּזָזְנוּ לָנוּ *only the cattle we took as a prey for ourselves*, Deut. 2 : 35. 1 Kings 14 : 8., וְרַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שִׁבְעַת פְּעָמִים *only on that day they went round the city seven times*, Josh. 6 : 15, 17. 2 Chron. 33 : 17.; וְרַק אֲנִי לָבָדִי *and only I alone have escaped*, Job 1 : 15. 2 Chron. 6 : 9., וְרַק אַתֶּם יָדַעְתִּי וְגו' *you only have I known, &c.* Amos 3 : 2.

2. Before an attributive consisting of an adjective or a passive participle, to add the idea of exclusiveness to the quality denoted, and thus render it more emphatic, e. g. בָּאֲשֶׁר עָשִׂיתִי עִמָּךְ רַק־טוֹב *as we have done thee only good*, Gen. 26 : 29., וְרַק עֲסֻדָּהֶם וְנָכוֹן *a people no other than wise and prudent*, equivalent to, what a wise and prudent people ! Deut. 4 : 6., וְהָיִיתָ רַק עֲשׂוּיָה וְרָצוּץ כְּלֵהִימִים *and thou shalt be only oppressed and crushed always*, 28 : 33.

3. Before a verb, to point out the action or state of being it denotes as the only one to which the proposition refers, e. g. רַק אֶעְבְּרָה בְּרַגְלִי *I only wish to pass through on foot*, Deut. 2 : 28., וְרַק שָׂנְאֵתָנִי וְלֹא אֶהֱבֵאתִי *thou only hatest me, and dost not love me*, Judg. 14 : 16.; and also before an imperative, to give emphasis to the command, e. g. רַק חֲזַק וְאַמֵּץ *only be strong and very courageous*, Josh. 1 : 7, 17, 18. 6 : 18.

4. When followed by a negative particle it has an emphatic force, equivalent to the English *surely*, e. g. רַק אֵין יִרְאָתָה אֱלֹהִים בַּמָּקוֹם הַזֶּה *surely there is no fear of God in this place*, Gen. 20 : 11. Ps. 32 : 6.

§ 1072. The particle *אֶדְל* *only, alone*, is used to limit an assertion in nearly the same manner as *רק* ;* but with this distinction, that the

* In one instance these two particles are employed together to make the limitation more emphatic, e. g. הֲרַק אֶדְל־בְּמִשְׁפָּה דָּבָר יָהוָה *has the Lord indeed spoken by Moses alone ?* Num. 12 : 2.

former is more subjective in its meaning, that is, has reference more especially to the views and wishes of the author of the proposition.

1. This particle is placed before a noun or pronoun constituting the subject or the direct or indirect object of the proposition, for the purpose of pointing out such subject or object as the *only* one to which the assertion is to be applied, e. g. וַיֵּשְׁאֶר אֶף נֹחַ וְאִשֶּׁר אִתּוֹ בַּתְּכָה *and there were left only Noah and those who (were) with him in the ark*, Gen. 7 : 23., אַחַדְזָה תֹאכְלֶי אֶף *only this shall ye eat*, Lev. 11 : 21. Num. 1 : 49. 2 Sam. 3 : 13., אֶף בְּזֹאת נֹאדָת לָכֶם *only in this will we consent to you*, Gen. 34 : 15. Num. 26 : 55., אֶף אֱלֹהִים הוֹמִיָּה נַפְשִׁי *in God alone (is) my soul confident*, Ps. 62 : 2.

2. It is also used with different shades of meaning to give emphasis to the quality attributed to the subject of a proposition by an adjective, passive participle, or neuter verb, e. g. אֶף טוֹב לְיִשְׂרָאֵל אֱלֹהִים *truly God (is) good to Israel*, Ps. 73 : 1., אֶף עֲשִׂרְתִּי *truly I am become rich*, Hos. 12 : 9, 12. Job 19 : 13. ; and thus too even when the emphatic infinitive is employed (§ 1017), e. g. אֶף טָרָה טָרָה *surely he is torn in pieces*, Gen. 44 : 28. Judg. 20 : 39.

3. It is frequently placed before an imperative, to give emphasis to the command, e. g. אֶף הִיָּה לְבֶן חַיִּל *only be thou a brave man*, 1 Sam. 18 : 17., אֶף עֲשִׂי לִי קֶטֶף בְּרֵאשִׁיטָה *only make me thereof a little cake first*, 1 Kings 17 : 13. ; and sometimes with the addition of the precative particle נָא, e. g. אֶף הַצִּילֵנִי נָא הַיּוֹם הַזֶּה *only deliver us, pray, this day*, Judg. 10 : 15. Jer. 28 : 7.

4. Sometimes it applies to an entire following clause, which it places in antithesis with what precedes, and is thus equivalent to the adversative conjunction *but, nevertheless*, e. g. בְּדָאֲבִי הִיא אֶף לֹא בְּדָאֲמִי *she (is) the daughter of my father, but not the daughter of my mother*, Gen. 20 : 12., אֶף שְׂרֵי פְלִשְׁתִּים אָמְרוּ וְגו' *I know that thou (art) good in my sight ; nevertheless the princes of the Philistines have said, &c.*, 1 Sam. 29 : 9. 2 Kings 23 : 26., אֶף עֵינִיָּה אֶף אוֹסִיָּה לְהִבִּט אֶל־הֵיכַל קְדֻשָּׁה *I am cast out of thy sight ; yet will I look again towards thy holy temple*, Jon. 2 : 5. Is. 63 : 8.

§ 1073. The particle אֲבָל *but* (בַּל with אַ prosth., § 80) is also used adversatively ; but, unlike וְכֵן and אֶף, it usually applies to the entire following proposition, rather than to the individual word before which it stands.

1. In the earlier writings this particle points out a proposition as in antithesis with a preceding one, not to deny the truth of it, but to add to it something more ; so that it often has an emphatic force,

equivalent to *indeed, truly* (comp. Lat. *verum, verò*). e. g. אֲבֵל שָׂרָה בֶּן אִשְׁמָאֵל יוֹלֶדֶת בֶּן אִשְׁמָאֵל (Ishmael shall live) *but* Sarah thy wife (is) about to bear a son, equivalent to, indeed Sarah shall bear a son, Gen. 17 : 19., אֲבֵל אֲנִי אִשְׁמִי אֲנִי *truly we (are) guilty*, 42 : 21., אֲבֵל אֲנִי אִשְׁמִי אֲנִי *indeed I (am) a widow*, 2 Sam. 14 : 5. 2 Kings 4 : 14.

2. In the later writings and likewise in Rabbinical Hebrew it is employed, like the English *but*, to oppose one proposition or clause of a proposition to another, e. g. לֹא רָאוּ אֶת־הַמְּרָאָה אֲבֵל הִרְדָּה גְדֻלָּה נִפְלָא *they saw not the vision, but a great quaking fell upon them*, Dan. 10 : 7, 21., כֵּן עָלֵינוּ לַעֲשׂוֹת אֲבֵל הָעָם רַב *so must we do (lit. so it is incumbent upon us to do), but the people (are) numerous*, Ezra 10 : 13., כִּי־עָלֶיךָ מִלִּפְנֵי יְהוָה אֲבֵל הַבְּרִים טוֹבִים נִמְצְאוּ עִמָּךְ *therefore (is) wrath upon thee from the Lord ; nevertheless there are good things found with thee*, 2 Chron. 19 : 3. 33 : 17.

§ 1074. The particle אֲבֵל *but, however* (comp. of אוּ = אוֹ or and לָם [Arab. *لَمْ* = *not*]), is employed in a manner similar to אֲבֵל, the negative לֹם *not* giving the conjunction אוּ or the disjunctive power of *but*, e. g. אֲבֵל אֲנִי אֲדַרְשָׁה יְיָ *but now put forth thy hand*, Job 2 : 5., אֲבֵל אֲנִי אֲדַרְשָׁה יְיָ *but I would seek after God*, 5 : 8. 13 : 3. And also with the conjunction ו prefixed, thus וְאֲבֵל, e. g. וְאֲבֵל לִדְרוֹם שָׁם *and Luz (was) the name of the city at first*, Gen. 28 : 19. 48 : 19. Ex. 9 : 16., וְאֲבֵל נִלְחָם אֲתָם בַּמִּישׁוֹר *but let us fight with them in the plain*, 1 Kings 20 : 23., וְאֲבֵל שְׁאַלְנָה בַּהֲמוֹת *but ask now the beasts*, Job 12 : 7. 33 : 1.

Affirmative Particles.

אֲמֵן, אֲכֵן.

§ 1075. The particles אֲכֵן and אֲמֵן are used to emphatically attest the truth of the statements to which they are prefixed. The difference between them is similar to that between אֲנִי and כֵּן : the former being employed to affirm the truth of an assertion as regards either the speaker's opinion or a preceding clause, while the latter usually makes the affirmation in an unqualified manner, without reference to any thing but the proposition in which it is found.

§ 1076. 1. *a.* The particle אֲכֵן *surely* (fut. apoc. Hiph. of כָּן, lit. *I affirm*) asserts the truth of a statement in opposition to the previous opinion or state of knowledge of the speaker, which gives it the cha-

racter of an exclamation, e. g. *אַכֵּן יִהְיֶה בַּמָּקוֹם הַזֶּה surely the Lord (is) in this place!* Gen. 28:16. (which he had not before imagined), so *אַכֵּן נֹדַע הַדָּבָר surely the thing is known!* Ex. 2:4., *אַכֵּן חָלַנִי הוּא surely he has borne our griefs!* Is. 53:4.

b. It also attests the truth of a following statement in opposition or antithesis to what precedes, in which case it has a force equivalent to *but truly* (comp. אָךְ a fragment of this particle, § 1072. 2. 4.), e. g. *אַכֵּן מִשְׁפָּטִי אֶת־יְהוָה but truly my judgment (is) with the Lord*, Is. 49:4., *אַכֵּן כָּאֶדָם but indeed they rose early, &c.* Zeph. 3:7., *אַכֵּן תָּמוּתוֹן but truly ye die like men*, Ps. 82:7., *אַכֵּן רִיחֵהוּיָא בְּאָנוּשׁ but surely there is a spirit in man*, Job 32:8.

2. It makes an assertion without an antithesis, e. g. *אַכֵּן יִשָּׂא אָדָם לְבַבְכֶּם אַחֲרֵי אֱלֹהֵיהֶם they will surely turn away your heart after their gods*, 1 Kings 11:2., *אַכֵּן בְּנִדְהָ אִשָּׁה מֵרַעְיָה וְגו' surely as a woman is false to her husband, &c.* Jer. 3:20, 23. 8:8.

§ 1077. 1. The particle *אַמֶּנֶם truly, for a certainty* (§ 664. 1.), generally attests the truth of a following assertion, independently of, yet in accordance with a preceding statement, e. g. *אַמֶּנֶם יִהְיֶה הַחֲרִיבִי אִמֶּנֶם יִהְיֶה הַחֲרִיבִי truly, Lord, the kings of Assyria have destroyed, &c.* 2 Kings 19:17. Is. 37:18., *אַמֶּנֶם יִדְעָתִי כִּי־כֵן I know for a certainty that (it is) so*, Job 9:2. 19:4, 5., *אַמֶּנֶם כִּי גֹאֵל אֲנִכִּי it is true that I (am) a near kinsman*, Ruth 3:12.; also in an ironical sense, e. g. *אַמֶּנֶם אַתֶּם עַם truly ye (are) the people!* Job 12:2.

2. When asking a question, this particle takes the form *אִמֶּנֶם*, e. g. *אִמֶּנֶם אֶלֶד הֲיִאֶה אִמֶּנֶם and shall I indeed bear a child?* Gen. 18:13., *אִמֶּנֶם אֶכֶל כְּבֹדְךָ אִם I not indeed able to do thee honour?* Num. 22:37., *אִמֶּנֶם יִשָּׁב אֱלֹהִים עַל־הָאָרֶץ will God indeed dwell on the earth?* 1 Kings 8:27. Ps. 58:2. 2 Chron. 6:18.

Optative Particles.

לֵי, לֵי.

§ 1078. The particle *לֵי oh that! would that!* (Lat. *utinam!*) is used to intimate the speaker's desire for the occurrence of the event denoted by the following verb.

1. a. It is thus placed before an absolute future form, to express a wish that a certain event might take place, e. g. *לֵי יִשְׁמַעֵאל יִחִיֵּה oh that Ishmael might live!* Gen. 17:18., *לֵי יִשְׁקַל יִשְׁקַל כְּעֵשָׂי oh that my*

grief were thoroughly weighed! Job 6 : 2.; or before an active participle, for the same purpose (see § 1034), e. g. *לִי עֲמִי שָׁמַע לִי oh that my people would hearken to me!* Ps. 81 : 14.

b. Or before an absolute past, to express a wish that an event which has not occurred might have taken place (see § 992), e. g. *לִרְמַחֲנִי בְּאֶרֶץ מִצְרַיִם would that we had died in the land of Egypt!* Num. 14 : 2. 20 : 3., *לִהְיוֹתִי כִּנְיָנוּ would that we had been content!* Josh. 7 : 7.

2. a. When a desire is thus expressed in connection with the consequence that would have resulted from its accomplishment, *לִי* partakes of the nature of a conditional particle (see §§ 991. 2. a., 994.), e. g. *לֹא הָיִיתִי אִתָּם לֹא הָיִיתָ אִתָּם oh that ye had saved them alive! I would not slay you, i. e. had ye but saved them, I would not, &c.* Judg. 8 : 19., *לִי הָיָה שְׁלוֹמֶךָ וַיְהִי כְּנָהָר שְׁלוֹמֶךָ oh that thou hadst hearkened to my commandments! then had thy peace been as a river, &c.* Is. 48 : 18. Ps. 81 : 14, 15.

b. And sometimes it is even employed as a simple conditional, without the intimation of a wish on the subject,* e. g. *לֹא יִשְׁטַמְנוּ יוֹסֵף וְהָשִׁיב וְנָשִׁיב if Joseph hate us, he will certainly repay, &c.* Gen. 50 : 15., *לֹא הָיָה הָרָצָה לְהַמִּיתָנוּ לֹא לָקַח מִיָּדֵינוּ עֹלָה if the Lord had wished to kill us, he would not have accepted a burnt offering at our hands, Judg. 13 : 23. Ezek. 14 : 15.* It is thus found united with the conditional *אִם* into one compound particle *אִלֵּי*, e. g. *אִלֵּי שְׁנַיִם פְּעָמִים וְנֹשָׁבָה לֹא רָאָה and though he live a thousand years twice over, yet he sees no good, Eccl. 6 : 6. Esth. 7 : 4.*

§ 1079. The particle *לִי* or *לֹא* if not (comp. of *לִי* if and *לֹא* or *לִי* = *לֹא* no) is used to render negative the protasis of a hypothetical proposition; it has thus a conditional force, and always relates to a verb in the absolute past tense expressed or understood (see § 991. 2. b.), † e. g. *לִי אֵלֹהֵי אָבִי... הָיָה לִי כִּי עָתָה הִיָּקָם שְׁלַחְתָּנִי if the God of my father had not been with me, thou wouldst certainly now have sent me away empty-handed, Gen. 31 : 42. Deut. 32 : 27. Ps. 94 : 17. 106 : 23.,* *לִי אֵלֹהֵי הַתְּמַהֲמָהּ כִּי עָתָה שָׁבָנוּ זֶה פְּעָמִים if we had not lingered, we should now have returned these two times, Gen. 43 : 10. 2 Sam. 2 : 27.*

* This is the ordinary use of the corresponding Arabic *لَوْ كَانَ*, e. g. *لَوْ كَانَ مَصْرُورِينَ مِثْلَ بَنِي آدَمَ لَمْ يَقْدِرِ الْإِنْسَانُ يَخْنُقْ سَبْعًا lions were painters like the sons of Adam, the man would not have been able to strangle the lion, Loc. fab. 7, 22, 26, 30.*

† So too the Arabic *لَوْ لَا* and *لَوْ تَمَّ*.

CHAPTER XVIII.

CAUSAL AND CONSEQUENTIAL PARTICLES.

§ 1080. An important class of those propositional particles which serve to qualify a sentence or a clause of a sentence by designating its relation to a preceding one (see § 1061), consists of such as are used to point out the statement to which they are prefixed as the cause or the consequence of some other antecedent or subsequent statement.

Affirmative Particles of Causality.

בְּגִלַּל, בְּעִבּוּר, לְמַעַן, וְגו'.

§ 1081. The particle *וְעַתָּה* because (fut. apoc. of *עָנָה* to answer, comp. *אָבָן*, § 1076. 1. a.) is placed at the head of a clause, immediately before a verb, participle, or infinitive, for the purpose of pointing out the statement contained in it as the producing cause of an event detailed in another preceding or following clause.

1. a. This particle usually introduces a clause which describes the cause of an event related in a subsequent one, e. g. *וְעַתָּה לֹא הֵאֱמַנְתֶּם בִּי* because ye did not believe in me, therefore ye shall not bring this people, &c. Num. 20 : 12. 1 Kings 20 : 42. 2 Kings 22 : 19, 20. Prov. 1 : 24., 'וְעַתָּה אֶמְרִים לָכֶם' because they say to you, &c. Ezek. 36 : 13., 'וְעַתָּה הִתְמַכְרָה' because thou hast sold thyself, &c., lit. on account of thy selling thyself, 1 Kings 21 : 20. Is. 30 : 12. 37 : 29. Jer. 5 : 14. 7 : 13. Ezek. 35 : 5, 10.

b. Sometimes, however, the cause is placed last, e. g. *כִּי זֶה לְבִדּוֹ* for he alone of Jeroboam shall come to the grave, because there is found in him something good, &c. 1 Kings 14 : 13. Jer. 35 : 17. Hos. 8 : 1.; and for the sake of emphasis the particle is repeated, e. g. *וְעַתָּה וְעַתָּה בְּמִשְׁפָּטִי מֵאֲדָר* because, even because they despised my judgments, Lev. 26 : 43. Occasionally the cause of a previously stated event is signified by a noun, to which the particle then applies, e. g. *וְעַתָּה כָּל-חַטֹּעֲבוֹתֶיהָ* on account of all thy abominations, Ezek. 5 : 9. Hag. 1 : 9.

2. *a.* When in immediate relation to a verb, this particle is frequently accompanied by **אֲשֶׁר**, thus **יֵעַן אֲשֶׁר** *because that* (§ 906. 2.), e. g. **יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה** *because thou hast done this thing*, Gen. 22 : 16. 1 Sam. 30 : 22. 1 Kings 3 : 11., **יֵעַן אֲשֶׁר מְלֵא אַחֲרֵי יְהוָה** *because that he has wholly followed the Lord*, Deut. 1 : 36. ; or by **כִּי**, thus **יֵעַן כִּי**, e. g. **יֵעַן כִּי בְרַמְאֲסָתָם אֶת־יְהוָה** *because ye have despised the Lord*, Num. 11 : 20. 1 Kings 13 : 21. Is. 3 : 16.

b. In the following instance the expression **יֵעַן אֲשֶׁר** is used, like **לְמַעַן**, to point out what follows as the design of an action before stated, and is thus equivalent to *in order that*, e. g. **פָּנִיו יִכְסֶּה יֵעַן אֲשֶׁר לֹא יִרְאֶה לְעֵין הוּא אֶת־הָאָרֶץ** *he shall cover his face, that he may not see the ground with (his) eyes*, Ezek. 12 : 12.

§ 1082. 1. The particle **לְמַעַן** *on account of* (from the same root) differs from the preceding **יֵעַן**, inasmuch as it is commonly placed before a noun, to point it out as denoting that on account of or for the sake of which something is done or left undone, e. g. **וְלֹא־תִשָּׂא לְמַעַן הַמִּשְׁפָּחִים הַזֵּהִירִים** *will thou not spare the place for the sake of the fifty righteous?* Gen. 18 : 24. (in the parallel clauses, v. 26, 29, the corresponding **בְּעֵבֶר** is employed), **וּבָא מֵאֶרֶץ רְחוֹקָה לְמַעַן שְׁמִי** *but he comes out of a far country for thy name's sake*, 1 Kings 8 : 41. 11 : 12, 13, 32, 34.. **לֹא אֶחָשָׂה וְגו' לְמַעַן צִיּוֹן** *for Zion's sake will I not hold my peace, &c.* Is. 62 : 1. Ps. 5 : 9. The personal pronouns are attached to it in the form of suffixes, e. g. **לְמַעַנִי** *for my own sake*, 2 Kings 19 : 34. Is. 37 : 35., **לְמַעַנְךָ** *for thy sake*, Job 18 : 4., **לְמַעַנְכֶם** *for your sake*, Deut. 3 : 26. Ezek. 36 : 22, 32.

2. It is also placed before a verb, to intimate that something is done *in order that* the event denoted by such verb may take place, e. g. **וְאֹכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרְכָה נַפְשִׁי** *and I will eat of my son's venison, in order that my soul may bless thee*, Gen. 27 : 25. Ex. 4 : 5. Deut. 4 : 1., **לְמַעַן יִרְאוּךָ** *in order that they may fear thee*, 1 Kings 8 : 40., **לְמַעַן נִרְאֶה** *in order that we may see (it)*, Is. 5 : 19. Ezek. 6 : 6.

3. Furthermore, it is used occasionally both with nouns and verbs, to point out the result of an action without including the idea of design, e. g. **הֲלֹא אֹהֶם לְמַעַן בִּשְׁתּוּ פָנֵיהֶם** *(do) they not (provoke) themselves to the confusion of their own faces?* i. e. so that they bring confusion upon themselves, Jer. 7 : 19., **וְעָשׂוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרֶת** *they have made themselves idols, so that they shall be cut off*, Hos. 8 : 4. Amos 2 : 7.

§ 1083. The particle **בְּעֵבֶר** *on account of, because* (comp. of the prep. **בְּ** *in* and **עָבַר** *transition*) is closely analogous in its signification and uses to the preceding **לְמַעַן**. Thus,

1. *a.* It is generally placed before a noun, to point out the object it denotes as that on account of or for the sake of which an event does or does not take place, e. g. *לֹא אֶסְקֶל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם* *I will not again curse the ground any more on man's account*, Gen. 8:21., *נִשָּׂא מִמְּלִכְתּוֹ בְּעִבּוֹר עַמּוֹ* *he had exalted his kingdom for his people's sake*, 2 Sam. 5:12. 1 Chron. 14:2., *בְּעִבּוֹר יְהוָה עֲבֹדָה אֶל־תִּשָּׁב פָּנַי* *for thy servant David's sake turn not away the face of thine anointed*, Ps. 132:10.; and in like manner before a pronoun or pronominal suffix, e. g. *בְּעִבּוֹר זֹאת הִעֲמַדְתִּיהָ* *on this account have I raised thee up*, Ex. 9:16. 13:8.; *בְּעִבּוֹרִי* *on my account*, 1 Sam. 23:10., *בְּעִבּוֹרָהּ* *on thy account*, Gen. 3:17., *בְּעִבּוֹרָם* *for their sakes*, 18:26.

b. It is seldom used like *ב* (§1040. II. 2. *b.*) to indicate an object as the compensation for which an action is performed, e. g. *עַל־מִכְרָם בְּכֶסֶף* *because they have sold* (lit. *on account of their selling*) *the righteous for silver, and the poor for a pair of shoes*, Amos 2:6. 8:6.

2. This particle is also placed before a verb, to intimate, like *לְמַעַן*, that an action is performed in *order that* the one denoted by the verb in question may take place: it thus appears with the future absolute, e. g. *וְאֵכְלָה בְּעִבּוֹר תְּבָרְכָה נַפְשִׁי* *and let me eat, in order that my soul may bless thee*, Gen. 27:4, 19. Ex. 9:14., *וְחִוְרְתִיר, בְּעִבּוֹר יִשְׁמְרוּ חֻקֵּיו* *that they might observe his statutes, and keep his laws*, Ps. 105:45.; or with the infinitive, e. g. *בְּעִבּוֹר הִרְאוֹתָהּ אֶת־כֹּחִי וְלְמַעַן סַפֵּר שְׁמִי* *in order to show in thee my power, and to make my name renowned through the whole earth*, Ex. 9:16., *בְּעִבּוֹר חֻקְרְ אֶת־הָעִיר* *in order to examine the city*, 2 Sam. 10:3. 18:18. Once the future takes *אֲשֶׁר* after *בְּעִבּוֹר*, Gen. 27:10.; and once the infinitive takes *לְ*, 1 Chron. 19:3. In a few instances, when construed with an infinitive, *בְּעִבּוֹר* receives the prefixed preposition *לְ*, thus *לְבְּעִבּוֹר*, e. g. *כִּי לְבְּעִבּוֹר נִסּוֹת אֲתָחָם בָּא הָאֱלֹהִים וְגו'* *for God is come in order to tempt you*, Ex. 20:20. 2 Sam. 17:14.

§1084. The particle *בְּגִלל* *on account of, for the sake of* (from *גָּלַל* *to roll, revolve*, with prep. *ב*; comp. the Lat. *circa*, Eng. *about*), resembles *בְּעִבּוֹר* in its meaning and construction, except that it appears only with nouns or pronouns: thus with nouns, e. g. *וַיְבָרֶךְ יְהוָה אֶת־בֵּית יוֹסֵף* *and the Lord blessed the Egyptian's house for Joseph's sake*, Gen. 39:5., *בְּגִלל הַתּוֹעֲבוֹת הָאֵלֶּה* *on account of these abominations*, Deut. 18:12. 1 Kings 14:16. Jer. 15:4.; with pronominal suffixes, e. g. *בְּגִלְלָהּ* *for thy sake*, Gen. 30:27., *בְּגִלְלָכֶם* *on your account*, Deut. 1:37.

Negative Particles of Causality.

אוֹלֵי, אִם.

§ 1085. The particle *אִם* *that not, lest*, may be reckoned among the causal particles; since it is used chiefly with a verb, to intimate a design or wish that a certain event may not take place: so that it forms the opposite of *לְמַעַן* and *בְּעֵבֶר*. Thus,

1. *a.* This particle is placed before an absolute future tense, to indicate the non-performance of the action denoted by it as the design of another action expressed or understood, e. g. . . . *נִבְנֶה-לָנוּ עִיר וּמִגְדָּל עִיר וּמִגְדָּל* *let us build ourselves a city and a tower, lest we be scattered*, &c., i. e. in order that we may not be scattered, Gen. 11 : 4. 19 : 15. 45 : 11., *אִם תֹּאמְרוּ מִצָּאנוּ חֵכְמָה וְגו'* (*I speak*) *lest ye should say, We have found out wisdom*, &c. Job 32 : 13.

b. Or an action is proposed or commanded to be left undone in order that another should not take place, e. g. *לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ* *ye shall not eat of it, and shall not touch it, lest ye die*, Gen. 3 : 3. 19 : 17. Lev. 10 : 7.

2. This particle is frequently employed in dehortations and prohibitions after the imperative *הִשָּׁמֶר* *take heed, be careful*, expressed or understood, e. g. *'לָהּ פְּדֻתְכֶרֶת בְּרִית וְגו'* *take heed to thyself lest thou make a covenant*, &c., i. e. take heed that thou do not make, &c. Ex. 34 : 12, 15. Deut. 4 : 23., *פְּדִי-סִית אֶתְכֶם חִזְקִיהוּ* (*beware*) *lest Hezekiah persuade you*, Is. 36 : 18.; or with the imperative *הִשָּׁבַע* *swear*, to abjure the performance of an action, e. g. *אֵתָם לִי פְּדֻתְפָּנְעוֹן בִּי אֵתָם* *swear to me that ye will not fall upon me yourselves*, Judg. 15 : 12.

3. It is also often used after the verb *יָרָא* *to fear*, expressed or understood, to indicate the event whose occurrence is designed to be avoided in consequence of fear, e. g. *לֵאמֹר אִשְׁתִּי פְּדִי-הַרְגֵנִי* *for he was afraid to say, "My wife," lest (said he) they should kill me*, Gen. 26 : 7. 31 : 31., *לֹא אוּכַל לְהַמְלִיט הַהֲרָה פְּדֻתְדִבְקִי הָרְעָה* *I cannot escape to the mountain, lest some evil overtake me*, 19 : 19. 44 : 34.

§ 1086. 1. The particle *אִם* *if not, unless* (comp. of *אִם* = *אִם* or, *if*, and *לֹא* = *not*, see *לִלְי* § 1079), is placed before a verb to introduce a negative condition, e. g. *אִם נִטְתָּה מִפָּנַי כִּי עָתָה גִּבְדִּיתְכָּה הָרָגְתִּי* *if she had not turned from me, I would certainly now have killed thee*, Num. 22 : 33.

2. In general, however, it is employed simply to express a doubt as to the occurrence or non-occurrence of an event as desired, and is then equivalent to the English *perhaps*, e. g. אֲרִלִּי לֹא-תֵאָבֶה הָאִשָּׁה לָלֶכֶת *perhaps the woman does not wish to go*, lit. but if it be not so, and the woman does not wish to go, Gen. 24 : 5. Num. 23 : 27., אֲרִלִּי רָשָׁן *perhaps he is asleep*, 1 Kings 18 : 27. 2 Kings 19 : 4. Is. 47 : 12., אֲרִלִּי הָטָאָר *perhaps my sons have sinned*, Job 1 : 5.

3. When אֲרִלִּי is used in connection with and in dependence on a preceding verb, it signifies a possibility that an action might take place as desired; thus differing from כֵּן, which intimates a wish and a possibility that an event *might not* take place, e. g. בָּאֵינָא אֶל-שִׁפְחֹתַי אֲרִלִּי *go in now to my maid, perhaps I may obtain children by her*, viz. as I desire, Gen. 16 : 2. Num. 23 : 27. 1 Sam. 6 : 5. 2 Kings 19 : 4. Jer. 21 : 2. Amos 5 : 15.

Particles of Consequence.

עַל-כֵּן, לָכֵן, כֵּן.

§ 1087. The particle כֵּן *so, thus* (for כֵּן part. of כִּי *to establish, affirm*, see § 93. 2. b.), is generally employed to point out the similarity or conformity of one object or action to another, whence it is also used to intimate a consequence.

1. The original import of this particle is to affirm the soundness or correctness of an action, e. g. כֵּן דִּבַּרְתָּ *thou hast spoken rightly*, hast said well, Ex. 10 : 29. Num. 27 : 7. 36 : 5., לֹא-כֵן אֲנִיחֵנוּ עֲשִׂים *we (are) not acting properly*, 2 Kings 7 : 9.

2. It more frequently accompanies a verb or participle, to indicate conformity in the action denoted to a previous statement, e. g. לֹא יַעֲשֶׂה *it must not be done so in our country*, Gen. 29 : 26. Neh. 8 : 17. Esth. 7 : 5., וְגַם-שָׂאֵל אָבִי יָדַע כֵּן *and so Saul my father knows*, 1 Sam. 23 : 17., וַיְהִי-כֵן *and it was so*, Gen. 1 : 7. 9. 11., כֵּן יִשְׁבֹּר כָּל-עַצְמוֹתָיו *so will he break all my bones*, Is. 38 : 13. Jer. 14 : 10.; and thus when reference is made to number or quantity, it is equivalent to the English *sufficient, enough*, e. g. וְלֹא מָצְאוּ לָהֶם *but they found not enough for them*, Judg. 21 : 14.

3. It is also placed before a noun to indicate similarity, answering to the pronominal adjective *such*, e. g. לֹא הָיְתָה כֵּן אֲרֵבָה וְגו' *there were no such locusts, &c.* Ex. 10 : 14. כָּאֵלְמֹנִים *there came no such almuḡ-trees*, 1 Kings 10 : 12.

4. *a.* This particle is frequently placed before the name of an object, to make a comparison with a preceding one, to which is prefixed the particle כּ, e. g. בְּיַד צִבּוֹר כֵּן בְּנֵי הַנְּעוּרִים *as arrows in the hand of a warrior, so (are) the children of youth*, Ps. 127 : 4., כְּצִבּוֹר אֶבֶן כְּמַרְמָמָה כְּנֹתֶחַן לְכַסִּיל כְּבוֹד *as the binder of a stone in a sling, so (is) the giver of honour to a fool*, Prov. 26 : 8.; this construction also indicates the conformity of one thing to another, e. g. כְּדִבְרֵיכֶם כֵּן הוּא *as your words so shall it be*, i. e. it shall be as you have said, Josh. 2 : 21.

b. Or it is placed in like manner before the latter of two verbs, to the former of which is prefixed the particle כִּמּוֹ, e. g. כִּמּוֹ הָרָה תְּהִיל *כְּמוֹ הָרָה תְּהִיל* *as a pregnant woman is in pain, . . . so are we before thee*, Is. 26 : 17.; or כְּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ *כְּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ* *as we have heard, so have we seen*, Ps. 48 : 9, 11., כֵּן יִרְבֶּה אֲחֵז כֵּן יִרְבֶּה *as they oppressed them, so they increased*, meaning, they increased in proportion as they were oppressed, Ex. 1 : 12.; or with כּ prefixed to an infinitive, e. g. כֵּן חָטְאוּ כִּי יִרְבֶּה *according to their increase they sinned against me*, i. e. as they increased, &c. Hos. 4 : 7.

5. It is also employed to express the conformity of cause to effect or *vice versâ*, e. g. כֵּן יִתֵּן לְיָדֵיךָ שְׁנָה *כֵּן יִתֵּן לְיָדֵיךָ שְׁנָה* *since he gives his beloved sleep*, Ps. 127 : 2., כֵּן רָאוּ אֶת הַמִּדָּה *they saw, and accordingly wondered*, 48 : 6. 63 : 3, 5.

§ 1088. The particle לְכֵן *therefore* (lit. *for that*, comp. of prep. ל and כֵּן) is chiefly used to point out an event as the consequence of one stated before.

1. *a.* It sometimes introduces the apodosis of a proposition whose protasis commences with יֵעָן, e. g. לֹא לְכֵן . . . יֵעָן לֹא יִבְרִיחַ אֶתְּהִלָּהּ *because ye have not believed in me, therefore ye shall not bring this congregation*, &c. Num. 20 : 12. Is. 6 : 6, 7. 29 : 13, 14.; but more frequently an event is simply introduced in the course of narration, to which a consequence is afterwards assigned by means of לְכֵן, e. g. וְגַם אֲנִי שָׁמַעְתִּי אֶת צֶלְצֶל בְּנֵי יִשְׂרָאֵל . . . לְכֵן אָמַר וְגַם *I have also heard the cry of the children of Israel, . . . therefore say*, &c. Ex. 6 : 5, 6. Judg. 10 : 13. 1 Sam. 3 : 14. Jer. 6 : 15. Ezek. 5 : 7.

b. It is also used, like the English *thus*, to introduce a statement explanatory of a preceding one, that is, to point out the specific events which will result from a general course of conduct previously laid down, e. g. וְעָשִׂיתִי בְךָ אֵת אֲשֶׁר לֹא עָשִׂיתִי . . . לְכֵן אֲבוֹת יֹאכְלוּ בָנִים וְגַם *I will do to thee what I have not done, . . . thus the fathers shall eat the sons*, &c. Ezek. 5 : 9, 10.; or it introduces the second and more explicit clause of a so-called synonymous parallelism, e. g. בְּשִׁתְּכֶם מִשְׁכָּה *בְּשִׁתְּכֶם מִשְׁכָּה*

'לִכְן בְּאַרְצָם מִשְׁנֶה יִרְשׁוּ וְגו' . . . *instead of your being ashamed, (ye shall have) double, &c. : thus in their land they shall possess double, &c.* Is. 61 : 7.

2. Sometimes this particle introduces a statement as an antithesis to what precedes, or in other words, as something not to be expected from the statement previously made, in which case it corresponds to the disjunctives *yet, notwithstanding*, e. g. כָּלָה וְיִהְיֶה אֲדֹנֵי יְהוָה the Lord God of hosts (is) about to make a determined destruction, &c. ; yet thus says the Lord God of hosts, &c. Is. 10 : 23, 24. 27 : 9. Hos. 2 : 16., וְאִם חִירֵיהֶּנּוּ, לִכְן לְשַׁקֵּר יִשְׁבְּעוּ *and though they say, As the Lord lives ; yet they swear falsely*, Jer. 5 : 2. Job 20 : 2.

§ 1089. The compound particle עַל־כֵּן *therefore* (lit. *on account of that, for that*, § 1048. III. 2.) differs from לִכְן, inasmuch as while the latter exhibits the relation between two events as that of direct cause and effect, the former indicates an event as resulting indeed from a preceding one, but not as its direct consequence.

1. Thus it is frequently placed before the statement of an event which is the result of one already narrated, signifying *on that account, therefore*, e. g. וַיַּעַבְדוּ אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ *therefore* (viz. on account of the fact, stated in the preceding verse, of woman's formation from man) *shall a man leave his father and his mother, and cleave to his wife*, Gen. 2 : 24., so וַיֹּאמֶר כְּנִמְרוֹד גְּבוּר *therefore it is said, Like Nimrod, the mighty hunter before the Lord*, Gen. 10 : 9. 16 : 14. 19 : 22. 20 : 6. &c. Sometimes, however, the fact from which the result ensues is introduced afterwards by עַל־כֵּן *because*, e. g. כָּלָה יְהוָה שְׁמֹת כְּלֵה־אָרֶץ *therefore its name is called Babel, because there the Lord confounded the language of the whole earth*, Gen. 11 : 9. 32 : 33.

2. It is sometimes used to point out the cause of a preceding statement, being thus equivalent to *on this account, because*, e. g. עַל־כֵּן יִתְרַח עֲשֵׂה *because* (on account of this fact which follows) *that the riches he has made have perished*, Jer. 48 : 36., עַל־כֵּן אֶזְכְּרָה מֵאֶרֶץ יֶרֶדן וְגו' *because I remember thee from the land of Jordan, &c.* Ps. 42 : 7.

3. It is occasionally used in a sense more nearly allied to the literal meaning of the two particles of which it is composed, signifying *upon that, in addition to that, moreover*, e. g. יִשְׂאוּם . . . עֲשֵׂה *moreover* (i. e. in addition to what has been said), *the wealth they have made, &c. they shall carry away*, Is. 15 : 7., עַל־כֵּן לֹא־יָקָמִי רָשָׁעִים *moreover the ungodly shall not stand in the judgment*, Ps. 1 : 5.

Conditional Particles.

אם, כי.

§ 1090. The principal use of the particle אם *if* is to introduce the protasis of a hypothetical proposition, as the condition on which the fulfilment of the event contained in the apodosis depends.

1. It is thus most frequently placed at the commencement of a conditional statement, on which another, generally a following one, depends, e. g. אִם-יִסְמְכֵהוּ אִישׁ לְמִנּוֹת אֶת-עֹפֶר הָאָרֶץ גַּם זְרַעָהּ יִסְמְכָהּ *if a man can number the dust of the earth, thy seed shall also be numbered*, Gen. 13: 16. 30: 31. Job 22: 23., וְהִיִּיתִם . . . בְּקִלִּי *if ye will indeed hearken to my voice, ye shall be to me a peculiar treasure, &c.* Ex. 19: 5. 21: 4, 5, 8, 9, 10, 11. &c., בְּנִי אִם-בְּנִי יִשְׂמַח לִפְנֵי יְהוָה *my son, if thy heart be wise, my heart, even mine, shall rejoice*, Prov. 23: 15. Esth. 5: 9. It also introduces a negative condition, e. g. אִם לֹא תִיטֵב לַפֶּתַח הַטָּאָת רַבִּץ *if thou doest not well, sin lies at the door*, Gen. 4: 7. Ex. 4: 8, 9.

2. As an event whose occurrence is conditioned on that of another succeeds it in the order of time, the particle אם used to indicate the condition acquires the force of the adverb of time *when* (comp. Germ. *wenn, wann*), e. g. וְהָיָה אִם-יִשְׁנֶה הַנָּחָשׁ אֶת-אִישׁ וְהָיָה אֵל-נָחָשׁ *and it came to pass, when a serpent bit a man, and he [the man] looked at the serpent of brass, that he survived*, Num. 21: 9. Judg. 6: 3., אִם-קָלָה בְּצִיר, *when the vintage was completed*, Is. 24: 13. 28: 25. Amos 7: 2. Job 8: 4.

3. This particle is also employed to introduce a conditional clause dependent on a preceding verb, in which case it corresponds to the English *whether*, e. g. הֲרָשׁוּ בְּבַעַל זְבוֹב . . . אִם-אֶחְיֶה מִחֲלִי זֶה *inquire of Baal-zebul, whether I shall recover from this disease*, 2 Kings 1: 2., וּרְאֵה אִם-דָּרָה עֲצַב־בִּי *and see whether (there be) any idolatry in me*, Ps. 139: 24. Cant. 7: 13., וְיָדַע אִם-יָבֹא בָּאתָ הַמֶּלֶךְ לְמַלְכוּתָהּ *and who knows whether thou art come to the kingdom for (such) a time as this?* Eeth. 4: 14. When a condition contains two or more members, אם is repeated before each, either with or without ו, e. g. סָקֵל וְסָקֵל . . . אִם-פְּתָמָה אִם-אִישׁ *he shall certainly be stoned, whether beast or man*, Ex. 19: 13. Deut. 18: 3. 2 Sam. 15: 21., בְּחָרִי . . . אֶת־מִי תַעֲבֹדוּ, *choose whom ye*

will serve, whether the God whom your fathers served or the gods of the Amorites, Josh. 24 : 15. Ruth 3 : 10. Eccl. 5 : 11.

4. a. As the particle **אם** expresses a doubt, it is frequently used, like the Latin *an? num?* to introduce an interrogation; when it is usually placed with or without **ך** at the beginning of the second clause of a proposition, the first of which commences with interrogative **ה** (§ 641), e. g. **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם־מִשׁוּל הַמֶּשֶׁל בְּנוּ** (*§ 641*), e. g. *shalt thou indeed reign over us? shalt thou indeed have dominion over us?* Gen. 37 : 8. Judg. 11 : 25. 2 Sam. 19 : 36. Is. 27 : 7. Ezek. 15 : 3., **הֲלֹכַן מֵאֹד־שָׁנָה**, *shall a child be born to him who is a hundred years old? and shall Sarah who is ninety years old bear?* Gen. 17 : 17. Is. 49 : 24. 50 : 2.; and occasionally without **ה** in the first clause, e. g. **הַצֵּל עָשׂוּר מֵעֲלוֹת אִם־יָשׁוּב עָשׂוּר מֵעֲלוֹת** *shall the shadow go forward ten degrees, or go back ten degrees?* 2 Kings 20 : 9.

b. Occasionally **אם** is placed in the first clause of an interrogation, in which case the phrase *I ask* should be supplied, e. g. **מִנֵּן אִם־יִרְאָה** *was there a shield or spear seen?* &c., lit. I ask whether there was seen, &c. Judg. 5 : 8., so **אִם־כֹּחַ אֲבָנִים כֹּחִי** (*is*) *my strength the strength of stones?* Job 6 : 12, 28.

5. a. From the use of **אם** in dependence on a preceding clause to make an interrogation, it comes to be employed after introductory formulæ of swearing or of emphatic declaration, to introduce a statement in the form of an interrogation but conveying the idea of a decided negative, e. g. **אֵת . . . בְּאִנְשֵׁים הָאֵלֶּה** *and he swore saying, Shall one of these men see the good land, &c.*, meaning, not one of them shall see it, Deut. 1 : 34, 35. Is. 62 : 8. Ps. 132 : 2, 3, 4., so **חַי מֶלֶךְ אֱלֹהֵינוּ** *by the life of Pharaoh ye go not hence*, Gen. 42 : 15. 1 Sam. 14 : 45. Ezek. 14 : 16., **וְנַכְרֶתָה בְּרִית עִמָּךְ אִם תַּעֲשֶׂה עִמָּנוּ רָעָה** *and let us make a covenant with thee, that thou wilt do us no harm, &c.* Gen. 26 : 28, 29.

b. When on the other hand the interrogation is rendered negative by means of the particle **לֹא**, it is used as an emphatic affirmation, e. g. **חַי־אֲנִי וְאִם־יִהְיֶה אִם־לֹא כִּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי כֵן אֶעֱשֶׂה לָכֶם** *as I live, says the Lord, shall I not do to you as ye have spoken in mine ears?* meaning, I will certainly do as ye have said, Num. 14 : 28., so **אִם־לֹא בָתִּים יִהְיֶה רַבִּים לְשֹׁמֵה יִהְיֶה** *many houses shall certainly become desolate*, Is. 5 : 9.*

* Very rarely **לֹא** is employed with **אם** to make a strong negation, e. g. **וְעֵדָה** *and this pillar be witness, that I will by no means pass over, &c.* Gen. 31 : 52.

6. As **אם** when following an affirmative statement serves to introduce a negation, so on the contrary it points to an affirmation when placed after a negative clause; and when thus antithetically employed it is usually preceded by the particle **כִּי**, thus **אם כִּי**, which corresponds in use to the disjunctive *but*,* e. g. **אֵין זֶה כִּי אֶסְבִּית אֱלֹהִים** *this is nothing but the house of God*, Gen. 28 : 17., **כִּי אֶסְבִּית אֶסְבִּית וְכִי אֶסְבִּית** *these shall he not take, but he shall take a virgin of his own people to wife*, Lev. 21 : 14. Ps. 1 : 2, 4., **לֹא וְיִאמְרוּ** *and they said, No; but there shall be a king over us*, 1 Sam. 8 : 19. 1 Kings 18 : 18. ; and hence **אם כִּי** introduces an affirmation after a formula of swearing, e. g. **כִּי יִהְיֶה כִּי אֶסְבִּית** *as the Lord lives, the Lord shall smite him*, 1 Sam. 26 : 10. Jer. 51 : 14.†

7. The particle **אם** is sometimes prefixed to a statement to give it a hypothetical meaning, although not followed by an apodosis.

a. It thus frequently commences a request preferred in a modest and hesitating though earnest manner, in which case it corresponds to the Lat. *utinam*, Fr. *que*, Eng. *oh that*, e. g. **אם תִּשָּׂא אֶת־חַטֹּאתֵינוּ** *oh that thou wouldst forgive their sin*, Ex. 32 : 32., **אם בָּרַךְ תְּבָרְכֵנִי** *oh that thou wouldst indeed bless me*, 1 Chron. 4 : 10. The expression is occasionally strengthened by the introduction of one of the precative particles **נָא** or **וּ**, e. g. **אם יִשְׁתַּבַּח מִצִּלֵּיתִי דְרָבִי** *oh that thou wouldst now prosper my way*, Gen. 24 : 42. 30 : 27., **אם אֶשְׁמְעֶנִי** *oh that thou wouldst but listen to me*, 23 : 13.

b. This particle when referring to a following apodosis has a relative force, like the Eng. *if*, *when*, Germ. *wenn*, *wann*, Lat. *siquando* (§ 1090. 2.); consequently when employed without an apodosis to refer to, it loses its relative meaning, and becomes simply demonstrative, corresponding nearly to the Eng. *then*, Germ. *denn*, e. g. **אם תִּשְׁמַע לִי** *then hearken to me*, Ps. 81 : 9. ; and often with a greater emphasis, answering to *truly*, *surely*, e. g. **אם יִחַדֵּשׁ בְּנוֹ יִהְיֶה רֹגִי** *surely the Lord delights in us*, &c. Num. 14 : 8., **אם גִּלְעָד אֶרֶץ** *truly Gilead (is) wicked*, Hos. 12 : 12. Ps. 139 : 19.

* And is therefore equivalent to the Hebrew **אם לֹא** *except, but* (Lat. *nisi*), Gen. 24 : 37, 38.

† Occasionally when these particles are employed together, each retains its proper signification, e. g. **כִּי יִמָּוֵת כִּי יִהְיֶה בְּנוֹ יִחַדֵּשׁ** *(I swear) as the Lord lives, that though it be in Jonathan my son, he shall surely die*, 1 Sam. 14 : 39.

c. Sometimes when employed without a following apodosis it has reference to the time of the action, and thus corresponds to the English *then*, Germ. *dann*, e. g. אֲדִירָהּ וְעַבְדָּהּם אֹתוֹ *then fear ye the Lord, and serve him*, 1 Sam. 12: 14., אֲסַאֲקֶיהָ שָׂאֵל בֵּיתִי *then I await the grave (as) my dwelling*, Job 17: 13, 16.; and also when preceded by כִּי, e. g. כִּי אֲסִיכֶרְתָּנִי *but then remember me*, Gen. 40: 14.

§ 1091. The particle כִּי *that*, like אֲשֶׁר, has originally the force of a relative, and is consequently used both as a relative pronoun, i. e. with reference to a noun, and as a relative particle, i. e. with reference to the contents of an entire sentence or clause of a sentence. But there is this distinction to be observed between them, that אֲשֶׁר is chiefly used as a relative pronoun, and כִּי as a particle of various acceptations though all of a relative nature.

1. It is sometimes though not often employed with reference to a preceding noun as an indeclinable relative pronoun, e. g. כִּי הֵאָרְמָהּ לְקַחְתָּ *the earth from which thou wast taken*, Gen. 3: 19. (equivalent to אֲשֶׁר, which is used v. 23) 4: 25., לָעָם נוֹלֵד כִּי עָשָׂה *(they shall declare) to a people yet to be born what he has done*, Ps. 22: 32. 90: 4.

2. It is more frequently used with reference to the contents of a preceding statement, in order to introduce what follows as its complement, in like manner with the relative particle אֲשֶׁר (see § 906. 1.),* e. g. יָרַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנִּי וְנִפְקַחְתָּה עֵינֵיכֶם וּגִ' *God knows that on the day of your eating of it, your eyes will be opened, &c.* Gen. 3: 5, 6, 7, 11. 42: 33. Josh. 2: 9., וַיִּשְׁמְעוּ בְּרֵקֶרְבָּיִם הֵם אֵלָיו *and they heard that they (were) neighbours to them*, Josh. 9: 16.

3. Hence too this particle is used to connect to a preceding clause an emphatic affirmation in the form of an oath; it being thus the direct opposite of אֵם, which in such case makes a negation (§ 1090. 5. a.), e. g. אֲתֵם כִּי מְרַגְלִים אַתֶּם *by the life of Pharaoh (I assert) that ye are spies*, Gen. 42: 16. 1 Sam. 14: 39. 26: 16. 29: 6., כִּדְרִיעָשָׂה אֱלֹהִים, וְכֵה יוֹסִיף *God do so and more also, as thou shalt surely die*, 1 Sam. 14: 44. 2 Sam. 3: 9. 1 Kings 2: 23. Ruth 1: 17.

4. This particle also introduces, as the apodosis or complement of an emphatic proposition, an account of the particular events that ensue from the more general statement made in the protasis.

* In some languages, as for instance the Greek and Latin, the second clause is frequently considered as the direct object of the first, when the construction of the accusative with the infinitive is employed. The same is sometimes, though seldom, the case in English.

a. It is thus employed, with especial reference to the verb of the protasis, to introduce the apodosis, either as an illustration, e. g. *מִי יִתֵּן יְהוָה נְבִיאִים כִּרְיֹתָן יְהוָה אֲדַרְיָהוּ עֲלֵיהֶם would that all the Lord's people (were) prophets, so that the Lord would put his spirit upon them*, Num. 11 : 29., *וַיִּשְׂנְאָה אֲמֹנוֹן שְׂנְאָה גְדוֹלָה מְאֹד כִּי גְדוֹלָה הָשִׂנְאָה, and Amnon hated her with a very great hatred, so that the hatred wherewith he hated her (was) greater than the love wherewith he had loved her*, 2 Sam. 13 : 15. ; or as a consequence, e. g. *פֶּן-יַחְסִיאוּ אֹתָהּ לִי כִי תַעֲבֹד אֱתֵאלֹהֵיהֶם כִּרְיָהֶיָּה לָהּ לְמוֹקֶשׁ lest they make thee sin against me, so that thou serve their gods, (and) that it be a snare to thee*, Ex. 23 : 33., *רַדְפוּ מֵהֵרָ אַחֲרֵיהֶם כִּי תַשִּׁיגֵם, pursue them quickly, so that you may overtake them*, Josh. 2 : 5. Joel 1 : 12.

b. And occasionally with reference to a preceding noun, e. g. *מִי הַחֲטָאתִי כִּי דֹלֶקֶת אַחֲרִי what is my offence, that thou pursuest me?* Gen. 31 : 36., *מִי בְּכָל-אֱלֹהֵי הָאָרְצוֹת . . . כִּי יִצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי, who (are they) among all the gods of the countries, &c., that the Lord should deliver Jerusalem out of my hand?* 2 Kings 18 : 35. 20 : 8, 9.

5. This particle moreover is often used pleonastically to introduce a statement with especial emphasis, so that it becomes equivalent to the English *truly, indeed* (see *אִם*, § 1090. 7. b.), e. g. *כִּי אִישׁ הִרְגֵתִי לְמַעַעַי truly (lit. it is so that) I slay a man to my wounding*, Gen. 4 : 23., *so truly the Lord has delivered the whole land into our hands*, Josh. 2 : 24. Ruth 1 : 10. ; though in this sense it is usually followed by *עַתָּה now*, e. g. *כִּי עַתָּה הִרְחִיב יְהוָה לָנוּ truly now the Lord has made room for us*, Gen. 26 : 22. 29 : 32. 31 : 42. 43 : 10., *truly now I would have killed thee*, Num. 22 : 29. 1 Sam. 14 : 30. Job 6 : 3.

6. It is frequently employed to indicate the relation between cause and effect, when it corresponds to the conjunction *for, because*. In this sense it is used,

a. To introduce an account of the cause of a preceding statement, e. g. *I was afraid, because I (was) naked*, Gen. 3 : 10, 20. 31 : 35. 38 : 15, 16. 42 : 23, 38., *thou shalt not abhor an Edomite, for he is thy brother*, Deut 23 : 8. Ruth 3 : 9. Lam. 1 : 6., *we shall surely die, for we have seen God*, Judg. 13 : 22. 1 Sam. 24 : 18. ; which is sometimes rendered more emphatic by the addition of *עַל-כֵּן*, e. g. *עַבְדְּכֶם עָבְרוּתָם עַל-עַבְדְּכֶם since ye are come to your servant*, Gen. 18 : 5. 19 : 8. Num. 10 : 31. Judg. 6 : 22. Jer. 29 : 28.

b. And less frequently to introduce a clause containing the reason of a following statement (for which purpose *וְעַד* is usually employed, § 1081. 1. a.), e. g. *כִּי עָשִׂיתָ זֹאת אָרַרְךָ אֱתָהּ* *because thou hast done this, thou (art) cursed*, Gen. 3 : 14, 17., *כִּי שָׁמַע יְהוָה כִּי שָׁנְאוֹהָ אֲנֹכִי* *because the Lord perceived that I (was) hated, he gave me also this one*, 29 : 33.

7. Hence it is used to introduce the statement of a fact as the cause on which a preceding negation depends; and thus acquires the force of the disjunctive conjunction *but*.*

a. The particle *כִּי* when thus employed has especial reference to a preceding noun or attributive, e. g. *לֹא אָתָם שְׁלָחָם אַחֲרֵי הַיָּהּ כִּי* *ye did not send me hither, but God*, lit. *ye did not send me hither, for it was God who sent me*, Gen. 45 : 8. Ex. 16 : 8. Deut. 8 : 3., *לֹא לָכֶם הַמִּלְחָמָה כִּי לַאלֹהִים* *the battle (is) not yours, but God's*, 2 Chron. 20 : 15., *אֵין נָבוֹת חַי כִּי-בְרִמַּת* *Naboth is not alive, but dead*, 1 Kings 21 : 15.

b. Or else to an entire preceding proposition expressed or understood, e. g. *וַיֹּאמֶר לֹא כִי צָחַקְתָּ* *and he said, Nay, but thou didst laugh*, Gen. 18 : 15. 42 : 12., *כִּי מֶלֶךְ תִּשֶׁם עָלֵינוּ* *but do thou set a king over us*, 1 Sam. 10 : 19., *כִּי מָה עֲבָדָה הַקֶּלֶב* *but what ! (is) thy servant a dog ?* 2 Kings 8 : 13., *וְנֹאמַרְי לֹא אֶעְבֹּר כִּי עַל כָּל-גִּבְעָה גָדְהָה וּג'* *and thou saidst, I will not transgress ; yet upon every high hill, &c.* Jer. 2 : 20.

8. This particle is also used to indicate the relation between two events with regard to time, like the Eng. *when*, Germ. *wann*; and hence it acquires the force of a simple conditional particle denoting the dependence of one event upon another as that of condition and consequence, like the Eng. *if*, Germ. *wenn*.

a. It is placed like the English *when* before a clause, to point to the event detailed in it as the cause of one contained in the following clause, e. g. *וַיִּקְרַב וַיִּקְרַב לִקְרַאת דָּוִד וַיִּמְהַר דָּוִד וּג'* *when the Philistine arose, and came, and approached to meet David, David hastened, &c.* 1 Sam. 17 : 48. Job 1 : 5. 5 : 21., *כִּי תַחַבֵּר בַּיָּם* *when thou passest through the waters, I (will be) with thee*, Is. 43 : 2.; or in the preceding clause, e. g. *אֲזַ תִּנָּקָה מֵאֹחֲרֵי כִי תָבוֹא* *then shalt thou be clear from my oath, when thou comest to my kindred*, Gen. 24 : 41. Occasionally it denotes the length of time during which an action will continue; when it answers to the English

* It most commonly has this antithetical force when used in connection with *אֲבָ* (see § 1090. 6.).

while, e. g. *וְיִשְׂרָאֵל יְלֵדָהּ כִּי נָעַר* *while Israel (was) a child, I loved him*, Hos. 11 : 1., *הֲלֹא־יִסְכֵּךְ גִּבּוֹר כִּי יִסְכֵּן עַל־יָמָיו מְשֻׁכֵּל* *does a man benefit God while a prudent man benefits himself?* Job 22 : 2.

b. Hence when an assertion is made that an event shall take place upon the occurrence of another event, or *when* a certain action is performed, the relative *כִּי* used to intimate the fact partakes of the nature of a conditional particle, and thus becomes nearly equivalent to *אִם* (§ 1090. 1.), although it differs from it in having respect chiefly to the time of the action, while *אִם* relates rather to the action or state itself,* e. g. *כִּי תִקְנֶה עֶבֶד עֲבָרִי שֵׁשׁ שָׁנִים יַעֲבֹד* *when thou buyest a Hebrew servant, he shall serve six years*, meaning, if at any time thou buy, &c. Ex. 21 : 2, 7, 17, 20, 22, 26. (compare with these the verses 3, 4, 8, 9, 10, 18.) 22 : 5, 6, 9, 13., so *מִיִּיּוֹן . . . נָזִיר נָדָר לְנָדָר כִּי יִפְלֹא* *when a man or woman shall consecrate himself by vowing the vow of a Nazarite, he shall separate himself*, &c. Num. 6 : 2, 9. &c.

c. Less frequently, by a further gradation of meaning, it acquires the force of a simple conditional particle entirely equivalent to *אִם* *if*, e. g. *כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי . . . לֹא תִירָא מֵהֶם* *if thou shalt say in thy heart, These nations (are) more numerous than I, be not afraid of them*, Deut. 7 : 17. 12 : 21. 14 : 24., *כִּי תִדַּע . . . מִדְּשֵׁמוֹ* *what (is) his name, if thou knowest?* Prov. 30 : 4. Job 38 : 5.; and occasionally it becomes equivalent to *although*, e. g. . . . *כִּי תֵאָמַר לֹא־תִפְרַח* *although the fig-tree shall not blossom, yet will I rejoice in the Lord*, Hab. 3 : 17, 18.

9. Lastly, this particle is sometimes used, like the Eng. *how*, Lat. *quàm*, to give emphasis to the attribute contained in a neuter verb, e. g. *רְאֵינָא כִּי־אֲרֵי עֵינֵי* *see now how bright my eyes are*, 1 Sam. 14 : 29., *כִּי־צָר לִי* *how I am distressed!* Lam. 1 : 20.; or in an adjective, e. g. *וְעַתָּה סֹדֶם וְעֹמֹרָה כִּי רַבָּה* *how great (is) the cry of Sodom and Gomorrah* (see § 800. 3. a.), *וְחַטֵּאתָם כִּי כְבֹדָה מְאֹד* *and their sin how very grievous!* Gen. 18 : 20., *כִּי טוֹב יְהוָה* *how good the Lord (is)!* Gen. 34 : 9.

* Hence *כִּי*, like *אֲשֶׁר* (see § 904. 1. note), can be thus employed only in an affirmative condition, which contains a statement of an event that must take place at some particular time, and never in a negative condition, in which case *אִם* must be used (comp. Num. 5 : 19, 20, 28.); a distinction not noticed by Gesenius (see Lex. under *כִּי*).

CHAPTER XIX.

CONJUNCTIVE PARTICLES.

§ 1092. THE conjunctive particles, or those which serve to connect two or more words or sentences in various coördinate and subordinate relations, may properly be divided into two classes, consisting of the simple relative conjunctions **וְ** and **אֵל**, and the emphatic conjunctions **גַּם** and **אֲתָּה**.

Relative Conjunctions.

אֵל, וְ.

§ 1093. The most extensively used particle of this kind in Hebrew is the so-called **וְ** conjunctive, the principal letter of the verb of existence **הָיָה** = **הוּא** (see § 690). This particle, which may be prefixed to any part of speech, not only joins sentences or members of sentences in coördinate relation, like the Indo-European *καί, et, and*; but is also used to connect such as bear to each other any of the subordinate relations, although to each of these relations a particle is expressly assigned for its representation. These several uses we will endeavour to develop from the primitive signification of the particle, in which however it but rarely occurs.

1. This particle occasionally though seldom appears with its original import signifying existence, and is then equivalent to the illustrative phrase *that is*. It is thus used,

a. To introduce an explanation of a preceding word or phrase, e. g. **וַיִּשֶׂם אֹתָם בְּכִלֵּי הָרִעִים אֲשֶׁר־לוֹ וּבִיָּלְקוֹט בְּרָמָה וּבְעִירוֹ** *and he put them in a shepherds' bag that he had, that is, in a scrip*, 1 Sam. 17: 40., **בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחָתוֹ לְבָו** *in Ramah, that is, in his own city*, 28: 3., **בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחָתוֹ לְבָו** *on the day of his espousals, that is, on the day of his heart's gladness*, Cant. 3: 11., **וְהֵם הִרְבֵּיהֶם הֲקוֹתָהּ** *is (not) thy hope the uprightness of thy ways?* i. e. hast thou no hope arising from the rectitude of thy conduct? Job 4: 6.

b. And also to point out a noun which does not signify the same as the preceding one, but serves to qualify its meaning in a manner usually denoted by the state of construction, e. g. 'וְהָיוּ לָאוֹת וּלְמוֹעֲדִים וּג' *and let them be for signs, that is, for (signs of) seasons, &c.* Gen. 1:14., וְהָיוּ לְךָ עֲצָבֶיךָ וְהָרְחָקָה *thy pain, that is, of thy pregnancy,* 3:16., so וְהִלַּחֲפוּ וְצָבָא *the changes of war (are) against me,* Job 10:17.

2. *a.* This particle has sometimes the force of a relative pronoun, being equivalent to הוּא *he* or אֲשֶׁר *who, which, that*: in which case it is prefixed either to a verb, e. g. וְיִשְׂמַח בּוֹ חָכֵם וְיִשְׂמַח *whoso begets a wise (son), he will rejoice in him,* Prov. 23:24.; מֵאֵל אֲבִיךָ וְנִעְזְרָה וְאֵחָ *by the God of thy father, who shall help thee; and (by) the Almighty, who shall bless thee,* Gen. 49:25. Num. 23:19. Is. 49:7. Mal. 1:10., וְנִלְחָה וְנִלְחָה אֶתָּה כִּינִיתָה *thy inheritance that was wearied thou didst strengthen,* Ps. 68:10. Is. 10:23.; to a participle, e. g. כִּי לַיהוָה הַמְּלִיכָה וּמִשְׁלַל בְּגוֹיִם *for the kingdom (is) the Lord's, who rules over the nations,* Ps. 22:29. 55:20.; or to the negative particle אֵין, which is equivalent to a verb (§ 698. 2.), e. g. עָנִי וְאֵין-עֲזָרָה לוֹ *the poor who has no helper,* Ps. 72:12. Job 29:12.

b. It has also sometimes the force of a relative particle, like אֲשֶׁר *and* and כִּי *that*, when it serves to introduce a statement depending on a preceding verb, e. g. נִחֲשָׁתִי וְיִבְרַכְנִי יְהוָה בְּגִלְגָּלָה *I perceive that the Lord has blessed me for thy sake,* Gen. 30:27., וְיֵאָל אֱלֹהֵי וְיִרְכָּאֵנִי *and it would please God that he should destroy me,* i. e. that God would be pleased to destroy me, Job 6:9., 'כִּי אֵיכָכָה אֵיכָל וְרָאִיתִי וּג' *for how am I able that I should see, &c.,* i. e. how could I bear to see? Esth. 8:6.; and frequently to point it out as the design of the action denoted by such preceding verb, e. g. דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְשִׁבוּ וּג' *speak to the children of Israel, that they turn, &c.,* i. e. speak to them in order that they may turn, command them to turn, Ex. 14:2, 15. 25:2. &c. It is also occasionally used pleonastically after אָמַר, to introduce the speaker's own words,* e. g. וַיֹּאמֶר וְהֵן לֹא-יֵאֱמִינוּ לוֹ *and he said, Behold they will not believe me,* Ex. 4:1.

3. From the relative force of this particle as above described proceeds its by far most frequent use, viz. as a conjunctive conjunction to indicate a coördinate relation between words and sentences. It thus connects,

* The Greek *ὅτι* is not unfrequently employed in precisely the same manner, e. g. ὅπως ἂν εἴποιεν, ὅτι ἡ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, κ.τ.λ. Plat. Crit. 12.

a. Two or more nouns as subjects of the same proposition, e. g. וַיִּכְלֶי הַשָּׁמַיִם וְהָאָרֶץ וְכָל צֶבְאָם *then were finished the heavens, and the earth, and all the host of them*, Gen. 2:1. 3:8. 6:18. 7:7, 13., וְאֲנִי וְהַנֶּעֱר, *while I and the lad will go yonder*, 22:5. Judg. 12:2., &c.; or as its direct or indirect objects, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *God created the heavens and the earth*, Gen. 1:1. 2:4. 3:18. 10:13, 14, 15, 16. &c., וְעֵץ הַדַּעַת טוֹב וְרָע *the tree of the knowledge of good and evil*, 2:9. 3:5., וַיִּקְרָא אָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף, *and Adam gave names to all the cattle, and to the fowls of the air, and to all the beasts of the field*, 2:20., &c.

b. Two or more attributives, whether qualificative or predicative, relating to the same noun, e. g. וַיִּקַּח בְּדֹבָקֶר רֶחַל נְטִיב *and he took a calf tender and good*, Gen. 18:7., עַם חָכָם וְנָבוֹן *a wise and understanding people*, Deut. 4:6.; הוֹדוֹ וְהַדָּר מְעֻלִּי *his work (is) honourable and glorious*, Ps. 111:3, 4.

c. Two or more verbs relating to the same subject, e. g. פָּרוּ וּרְבוּ וּמָלְאוּ אֶת־הַמַּיִם *be fruitful, and multiply, and fill the waters*, Gen. 1:22., סִירְדוּ־נָא אֶל־בֵּית עֲבָדְכֶם וְלִינִי וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדֶרֶכְכֶם *pray turn aside to your servant's house, and pass the night, and wash your feet, and rise early, and proceed on your journey*, 19:2., &c.

d. Two or more sentences or clauses of a sentence, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי־תְהוֹמֹת *in the beginning God created the heavens and the earth: and the earth was empty and void; and darkness (was) upon the surface of the deep*, &c. Gen. 1:1, 2, 3, 4, 5, 6. &c., וְנִפְקַחְוּ עֵינֵיכֶם וְהָיִיתֶם כְּאֱלֹהִים *your eyes shall be opened, and ye shall be like gods*, 3:5. Is. 11:6. 13:20-22. Ps. 69:16, 21., &c. &c.

4. Although this particle is frequently prefixed to each except the first of several words or sentences in coördinate relation, as above described; still this is not always the case, the conjunction being often added only to some of them or else to none at all, while their connection is left to be understood from the context. The choice between these several modes of construction depends greatly on the general style of the individual writer, as also on whether his aim in a given passage is emphatical explicitness or conciseness, in the former of which cases he repeats the particle before each term, and in the latter either wholly or in part omits it.

a. α. Hence, when for instance this conjunction is not prefixed to both the second and third of three words in coördinate relation, we find it as in English accompanying only the last, e. g. שָׁם הֵם וַיָּפֶת *there they were and he opened*

Shem, Ham, and Japheth, Gen. 10 : 1. Josh. 1 : 14. ; and occasionally the second, Ps. 62 : 3, 7. When there are four terms, either the last alone has the conjunction, e. g. *לֹא־תֵשׁוּ עָנָל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל* *ye shall do no unrighteousness in judgment, in measure of length, in weight, or in measure of capacity*, Lev. 19 : 35, 36. ; or it is prefixed to every other term, viz. to the second and fourth, e. g. *אֵלִישָׁה וְתַרְשִׁישׁ וְקִיטִים וְדוֹדָנִים* *Elisha and Tarshish, Kittim and Dodanim*, Gen. 10 : 4. 46 : 16. Ex. 24 : 9. Is. 9 : 13. ; and if there be five, to the last also, e. g. *תָּהָם וְהַחֲלִיל וְהַבִּבֵּל וְהַקֶּיֶץ* *the harp and viol, the tabret and pipe, and wine*, Is. 5 : 11.

β. Or the conjunction is prefixed to none of the terms, which is most frequently the case in poetry (see § 718), e. g. *בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכַב* *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27., *רְחֹצוּ הַזֵּבֵב* *wash you, cleanse you, put away your evil doings from before my eyes ; cease to do evil, learn to do well, &c.* Is. 1 : 16, 17. 33 : 9. Ps. 66 : 2, 3.

b. This is also the case with several sentences in coördinate relation : the conjunction being often prefixed only to the last, e. g. *וְהָיָה כְּשֶׁדָּבָר בְּאֶרֶץ בְּרָאשׁ הָרִים יִרְעַשׂ כְּלָבֶנוֹן פָּרִי וְיִצְצֻ מֵעֵר קַעֲשֵׁב הָאָרֶץ* *let there be abundance of corn in the earth, upon the top of the mountains let the fruit thereof shake like Lebanon, and let (the inhabitants) of the city flourish like the grass of the earth*, Ps. 72 : 16. 73 : 7-9. ; or else to none at all, e. g. *עָלֶיהָ נִסְמַכְתִּי מִבֶּטֶן מִמַּעַי אִמִּי אֶתָּה גִזַּזְתָּ בְּהָ תִּהְיֶה לִּי חֲמִידָה* *on thee have I relied from the womb, thou (art) he that took me out of my mother's bowels, my praise (shall be) continually of thee*, Ps. 71 : 6. 74 : 13-17., see also Psalms 58 and 61. and Job 41 : 7-26.

5. Moreover, this particle is employed to connect two or more words or sentences not only conjunctively like *and*, but also disjunctively like *or*. It thus connects two or more subjects or objects, so as to apply to the same verb, e. g. *בְּלֹעֲדָהּ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֵת רַגְלוֹ* *without thee not a man shall raise his hand or his foot*, Gen. 41 : 44. Ex. 12 : 5. 20 : 4. 21 : 15. Lev. 20 : 9. Deut. 3 : 24. 14 : 26., ; or two or more verbs, so as to apply in like manner to the same subject, e. g. *וְהָיָה עֲבָדָיו וְהָיָה עֲבָדָיו* *and (if) he make a slave of him or sell him*, Deut. 24 : 7. Prov. 29 : 9. It thus also connects sentences or clauses, e. g. *וְהָיָה עֲבָדָיו וְהָיָה עֲבָדָיו* *and (if) he sell him, or he be found in his possession*, Ex. 21 : 16.

6. The conjunction *וְ* not only indicates a coördinate relation like *and* or *or*, but is also used to connect sentences bearing to each other any subordinate relation which the writer may not think proper to

point out more precisely by means of the particle appropriated to its designation.* It is thus employed,

a. To connect to a preceding statement one denoting an occurrence which is subsequent to it in the order of time, in which case the particle is equivalent to *then*, e. g. וְהָחִירָשׁ לָהּ וְקָמָהּ כְּרִירָהּ *and (if) he hold his peace towards her, then her vows shall stand*, Num. 30 : 8., כְּרָאֲתֶכֶם אֵת 'רֹאֲתֶם תִּסְעֶה וּגו' *when ye see (lit. on your seeing) the ark of the covenant, then ye shall remove, &c.* Josh. 3 : 3., עָרֵב וַיִּדְעֶתֶם וּגו' *in the evening, then ye shall know, &c.* Ex. 16 : 6, 7.

b. To connect to a preceding statement one declaring its design or purpose, in which case the particle is equivalent to *that, so that, in order that*, e. g. נִבְנֶה-לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם *let us build ourselves a city and a tower, so that its top (may be) in the heavens*, Gen. 11 : 4., וְנִשְׁתָּה *give us water, that we may drink*, Ex. 17 : 2. Judg. 14 : 15. Cant. 7 : 1. Ruth 1 : 11., וְלֹא אֶצֵּא *he has hedged around me, so that I cannot get out*, Lam. 3 : 7.; also preceded by a negative command, e. g. וְלֹא יַגְעוּ אֱלֹהֵי-קֹדֶשׁ וּמִתּוֹ *but they shall not touch the holy things, so that they die, meaning, they shall not touch them, lest they die*, Num. 4 : 15.

c. And hence in hypothetical propositions to commence the apodosis, the event related in which is dependent on and therefore subsequent to that contained in the protasis, e. g. אִם הִשְׁמַאל וְאֵימָנָה וְאִסְדֵּימִין *if to the left, then I will go to the right; and if to the right, then I will go to the left*, Gen. 13 : 9. Ex. 19 : 5. Lev. 5 : 1. 1 Sam. 6 : 9., אִם-לֹא יַחֲפֹץ לְנַאֲלָהּ וּנְאֻלָּתֶיהָ אֶלַּי *if he will not do the part of a kinsman to thee, then will I do to thee a kinsman's part*, Ruth 3 : 13.

d. To connect to a preceding statement one describing the effect or consequence of the fact contained in it, when the particle corresponds to *therefore*, e. g. בָּחַסְתָּ לִּבְבְּךָ עֲשִׂיתָ זֹאת וְאֶחֱשֶׂה נְסֻאֲתֶיךָ אִתָּהּ וּגו' *thou didst this in the integrity of thy heart; therefore I withheld thee, &c.* Gen. 20 : 6., רַק בְּאַבְחִיָּה חֲשַׁק יְהוָה.... וַיִּבְחַר בְּזֶרְעוֹ וּגו' *only the*

* Of the two Arabic conjunctive particles **وَ** and **فَ**, the former is mostly used to indicate the coördinate and the latter the various subordinate relations of sentences, e. g. طَالَ مَا أَيَقْظَكَ الْدَّهْرُ فَتَنَاعَسْتَ وَجَدَبَكَ الْوَعْظُ *long has fate sought to arouse thee, but thou hast feigned sleep; and exhortation has invited thee, but thou hast lingered behind, &c.* Hariri.

Lord delighted in your fathers; therefore he chose their seed, &c. Deut. 10 : 15. 1 Sam. 13 : 12. 15 : 26.

e. α. And on the other hand, to connect to a preceding statement another detailing the reason for it, when the particle is equivalent to *for, because*, e. g. וְאֲנִי הֵנִי מְבִיא אֹרֶךְ יָמֶיךָ *make thyself an ark of pine wood : . . . for behold I (am) about to bring a flood, &c.* Gen. 6 : 14–17., וַיֵּהָרָא . . . וְיִצְחָק *and they took Lot; for he (was) dwelling in Sodom, 14 : 12., and I appeared to Abraham, to Isaac, and to Jacob as God Almighty; for (by) my name Jehovah I was not known to them, Ex. 6 : 3.*

β. And thus also to connect to the first clause of an interrogation a statement of the cause why the action to which the question relates should not take place, corresponding to *since*, e. g. מִדֵּחַתְּךָ לִי וְאֲנִי *what wilt thou give me; since I remain childless? &c.* Gen. 15 : 2. Judg. 16 : 15. 1 Sam. 16 : 1., וַיִּהְיֶה לִי נָעָמִי *why call ye me Naomi, since the Lord has afflicted me? Ruth 1 : 21.*

f. To connect to a preceding declaration the protasis of a hypothetical sentence, whose conditional nature is left to be ascertained from the context, e. g. וְאָמְרוּ לִי בְנֵי יִשְׂרָאֵל . . . *behold I (am) coming to the children of Israel, . . . and (if) they say to me, &c.* Ex. 3 : 13., אֶהְבֶּתִּי אֲתָכֶם אָמַר יְהוָה וְאָמְרָתֶם בְּמִדָּה אֶהְבֶּתִּי וְגו' *I have loved you, says the Lord; and (if) ye should say, wherein hast thou loved us? &c.* Mal. 1 : 2, 7. 2 : 14, 17., וְצִמְתָּ אַחֵר . . . *go not into another field to glean, . . . and (if) thou art thirsty, &c.* Ruth 2 : 8, 9.

g. To connect to a preceding clause one containing a comparison or illustration, corresponding to *as, so*; and thus especially in poetry, where this simple connective is used for the sake of energetic conciseness, e. g. מֵיָמִים קָרִים עַל־נֶפֶשׁ עִיפָה וְשִׂמְחָה טוֹבָה מֵאֶרֶץ מִרְחָק *(as) cold water to a thirsty soul, so (is) good news from a far country, Prov. 25 : 25., אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי רֶשֶׁת יִגְבְּיָהּ עִיף, as sparks fly upwards? Job 5 : 7., הֲלֹאֲזֵן מִלֵּין תִּבְחַן וְחָף אָכַל יִטְעֶמְלוּ, does the ear try words as the palate tastes its food? 12 : 11. 34 : 3.*

h. And finally to connect sentences standing in antithetical relation to each other, when it corresponds to the adversative particles *but, still, yet*, e. g. מִפְּרִי עֵצֵהֶנּוּ נֹאכַל וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ הָגֶן וְגו' *of the fruit of the garden we may eat; but of the fruit of the tree which (is) in the midst of the garden, &c.* Gen. 3 : 2, 3. 4 : 5. 2 Sam. 2 : 21., חֶבֶן לֹא־יִתֵּן *but*

וְהָיָה לָכֶם וְהָיָה לְבָנִים תַּחֲנוּ *no straw shall be given you; yet ye shall furnish the tale of bricks*, Ex. 5 : 18. Num. 1 : 47. Deut. 9 : 29., וְהָיָה בָנִים גְּדֻלָּתִי *I have reared up children, but they have rebelled against me*, Is. 1 : 2. 8 : 10. Prov. 30 : 25, 26, 27, 28. And also to introduce a sentence not in direct antithesis, but which forms a contrast with the general tendency of what precedes it, e. g. וְלֹא־מֵצָא *but for Adam no suitable helpmate was found*, Gen. 2 : 20., וְאִם גַּמְלִיתִי שֹׁלְמִי רַע וְאֶחָלָצָה צוּרְרִי רֵיקָם *if I have done evil to my friend,—nay, I have delivered him who is my enemy without cause*, Ps. 7 : 5.

§ 1094. The conjunction **אוֹ** or (formed of **ו** conjunctive and **א** prosthetic) also connects together two or more words or sentences; there is however this difference between **ו** and **אוֹ**, that while the former connects them so as to include both or all, the latter serves to introduce a new sentence or member of a sentence to the exclusion of the preceding one. Thus,

1. *a.* It connects two or more subjects or objects belonging to the same verb in such manner that the one to which it is prefixed replaces the one preceding it, e. g. אוֹ חֲמוֹר אוֹ חֲמֹשֶׁת־פֶּה שׁוֹר *if an ox or an ass fall therein*, Ex. 21 : 33. Judg. 21 : 22. Jer. 23 : 33., וְכִי יִכֶּה אִישׁ אֶת־אֻמָּתוֹ אוֹ אֶת־אֻמָּתוֹ בַּשֶּׁבֶט *and if a man strike his man-servant or his maid-servant with a rod*, Ex. 21 : 20, 26, 27, 28. 22 : 9. Deut. 13 : 2., וְכִי יִפְגְּעוּנוּ בַּדֶּבֶר אוֹ בַּחֶרֶב *lest he attack us with a pestilence or with the sword*, Ex. 5 : 3. Josh. 7 : 3. Cant. 2 : 9.; and in like manner it connects two or more predicates to the same subject, e. g. וְהָמָתוֹ אוֹ מָכְרוֹ *and (if) he kill it or sell it*, Ex. 21 : 37. 22 : 9, 13.

b. It also connects two or more sentences or clauses in the same alternate manner, e. g. וְיָרָא אִישׁ בּוֹר אוֹ כְּרוּכָה אִישׁ בּוֹר *if a man open a pit, or if a man dig a pit*, Ex. 21 : 33., וְאָמַרְתָּ אֲנִי וְאָמַרְתָּ אֲנִי *then call thou, and I will answer; or I will speak, and do thou answer me*, Job 13 : 22.

2. Occasionally it is repeated, in which case it is equivalent to *whether—or*, e. g. וְהָיָה אִם־בֶּן וְהָיָה אִם־בַּת *whether he gore a son or a daughter*, Ex. 21 : 31., וְהָיָה אִם־רָאָה אוֹ יָדָע *whether he see (it) or know (of it)*, Lev. 5 : 1.

3. *a.* This particle is sometimes used in a similar manner to **ו**. Thus it connects a word or sentence to a preceding one, so as to make an assertion including both, although without denoting two simultaneous actions, e. g. וְהָיָה חֹמֶשׁ עֲלֵה־עֹלָה אוֹ לִזְבֹּחַ וְהָיָה חֹמֶשׁ *the fourth part of a hin shalt thou prepare with the burnt offering and with the*

sacrifice, &c., meaning, ye shall prepare a quarter of a hin for a burnt offering, and a quarter of a hin for a sacrifice, Num. 15:6, 11., או אֵיחָד and (you say), *Where (is) the God of Justice?* meaning, and at another time ye say, &c. Mal. 2:17.

b. It also connects like ׀ a hypothetical proposition to what precedes (see § 1093. 6. f.), e. g. אוֹרְחוֹרֶע אֵלַי הַטָּאָרוֹ and (if) *his sin become known to him*, Lev. 4:23. 26:41., אוֹרְעִשְׁיָי בְּנַפְשִׁי שָׁקָר and (if) *I had risked my life*, 2 Sam. 18:13.

c. Finally it connects like ׀ a statement to a preceding one with which it forms an antithesis, when it is equivalent to the disjunctive *but* (see § 1093. 6. h.), e. g. אוֹ נִידָע but (if) *it be known*, Ex. 21:36. Lev. 13:16., אוֹ יִחְזַק בְּמַעְצָיו but (if) *he take hold on my strength*, Is. 27:5.

Emphatic Conjunctions.

וְגַם, אֲפֹכֶּה.

§ 1095. When the writer wishes to connect together two or more sentences or members of a sentence in a more emphatic manner than is done by the simple conjunction ׀, he makes use of one of the particles וְגַם or אֲפֹכֶּה *also*, the opposites of וְכֵן and אֲפֹכֶּה *only*.

§ 1096. 1. The particle וְגַם *also* is used for the most part to connect emphatically the name of an object or action, i. e. a noun, pronoun, or verb, to a preceding one expressed or understood, e. g. וְנִשְׁקָנוּ יַיִן וְגַם הַלַּיְלָה *let us make him drink wine this night also*, Gen. 19:34, 35. 30:15. Num. 16:10. 1 Sam. 10:26. 2 Kings 9:27., הֲלֹא גַבְרָנִי דִבֵּר, *has he not spoken by us also?* Num. 12:2. Deut. 1:37. Josh. 2:12., וְגַבְרָתְךָ וְגַבְרִישְׁתָּהּ *hast thou killed and also taken possession?* 1 Kings 21:19. Jer. 2:34.

2. This particle, like the Latin *etiam*, is frequently employed with a force corresponding to that of the English intensive *even*, before a separable personal pronoun used to render emphatic a pronominal suffix appended either to a noun (§ 865. 1.), e. g. וְלִקְוֵי הַכְּלָבִים אֶת־דָּמָהּ *the dogs shall lick thy blood, even thine*, 1 Kings 21:19.; or to a verb (§ 865. 2.), e. g. בְּרַכְּנִי גַם אֲנִי *bless me, also me*, Gen. 27:34. And also before a pronoun used to give emphasis to the subject of the verb indicated by the affirmative (§ 852. 1. b.), e. g. וְהִכִּיתִי אֶחֶכֶם *and I, even I will punish you*, Lev. 26:24.

3. Occasionally it is repeated before two nouns or pronouns, to connect them in an emphatic manner, corresponding to the English *both*—*and*, e. g. 'והיהם גם-אתם וגם-המלך וגו' *and both ye and the king shall be*, &c. 1 Sam. 12:14, 25.; and with a negative, to *neither*—*nor*, e. g. 'ולא ענהו יהוה גם בחלמות גם באורים גם בנביאים' *and the Lord answered him neither by dreams, nor by the Urim, nor by the prophets*, 1 Sam. 28:6. It also commences a sentence having ׀ at the beginning of the second clause, thus ׀ גם—as—so, e. g. 'גם אתה טוב תקבל מאת ׀ גם ׀ האלהים ׀ ואתה רע לא תקבל' *as we receive good from God, so shall we not receive evil?* Job 2:10.

4. It is also placed before a term to point it out as more emphatic than a preceding one, and thus assists to form a climax; in which case it may be rendered by the English *even*: it appears thus with verbs, e. g. 'הטא ישראל וגם עברו את-בריתי.... וגם לקחו מדהחרם וגו' *Israel has sinned, they have even transgressed my covenant,.... and they have even taken of the accursed thing*, &c. Josh. 7:11. Ps. 95:9. Lam. 4:15.; and also with nouns, e. g. 'ציה גסיהם וגזלו מימי-שלג וגו' (as) *drought and even (as) heat consume snow-water*, &c. Job 24:19. In like manner it is placed at the head of a sentence or of a clause, to point it out as more emphatic than the preceding one, e. g. 'ארץ רעשה גסמים נטפו' *the earth trembled, even the heavens dropped, the clouds even dropped water*, Judg. 5:4. 1 Sam. 28:20. 2 Sam. 19:31. Mal. 3:15.

5. This particle is sometimes used to give additional emphasis to the construction of the infinitive with a finite verb (§ 1020. 2.), e. g. 'ואנכי אעלה גסעלה' *and I will surely bring thee up*, Gen. 46:4., 'גסרב לא תקבני גסברך לא תברכני' *neither curse them at all, nor bless them at all*, Num. 23:25.

6. When the verb of the second clause is placed in antithesis with that of the first, גם becomes equivalent to *but, yet*, e. g. 'רבת צררני' *many a time have they afflicted me from my youth*; 'גסלא רכלו לי' *yet they have not prevailed against me*, Ps. 129:2.

§ 1097. The conjunction ׀ has very nearly the same force as גם,* it being also employed to connect emphatically the word or sentence before which it is placed to a preceding one.

1. This particle connects a sentence or clause of a sentence to a preceding one, and at the same time renders emphatic the word before

* In the following instance the two particles are employed together for the sake of additional emphasis, 'ואת-גסזאת' *yet notwithstanding this*, Lev. 26:44.

which it is placed, e. g. וְאַתָּה לַאֲמָתְךָ תַּעֲשֶׂה כֵן *and also to thy maid-servant thou shalt do likewise*, Deut. 15 : 17.

2. It is thus placed like **גַּם** before an emphatic personal pronoun forming a repetition of the subject contained in a verb (§ 852. 1. b.), e. g. וְאֶחָדָה דְּעִי אֶחָדָה *I too will declare my opinion*, Job 32 : 10. ; and very rarely before one which forms the repetition of a pronominal suffix (§ 865. 2. a.), e. g. וְהִדַּעְתִּיהָ הַיּוֹם אֶתְאֲתָהּ *I have taught thee this day, even thee*, Prov. 22 : 19.

3. a. This particle connects two or more predicates belonging to one subject which are employed to form a climax, e. g. אֲמַצְחֶיהָ אֶתְעַזְּרֶיהָ אֶתְחַמַּקְתִּיהָ *I will strengthen thee, yea I will help thee, yea I will uphold thee*, Is. 41 : 10., מִשְׁפִּיל אֶת־מְרוֹמָם יִרְחֶה *Jehovah (is) one who brings low and who also raises up*, 1 Sam. 2 : 7. ; and occasionally it connects a clause containing both a subject and a predicate to a preceding one, e. g. אֶרֶץ רָעָשָׂה אֶת־שָׁמַיִם נָטְפוּ *the earth shook, yea the heavens dropped*, Ps. 68 : 9.

b. In like manner it connects an entire sentence to what precedes, e. g. אַתָּה עַל־יְרֵחוֹם תַּפִּילֶנּוּ *then too ye overwhelm the fatherless*, Job 6 : 27., לֹא־הִבִּיֵּאתָ אִתָּךְ אֶסְתֵּר . . . כִּי אֲנִי *furthermore, Esther has invited none but myself*, Esth. 5 : 12.

4. a. This particle is also used to introduce statements in various emphatic relations to what precedes them, when it is frequently accompanied by the relative **כִּי**. It thus commences an emphatic condition, e. g. אַתָּה כִּרְחֹמֶיךָ לֹא תִּשְׁרֶנּוּ *even though thou sayest thou shalt not see him*, Job 35 : 14.

b. It also emphatically introduces a climax to a preceding assertion, e. g. אַתָּה שְׂכָנֵי בְּתֵרֹחֶמְךָ . . . לֹא יֵאֱמִין *behold, he put no trust in his servants, . . . how much less (in) the inhabitants of houses of clay!* Job 4 : 18, 19. ; but more frequently with **כִּי**, e. g. אַתָּה כִּרְאֹנֵי אֶעֱנֶה *how much less shall I answer him!* Job 9 : 14. 15 : 16. 25 : 6.

c. It is used with the particle of asseveration **אֲמֵן**, to introduce an emphatic assertion, e. g. אֲמֵן אֶתְאֲמַנֶּם אֵל לֹא־יִרְשִׁיעַ *yea truly, God does no evil*, Job 34 : 12. ; and with **כִּי** to introduce an emphatic question, e. g. אַתָּה כִּי־כֵן אָמַר אֱלֹהִים וְגו' *has God indeed said, &c.* Gen. 3 : 1.

5. When repeated with a negative particle, it becomes like **גַּם** equivalent to *neither—nor*, e. g. אַתָּה בַּל־נִטְעוּ אַתָּה בַּל־זָרְעוּ אַתָּה בַּל־שָׂרַשׁ *they shall neither be planted, nor shall they be sown, nor shall their stock take root in the earth*, Is. 40 : 24., אַתָּה אֵין מְשַׁמֵּעַ אַתָּה אֵין מְדַבֵּר *there is neither any that tells, nor any that declares, nor any that hears your words*, 41 : 26.

CHAPTER XX.

INTERROGATIVE PARTICLES.

§ 1098. AN interrogation is a proposition which neither makes an assertion nor puts a condition, but which intimates a doubt respecting the occurrence of an event or the existence of a state of being, or respecting any of the modes thereof. As a question usually arises in consequence of a previous state of ignorance or of doubt, so also this doubt may exist either, 1. in reality, i. e. in the mind of the speaker or writer himself; or 2, factitiously, i. e. when made in lieu of an emphatic declaration for the purpose of argument, reproof, &c. to the party addressed. Again, a query may be propounded with regard either to the subject, object, or predicate of a sentence, or to its entire contents. In all cases the speaker indicates the interrogative nature of the proposition either objectively by means of a particle, or subjectively by changing the tone of his voice or the collocation of his words.*

§ 1099. In Hebrew an interrogation is usually indicated by a slight initial breathing, or in other words, by prefixing the weak aspirate ה to the first word of the sentence (§ 641), which is usually one intended to be made emphatic.

1. *a.* This particle is used when the speaker himself is in doubt respecting a fact of which he wishes to be informed, e. g. הֲתֵלְכִי עִם הָאִישׁ הַזֶּה *wilt thou go with this man?* Gen. 24 : 58. 1 Sam. 30 : 15. 2 Sam. 17 : 6. 1 Kings 22 : 6., הֲשָׁלוֹם אֲבִיכֶם (is) *your father well?* Gen. 43 : 27., הֲעֹדֶנּוּ חַי (is) *he yet alive?* 1 Kings 20 : 32.

b. Or when the speaker propounds a question without entertaining any doubt on the subject in his own mind, which question, according to the answer which in the opinion of the speaker it should receive, supplies the place of an emphatic affirmation or negation (see § 1090. 5.). Thus,

α. An interrogation whose proper answer is in the affirmative has the force of an emphatic affirmation, e. g. הֲמִן־הַסֵּלַע הַזֶּה נֹצֵרִיא לָכֶם מִים. *From this rock shall I bring forth water for you.*

* In the ancient classical languages of Europe the former expedient is chiefly resorted to, and in the modern tongues the latter.

must we fetch you water out of this rock? meaning, so we must fetch water, &c. Num. 20 : 10., so הֲנִגְלָה נְגִלְיָה אֶל־בֵּית אָבִיךָ *did I plainly appear to thy father's household?* 1 Sam. 2 : 27., הֲבֵן נִקְרָא לִי אֶפְרַיִם (is) *Ephraim my dear son?* Jer. 31 : 20. Job 11 : 2.*

β. And when on the other hand the answer in the speaker's opinion should be in the negative, it is equivalent to an emphatic negation, e. g. הֲשֹׁמֵר אֲחֵי אֲנִכִּי (am) *I my brother's keeper?* meaning, assuredly I am not, Gen. 4 : 9. 43 : 7. Deut. 4 : 33. Judg. 11 : 25. 2 Sam. 23 : 17., הֲבָנִיתָ לִּי בַּיִת הָאֵתָה תְּבִנֶה לִּי בַּיִת *shalt thou build me a house?* 2 Sam. 7 : 5. (the parallel passage 1 Chron. 17 : 4. is put in the form of a direct negation, thus 'לֹא אֵתָה תְּבִנֶה וּגו'), (לא אֵתָה תְּבִנֶה וּגו') *do I delight at all in the death of the wicked?* Ezek. 18 : 23. Joel 1 : 2. Job 4 : 17. 6 : 5. 8 : 3. 10 : 3.†

2. a. When the interrogation consists of two clauses, the second is generally introduced by the particle אִם (§ 1090. 4. a.), especially when it constitutes an antithesis to the first, e. g. הֲנִעֲשֶׂה אֲדֹרְכֶרָא אִם אֵין *shall we execute his proposition, or not?* 2 Sam. 17 : 6., הֲנִלָּךְ אֶל־רָמֹת, אִם־נִחַלְתָּ *shall we go to Ramoth-gilead to battle, or shall we forbear?* 1 Kings 22 : 15.‡

b. And also when the same question is emphatically repeated in the second clause of a parallelism, e. g. הֲאֵנוֹשׁ מֵאֱלֹהִים יִצְדַּק אִם־מַעֲשָׂהוּ *shall a mortal be more just than God? shall a man be more pure than his Maker?* Job 4 : 17. 6 : 5, 6, 29. 8 : 3. 13 : 8. Though sometimes אִם is omitted, and the second clause is simply connected to the first by the conjunction וְ and, e. g. הֲלֹאֲהוּ תִדְבְּרוּ עֲוֹלָה וְלֹא תִדְבְּרוּ רְמִיָּה *will ye speak wickedly of God, and talk deceitfully of him?*

* Sometimes an interrogation of this sort is rendered still more emphatic by putting it in the negative form, which is done by prefixing הֲ to a negative particle, e. g. הֲלֹאֲזֶה הַדָּבָר אֲשֶׁר דִּבַּרְנִי אֵלַיָּה בְּמִצְרַיִם *is not this the word that we told thee in Egypt?* Ex. 14 : 12. Num. 23 : 26. Deut. 31 : 17. Judg. 9 : 28., הֲאֵין בְּבָנוֹת, אֵתָה וּבְכֹל־עַמִּי אִשָּׁה וּגו' *is there no woman among the daughters of thy brethren or among all my people?* &c. Judg. 14 : 3. 1 Kings 22 : 7. Jer. 7 : 17.

† To give greater emphasis, הֲ is occasionally prefixed to אִם, e. g. הֲאִם תִּכְנִי לִנְצֹץ *shall we indeed be consumed by dying?* Num. 17 : 28.; once with a following אֵין, viz. הֲאִם אֵין עֲזָרָתִי בִּי *is my help indeed not in myself?* meaning, it most certainly is not, Job 6 : 13.

‡ Occasionally two distinct successive interrogations are each introduced by הֲ, e. g. הֲיִסְגְּרוּנִי בְּגִלְתִּי קָצִילָה בְּיָדוֹ הַדָּרִי שָׂאֵל וּגו' *will the men of Keilah deliver me into his hand? will Saul come down?* &c. 1 Sam. 23 : 11.; as also an emphatic repetition of the same question, e. g. הֲתִשְׁפֹּט הַתִּשְׁפֹּט *wilt thou judge? wilt thou judge?* Ezek. 20 : 4.

Job 13 : 7. 15 : 7, 8. 38 : 32, 39. 40 : 26, 29, 31. ; or by **או** *or*, e. g. **הַיֵּשׁ לְמִטֵּר אֵב אוּ מִי־הוֹלִיד אֶנְגִּילִיטַל** *has the rain a father? or who has begotten the drops of dew?* Job 38 : 28, 31. ; seldom with **הִי** repeated, e. g. **הִיִּשָּׂא פְנֶיהָ אוּ הִירָצָה** *will he be pleased with thee? or will he accept thy person?* Mal. 1 : 8.

3. When the question is put obliquely in dependence on a preceding verb, the particle **הִי** is equivalent to *whether*, e. g. **וְאִרְאֶה הַכְּצַעֲקָתָהּ** *and I will see whether they have done according to the cry of it that has come to me*, Gen. 18 : 21. Deut. 13 : 4., **קְרֹא-נָא הִישׁ עִינֶךָ**, Job 5 : 1. ; accordingly when it consists of two clauses, **אִם** — **הִי** correspond to *whether—or*, e. g. **וְאִמְשֶׁה בְּנִי הֲאִתָּה זֶה בְּנִי עֲשׂוֹ אִם-לֹא** *and let me feel thee, my son, whether thou (be) indeed my son Esau or not*, Gen. 27 : 21. Num. 13 : 18, 19, 20., as do also **הִי—אוּ**, e. g. **מִי יוֹדֵעַ הֲהֵכֶם יִהְיֶה אוּ סָכֵל** *who knows whether he will be a wise man or a fool?* Eccl. 2 : 19.*

4. Although the particles **הִי** and **אִם** are usually employed in Hebrew to indicate an interrogation ; still they are not absolutely necessary, and hence are not always introduced : for in this language as in others the same end may be obtained by means of the tone of voice in which the question is put, aided by the collocation of the words. Thus, these particles are omitted,

a. When the question arises from emotion or anxiety in the speaker, who then puts it in the briefest form without an additional syllable, e. g. **שָׁלוֹם בּוֹאָה**, *has God indeed said, &c.* Gen. 3 : 1., **שָׁלוֹם לְנֶעַר לְאַבְשָׁלוֹם**, (is) *thy coming peaceful?* 1 Sam. 16 : 4., **שָׁלוֹם לְנֶעַר לְאַבְשָׁלוֹם**, (is) *the young man Absalom safe?* 2 Sam. 18 : 29., **הַיּוֹם יִימָת אִישׁ בְּיִשְׂרָאֵל** *shall a man be put to death to-day in Israel?* 19 : 23., **מִפְּיבֹשֶׁת** (is this) *Mephibosheth?* 9 : 6.

b. When an interrogation is made in antithesis with what precedes, in which case its nature is left to be understood from the context, e. g. **וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ... וְאַתָּה חִירְשֵׁנִי** *so now the Lord God of Israel has dispossessed, &c. ; and shouldst thou possess it?* Judg. 11 : 23., **וְאַתָּה חֶסֶת עָלֶיךָ קִיּוֹן... וְאֵנִי לֹא אֲחֹס עַל-יְנִינָה** *thou hast pitied the gourd, and shall not I have pity on Nineveh?* Jon. 4 : 10, 11., **וְתִבְלַעֲנִי יָדֶיךָ עֲצֻבֹתַי** *thy hands have formed me ; and wilt thou destroy me?* Job 10 : 8, 9. And thus when the question is a negative one, **לֹא** is used for **הֲלֹא**, e. g. **לֹא הִגְדַּלְתָּ הַשְׁמָמָה** *thou*

* Very rarely **הִי** is repeated, e. g. **וְהִיָּה חַזָּק הֲרַפָּה** *and see, whether they (be) strong or weak*, Num. 13 : 18.

hast multiplied the nation; hast thou not increased their joy? Is. 9:2., *וְצִדְקָתִי לֹא־אֶשָׂא רֹאשִׁי* and (if) *I am righteous, shall I not raise my head?* Job 10:15. 13:15. 14:16.

c. Again, when an interrogation commences with הֲ, the ensuing clauses are sometimes unaccompanied by אִם or any other particle, e. g. *הֲאֵין עוֹד חֲכָמָה בְּחִימָן אֲבָדָה עֲצָה מִבְּנִים נִסְרָהָה חֲכָמָהּ* is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Jer. 49:7., *הֲיִנְאָדָנְמָא בְּלֹא בָצָה יִשְׁנָא־אָחוּ בְּלִרְמִים* can the rush grow up without mire? can the flag grow without water? Job 8:11. 11:3. 39:1, 2, 3.

§ 1100. Besides the particle הֲ, which renders an entire proposition interrogative, there are several adverbs which are employed to express doubt concerning the various accidents of a statement. Thus we have interrogative adverbs,

1. a. Of manner, viz. *אֵיכָה* how? (comp. of *אֵי* where? what? and *כָּה* = כֹּה thus).* This particle is used,

α. To question the manner in which an event is to take place, e. g. *אֵיכָה נֵדַע אֲדַהֲדָבֵר וְגו'* how shall we know the word, &c. Deut. 18:21. 2 Kings 6:15.

β. To make a question equivalent to an emphatic negation (see § 1099. 1. b. β.), e. g. *אֵיכָה אֶשָּׂא לְבַדִּי טָרְחָכֶם* how can I alone bear the burden of you? &c. Deut. 1:12. 7:17. Ps. 73:11.

γ. By questioning the possibility of the occurrence of an event or of the existence of a state of being, to express wonder, admiration, lamentation, &c. e. g. *אֵיכָה הָיְתָה לְזוֹנָה קָרְיָה נְאֻמָּנָה* how is the faithful city become a harlot! Is. 1:21. Lam. 1:1. 2:1. 4:1, 2.

δ. Indefinitely after a verb, e. g. *הֲבֵרָה אֵיכָה נְהִיָּתָה הָרָעָה הַזֹּאת* tell how this wickedness happened, Judg. 20:3.; also with respect to place, e. g. *אֵיכָה תִּרְעָה אֵיכָה תִּרְבִּץ בַּצְּהָרִים* tell me where thou feedest, where thou makest (thy flock) lie down at noon, Cant. 1:7.

b. The final ה however is frequently rejected, and the apocopated form *אֵיךְ* is used for the same purposes. Thus it appears as an adverb of manner, 2 Sam. 1:5. 1 Kings 12:6.; of negation, Gen. 44:34. Judg. 16:15. Hos. 11:8. Eccl. 4:11.; of admiration and lamentation, 2 Sam. 1:25, 27. Jer. 9:18. Obad. v. 6. Prov. 5:12.; and after a verb indefinitely, Ruth 3:18.

2. Of cause, viz. *מֵדָדַע* wherefore? (comp. of interrog. pron. *מָה* and *יָדָע*, lit. what is known?) Gen. 26:27. 40:7. Ex. 2:18. 1 Sam.

* Occasionally the כ is doubled, thus *אֵיכְכָה* Cant. 5:3. Esth. 8:6.

20 : 2. ; לָמָּה id. (interrog. pron. מָה with prep. לְ, lit. *for what* ?) Gen. 4 : 6. 47 : 19. Ex. 2 : 13. 2 Sam. 19 : 12.

3. Of time, viz. מָה־יְמֵי *when* ? (perhaps comp. of מָה and עֵתָה, lit. *at what time* ? with ה changed into י, and ע dropped, see § 77. 3.), Gen. 30 : 30. Amos 8 : 5. Ps. 41 : 6. ; לָמָּה־יְמֵי *at what time* ? Ex. 8 : 5. ; עַד־מָה־יְמֵי *how long* ? (lit. *till when* ?) Ex. 10 : 3, 7. Num. 14 : 27. 1 Sam. 16 : 1. Is. 6 : 11.

4. Of place, viz. אַיִּי constr. אַיִּי *where* ? (§ 1062. 6. b.) ; אֵימָה id. (אֵי with ה parag.), Gen. 4 : 9. 18 : 9. 2 Sam. 17 : 20. Job 21 : 28. ; אֵימָה id. (comp. of אֵי and מָה), Gen. 37 : 16. Is. 49 : 21 ; אֵימָה id. (comp. of אֵי and מָה), 2 Kings 6 : 13. ; מֵאֵינִי *whence* ? (§ 1062. 6. a.).

5. Of number, viz. כַּמֶּה *how many* ? (comp. of כְּ *like, about, and* מָה *what* ?) Gen. 47 : 8. Ps. 119 : 84., also *how many times* ? *how often* ? Ps. 78 : 40. Job 21 : 17.

It may be mentioned once for all, that each of these interrogative particles when in relation with a preceding verb becomes indefinite.

CHAPTER XXI.

INTERJECTIONS.

§ 1101. As the class of articulate sounds termed interjections are for the most part the immediate and almost involuntary result of a state of excited feeling, arising from grief, joy, fear, triumph, &c., they receive in general but an imperfect formation, and bear either none or a very slight relation to the rest of the sentence in which they may occur. Hence there remains but little to be observed concerning them in addition to what has already been given in the Etymology. We shall divide them into *subjective*, or those which, being produced by a sudden ebullition of feeling, merely manifest the state of the speaker's mind ; and *objective*, or those employed to excite in different respects the attention of the party addressed.

¶ § 1102. The purely subjective interrogations, or those which only denote the feelings of the speaker, consist mostly of simple exclamations of which the chief element is a guttural sound. They may be divided into those expressive of grief and joy.

1. *a.* The principal interjection of grief or lamentation is **אוי** *oh!* *woe!* (Gr. *οὐαί*, Lat. *væ*, Germ. *weh*), with **ה** *parag.* **אויְה**, and occasionally without the *ō* sound, thus **אי**. These are all construed with **ל** before a noun or pronoun, e. g. **אוי לָנוּ** *woe to us!* 1 Sam. 4: 8. Hos. 7: 13., **אוי לְנַפְשָׁם** *woe to their souls!* Is. 3: 9.; **אוי־דלִי** *woe is me!* (*væ mihi*!) Ps. 120: 5.; **אוי־לֵךְ** *woe to him!* Eccl. 4: 10. 10: 16.

b. We have also the stronger aspiration **הה** *ah! woe!* likewise followed by **ל**, e. g. **הה לַיּוֹם** *woe worth the day!* Ezek. 30: 2.; so too **אָהָה** formed by prefixing the light breathing **א**, e. g. **אָהָה לַיּוֹם** *oh woe worth the day!* Joel 1: 15., also with a following noun in the vocative, e. g. **אָהָה אֲדֹנֵי הַזֶּה** *alas, Lord Jehovah!* Judg. 6: 22. Jer. 4: 10. Ezek. 4: 14. Another exclamation of corresponding force is **הוי**: this by the addition of a final *י* assumes the more common form **הוֹי**, e. g. **הוֹי אָחִי** *ah, my brother!* 1 Kings 13: 30. Jer. 22: 18.; also used in denunciations, e. g. **הוֹי גּוֹי חָטָא** *ah, sinful nation!* Is. 1: 4, 24. 5: 8. Jer. 23: 1., in which case it is occasionally followed by the preposition **אֶל**, Jer. 48: 1., or **עַל** Jer. 50: 27. To the above may be added **אֶלְלִי** *alas!* (Gr. *ἐλεεῦ*), also followed by **ל**, e. g. **אֶלְלִי לִי** *woe is me!* Mic. 7: 1.

c. The particle **הֲלִילָה** *far be it! God forbid!* (lit. *abominable!* verbal adj. from **הָלַל** *to profane, defile*), is used as an exclamation of fear and abhorrence, being followed like the preceding by the preposition **ל**, e. g. **הֲלִילָה לָהּ מַעֲשֵׂוֹת בְּדַבָּר הַזֶּה** *far be it from thee to act after this manner!* lit. be it abhorrent to thee to do so, Gen. 18: 25. Josh. 22: 29. 1 Sam. 24: 7. 26: 11. Job 27: 5., **הֲלִילָה לְאֵל מְרִשָּׁע** *far be it from God (to do) evil!* Job 34: 10.; though sometimes it stands unconnected at the head of the sentence, e. g. **הֲלִילָה חַי־יְהוָה אֲכִיפָל מִשְׁעַרֹת רֹאשִׁי** *God forbid! as the Lord lives, not one hair of his head shall fall to the ground,* 1 Sam. 14: 45. 20: 2.

2. *a.* The exclamations of joy are **הָאָה** *aha!* denoting self-gratulation, e. g. **הָאָה חֹמְרִי** *aha! I am warm,* Is. 44: 16., malicious triumph, e. g. **וְעַן אָמַרְתָּ הָאָה אֶל־מִקְדָּשִׁי** *because thou saidst, Aha! against my sanctuary,* Ezek. 25: 3. 26: 2. Ps. 35: 21, 25. 40: 16., or exultation e. g. **הָאָה שָׁפַר יִצְחָק** *as often as the trumpet (sounds), he says, Aha!* Job 39: 25.; and **הֵיזָה** (comp. Germ. *heiza!*) an exclamation of rejoicing in vintage-time, Is. 16: 10. Jer. 25: 30., also a battle-shout, Is. 16: 9. Jer. 51: 14.

b. The plural of the noun *אַשֶׁר blessing* is used as an exclamation in construction with a following noun expressed or understood, e. g. 'אֲשֶׁרִי הָאִישׁ וְגו' *how happy is the man, &c.*, lit. O beatitudes illius viri! Ps. 1: 1. 32: 1, 2., 'אֲשֶׁרִי תִבְחַר *happy is (the man whom) thou choosest!* 65: 5.; also with pronominal suffixes, e. g. אֲשֶׁרִיךָ *happy art thou!* Deut. 33: 29. Is. 32: 19. Prov. 14: 21.

§ 1103. Some subjective interjections bear also a relation to the party addressed, whose attention they are intended to excite. Such are the precativè particles נָא, בִּי, and אֲחֹלִי.

1. The particle נָא *now, pray* (Germ. *nun*), which originally has respect to time, is employed with a future or imperative both to express the speaker's desire for the performance of the action denoted, and to bespeak the favourable attention of the person or persons addressed. It immediately follows the word to which it refers, and is thus used,

a. a. With the future paragogic of the first person, to signify an earnest desire on the part of the speaker to perform the action either alone or with others (§ 1000. I. 1.), e. g. אֶסְדֹּדְנָא וְאֶרְאֶה אֶת־הַמְּרָאָה *I will turn aside now, and see this great sight*, Ex. 3: 3. Cant. 3: 2. Ruth 2: 2., נַעֲבִירְדְּנָא בְּאַרְצָהּ *let us now pass through thy country*, Num. 20: 17.

β. With the simple future, and most frequently in the third person, to express a desire and at the same time solicit the concurrence of the party addressed (§ 996. 1. a.), e. g. יִקְדֹּדְנָא מַעַט־מַיִם *let now a little water be fetched*, Gen. 18: 4. 2 Kings 2: 9. Is. 47: 13. Jer. 17: 15., or to make a dehortation with a preceding אַל, e. g. אֲלֵינָא תִּהְיֶה מְרִיבָה *pray, let there be no strife betwixt me and thee*, Gen. 13: 8. 18: 30, 32. 1 Sam. 25: 25.; occasionally also in the second person, to make with אַל an earnest deprecation, e. g. אֲלֵינָא תַּעֲבֹר *pray, do not pass by*, Gen. 18: 3. Num. 10: 31. 12: 11.; and rarely in the first, e. g. אֵרַעְצֶךָ נָא אֵרַעְצֶךָ *let me now give thee advice*, 1 Kings 1: 12. Jer. 5: 24. Job 32: 21.

b. With the imperative, when by expressing the speaker's strong desire for the performance of the action, it converts the command into a friendly and earnest request (§ 1009), e. g. הָלֵךְ אֵלַי שְׂפָחוֹתִי *go in now to my maid*, Gen. 16: 2. 1 Sam. 15: 25., 'סוּרְדֵנָא אֶל־בֵּית עֲבָדְכֶם וְגו' *turn in, pray, to your servant's house, &c.* Gen. 19: 2. Num. 16: 26.; though occasionally it serves to render the command more emphatic and peremptory, e. g. שִׁמְעֵינָא נָא הַמּוֹרִידִים *hear now, ye rebels?* Num. 20: 10. Judg. 13: 4.

c. It is also found attached to different particles, e. g. **אָנא** *if now*, Gen. 18 : 3. 24 : 42. 30 : 27., **הִנֵּה-נָא** *behold now*, Gen. 18 : 27, 31., **אֵי-הֵנָּה** *where now?* Ps. 115 : 2., **אָנא-אֵי-נָא** *woe now!* Lam. 5 : 16., **בְּנִדְוֶנָּה** *in the presence now of all his people*, Ps. 116 : 14, 18.

d. When placed at the commencement of a sentence, this particle takes before it the open vowel **אָ**, thus **אָנא** *oh now!* (comp. **אָהָה**, § 1102. 1. b.), e. g. **אָנא חטא העם הזה** *Oh now, this people have sinned*, Ex. 32 : 31., **אָנא יהוה מלטה נפשי** *Oh now, Lord, deliver my soul*, Ps. 116 : 4, 16.; which is sometimes rendered yet more emphatic by a repetition of **נָא**, e. g. **נָא אָנא נָא פָשַׁע אָחִיהָ** *Oh now forgive, pray, the trespass of thy brethren*, Gen. 50 : 17., **אָנא יהוה זכרנא את אשר** *Oh now, Lord, remember, pray, how I have walked before thee*, 2 Kings 20 : 3. Is. 38 : 3. Ps. 118 : 25.

2. The particle **בִּי** *pray!* (for **בָּעִי**, see § 77. 3.), followed by **אֲדֹנִי** *my lord* or **אֲדֹנִי** *Lord*, is placed at the beginning of a sentence, to invoke the favourable attention of the hearer to a request, e. g. **בִּי אֲדֹנִי יְרַבְרָא** *pray, my lord, let thy servant speak a word, &c.* Gen. 44 : 18. Num. 12 : 11., **בִּי אֲדֹנִי שְׁלַחנָא בִּיד תְּשַׁלַּח** *pray, Lord, send by the hand of (whom) thou wilt send*, Ex. 4 : 13. Josh. 7 : 8. Judg. 6 : 15., **בִּי אֲדֹנִי יָרַד רִדְנוּ בַתְּחִלָּה לְשִׁבְרָאֵכֶל** *O my lord, we did indeed come down the first time to buy food*, Gen. 43 : 20. 1 Kings 3 : 17., **בִּי אֲדֹנִי לֹא** *O Lord, I (am) not an eloquent man*, Ex. 4 : 10.

3. The particle **אֲחֵלִי** or **אֲחֵלִי** *Oh that! would that!* (lit. *I beseech*, first pers. fut. Hiph. of **חָלָה**, comp. § 1076. 1. a.), also intimates a strong desire on the part of the speaker, e. g. **אֲחֵלִי אֲדֹנִי לִפְנֵי הַנְּבִיא** *would that my lord (were) in presence of the prophet who (is) in Samaria!* 2 Kings 5 : 3., **אֲחֵלִי יִבְנֵי דְרָבִי לְשִׁמֹּר חֻקֶּיהָ** *Oh that my ways were directed to keep thy statutes!* Ps. 119 : 5.

¶ § 1104. The objective interjectional particles are those employed not to express feeling on the part of the speaker, but to direct the hearer's attention to the statements which they introduce.

1. a. For this purpose is used the simple aspirate **ה** with the open vowel *e*, thus **הָא** *lo! behold!* e. g. **הָא זֶרַע** *lo! (here is) seed for you*, Gen. 47 : 23., **הָא יִרְבֶּךָ בְּרָאשׁ נַתַּתִּי** *behold, I will recompense thy conduct upon (thy) head*, Ezek. 16 : 43.

b. And more frequently one composed of the aspirate **ה** and the liquid **ן**, thus **הֵן** *lo! behold!* which is prefixed to any form of the verb, for the purpose of attracting the hearer's attention to the statement and of attesting its truth. It thus occurs with the absolute past tense of an active or neuter verb, e. g. **הֵן גִּרְשְׁתִּי אֹתִי** *behold, thou hast driven*

me forth, Gen. 4 : 14. 19 : 34. 47 : 23., or of the verb of existence expressed or understood, e. g. הִנֵּה הָאִישׁ הַזֶּה הָיָה כְּאַחַד מִמֶּנּוּ *behold, the man is become as one of us*, Gen. 3 : 22., אֵת הֵן עִם אֶחָד *behold, (they are) one people*, 11 : 6. ; also with the absolute future form, e. g. הֵן עִם יָקִים בְּלִבָּיָא *behold, the people shall rise up like a lioness*, Num. 23 : 24. Jer. 3 : 1. Job 13 : 15. 31 : 35. 2 Chron. 7 : 13. ; and even with a participle (see § 1034. 3. a.). This particle is rendered more emphatic by the addition of a final ה, thus הִנֵּה־הָ, which has all the uses of the simple form, besides receiving the pronominal suffixes (see § 682. 1.).

2. a. The interjection הִבֵּה (imp. of יָהֵב with ה parag., § 693) is often used as an incitement to action in company with the speaker, like the English *come!* (Fr. *allons!*) e. g. הִבֵּה נִבְנֶה־לָּנוּ עִיר *come, let us build ourselves a city*, Gen. 11 : 4, 7. 38 : 16., הִבֵּה נְתַחֲכֶמָּה לָּו *come, let us act wisely towards them*, Ex. 1 : 10.

b. The imperative לָכֵה *come!* (imp. of יָלַךְ with ה parag.) is used for the like purpose in addressing a single person, e. g. לָכֵה נִכְרְתָה בְּרִית לָנוּ וְאַתָּה *come, let us make a covenant, I and thou*, Gen. 31 : 44. Num. 22 : 6. Judg. 19 : 11.; in addressing several, the plural form לָכוּ is employed, e. g. לָכוּ וְנַהֲרֹגְהוּ *come, let us kill him*, Gen. 37 : 20. 1 Sam. 9 : 9. 2 Kings 7 : 9. Hos. 6 : 1. Prov. 7 : 18. Neh. 6 : 7.

CHAPTER XXII.

COLLOCATION.

§ 1105. THE preceding part of the Syntax describes the use made of words and their inflections as regards their mutual agreement with and dependence on one another. There remains yet another element to be considered among the means employed by language to express the operations of the human mind, and this consists in the manner of arranging words into sentences, and sentences into a continued discourse. This subject, however, we shall treat with brevity, having already had occasion to discuss separately in the course of the foregoing chapters many of the most important points which it involves.

§ 1106. The position of words in a sentence is regulated upon two principles; and on the equiponderance of these or the predominance of one of them over another depends the peculiar character of different languages as also the style of different writers in the same language. These two principles are the *logical* and the *rhetorical*. The first causes words to take their places in a sentence according to their intrinsic importance; thus following the natural order of the mind, which first takes cognizance of the principal idea before passing to the consideration of its various attributes and relations. Hence in a simple proposition in which the logical order is observed, the subject, or name of the person or thing spoken of, is placed before the predicate, or that which is declared concerning it (see § 695); and when the latter consists of an action, it has frequently an object for its complement, which is accordingly placed after it: so that the natural order of words in a proposition is *subject, verb, object*, as in the phrase, "God created the heavens." But as the speaker's mind is not always in a state of tranquil deliberation, and often dwells particularly on one or more of the ideas expressed in a proposition other than the subject, it frequently happens that the second or rhetorical principle prevails, the endeavour to render the language an exact transcript of the feelings giving rise to a collocation of words which differs more or less from the simple logical arrangement.

§ 1107. Of these two principles the logical one is chiefly adhered to in slightly inflected languages, in which the mutual relations of words are but imperfectly indicated by their forms, whence perspicuity requires that such terms as are closely related should be placed together; while those languages which are inflected to a considerable extent allow a greater latitude of construction, as in them the relations of words to each other are pointed out with sufficient exactness by means of their terminations. Thus for instance, we find that in the Greek, Latin, and German languages, which come under this description, while the subject usually stands at or near the commencement of the proposition, the verb is placed at its close, the subordinate terms and even entire parenthetical clauses being inserted between them. By this means the sentence is bound together into a compact whole inclosed between its two principal terms, and the attention of the auditor is kept alive by the suspension of the sense till its conclusion. The Hebrew however, as we have seen, exhibits in its entire etymological structure the character of a moderately inflected language; and hence of necessity it follows for the most part the logical order in the collocation of its words and sentences. Thus,

1. *a.* In a Hebrew proposition consisting of a subject and predicate, the writer's attention seems in general to rest chiefly on the declaration made by him concerning the subject: so that he places the predicate, which he hence regards as of most importance, at the head of the sentence (for examples see §§ 771, 772); and thus especially when he connects the statement to what precedes by means of the conjunction וְ, in which case the proposition usually commences with a verbal form, which is succeeded by the subject in the form of a noun or pronoun, e. g. וַיֹּאמֶר אֱלֹהִים and *God said*, Gen. 1:3. &c. &c. (see §§ 969, 980).

b. When the predicate consists of a verb which has for its complement a direct or indirect object, this latter follows the subject, so that the order is verb, subject, object, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*, Gen. 1:1., וַיֹּאמֶר הָרֶמֶשׂ אֶל-הָאִשָּׁחָה וְה' *and the serpent said to the woman*, &c. 3:4, 9.* In like manner a verb is followed by any other complement belonging to it, whether consisting

* When, however, the object is designated by a pronominal suffix, this, being a subordinate part of speech, is commonly placed between the verb and the noun denoting the subject, e. g. וַיִּתֵּן אֹתָם אֱלֹהִים וְה' Gen. 1:17., וְיָסַר בְּרָעָם וְה' Lev. 13:58. Deut. 24:15.

of an infinitive, a finite verb, or an entire statement introduced by the relative particle *כִּי* or *אֲשֶׁר* (for examples, see §§ 906, 902).

c. Each of the principal members of a proposition may be qualified and extended in various ways, in which case the qualification always follows the qualified term : as is seen in the examples of nouns with qualificative adjectives (§ 770), and of two nouns in construction or apposition (§§ 793, 814, *et seqq.*); so too when a term is qualified by a relative clause connected to it by *אֲשֶׁר*, e. g. *לֹא־יִיכַל בַּעֲלָהּ הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ לָשׁוּב לְקַחְתָּהּ* *her former husband who put her away cannot take her again*, Deut. 24 : 4, 11. Is. 2 : 20.

2. The arrangement of clauses and sentences in Hebrew is also regulated by the logical principle, that is, they are placed after each other in the natural order of narration, and connected together by a conjunctive particle, which usually stands at the beginning of the proposition, the relative clauses immediately following those on which they depend (for examples, see the several conjunctive particles).

§ 1108. Although this logical order is for the most followed in Hebrew, it is still greatly modified by means of the rhetorical principle, or in other words by the writer's endeavour to give a faithful representation of his feelings and to add variety and harmony to his style as well by the collocation as the choice of his words, while at the same time he observes to keep strictly within those limits which the nature of the language prescribes for the avoidance of ambiguity. Hence for Hebrew rhetorical construction we have the general rule, that *those words which the writer desires to render emphatic are placed at the beginning of the proposition.*

1. a. Thus, when a proposition consists of but two terms, a subject and a predicate, should the writer not desire to give emphasis to the predicate, or should he on the other hand wish to render the subject emphatic, he places the latter at the head of the sentence with an accompanying *וְ*, which connects it to the preceding statement, e. g. *וְהָאָרֶץ הָיְתָה רֵוָה וְרֵוָה* *and the earth was empty and void*, Gen. 1 : 2. 2 : 6. 3 : 1. 4 : 1. *כִּי יְהוָה דִּבֶּר* *for Jehovah speaks*, Is. 1 : 2, 3. Sometimes too to give variety to his style, he commences the first clause of a sentence with the predicate, and the second with the subject, e. g. *יִשְׂרָעֵל הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף הָעוֹף עֲלֵהָאָרֶץ* *let the waters swarm with creeping things that have life, and let fowl fly above the earth*, Gen. 1 : 20. Deut. 24 : 16. ; which is frequently the case in poetic parallelisms, e. g. *וְהַמְּלָכִים יִתְּצֻבוּ מִלְּכֵי־אֶרֶץ וְרוֹזְנִים נִסְדְּרוּ־יַחַד* *the kings of the earth set themselves up, and the rulers consult together*, Ps. 2 : 2. 18 : 9.

b. Or if it consist of a verb including its subject within itself and its complement in the shape of a direct or indirect object, although the latter commonly follows the verb (§ 1107. 1. a.), yet when the writer wishes to lay upon it a particular stress, he places it first, e. g. *בְּהוֹרֶץ אֶת־קִלְהָ שְׁמַעְתִּי* *I heard thy voice*, Gen. 3: 10, 14, 15, 18. 9: 4., *תִּעַמַּד תְּהָיְתָה* *thou shalt stand outside*, Deut. 24: 11. This construction is also used for the purpose of variety in the second clause of a parallelism, e. g. *תִּשְׁבֹּט בְּשֹׁבֵט בְּרֹזֶל כְּכִלֵּי יוֹצֵר תִּנְפֹּצֵם* *thou hast smitten all mine enemies on the cheek bone, the teeth of the ungodly thou hast broken*, Ps. 3: 8., *תִּשְׁבֹּט בְּשֹׁבֵט בְּרֹזֶל כְּכִלֵּי יוֹצֵר תִּנְפֹּצֵם* *thou shalt break them with a rod of iron ; as a potter's vessel shall thou dash them in pieces*, 2: 9. 18: 21, 25.

2. If a proposition consist of three terms, as subject, copula, and predicate, or, as is more frequently the case, subject, verb, and object direct or indirect, the collocation of the words may be varied in all the six possible ways, so as best to answer the writer's purpose. Thus, for example,

a. A subject, verb, and direct object, composing a clause, may be arranged in either of the following ways, which we shall exhibit in the order of the frequency with which they occur: viz. 1. verb, subject, object (§ 1107. 1. b.), e. g. *בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם* *God created the heavens*, Gen. 1: 1. &c.; 2. subject, verb, object (§ 1108. 1. a.), e. g. *וַיָּדַע אָדָם וְהָאֵרֶם יָדַע אֶת־הַחַיָּה* *and Adam knew Eve*, Gen. 4: 1, 4.; 3. subject, object, verb, e. g. *וְקִשְׁחוֹת נְעָרִים תִּרְשָׁשֶׁנָּה* *and (their) bows shall slaughter the young men*, Is. 13: 18. Mic. 3: 12. Prov. 1: 5.; 4. object, subject, verb, e. g. *וְהַחֲרִבוֹת מַחִים גָּרִים יֵאָכְלוּ* *and the waste places of the fat ones shall strangers eat*, Is. 5: 17. 42: 4. Prov. 1: 7., in which case the object is often emphatically repeated in the form of a pronominal suffix attached to the verb, e. g. *קִשְׁעֵינוּ אַתָּה תִּכְסֶּרֶם* *(as for) our transgressions, thou shalt cover them*, Ps. 65: 4. 68: 10.; 5. object, verb, subject, e. g. *וַיִּרְאֵהוּ צְבָאוֹת רֹאֵה עֵינַי* *the King, the Lord of hosts, mine eyes have seen*, Is. 6: 5. Hos. 8: 2. Ps. 49: 8. Job 4: 4.; 6. verb, object, subject, e. g. *רָשָׁע רָעָה תִּמְחֹת רָשָׁע רָעָה* *evil shall slay the wicked*, Ps. 34: 22.

b. The same is the case with a clause consisting of a subject, verb, and indirect object: viz. 1. verb, subject, object, e. g. *וַיִּקְרָא יִצְחָק* *and Isaac called Jacob*, Gen. 28: 1, 7, 16. &c.; 2. subject, verb, object, e. g. *וַיָּאֵר יָעֹל מִן־הָאָרֶץ* *and a mist arose from the earth*, Gen. 2: 6.; 3. subject, object, verb, e. g. *עֵינָיו בְּנוֹתִים תִּצְפִּינָה* *his eyes look upon the nations*, Ps. 66: 7.; 4. object, subject, verb, e. g. *כָּל־*

בָּשָׂר יָבוֹיָא *to thee shall all flesh come*, Ps. 65:3.; 5. object, verb, subject, e. g. בַּחֲצוֹת יִתְחַלְלֵי הָרֶקֶב *the chariots shall rage in the streets*, Nah. 2:5. Ps. 66:3.; 6. verb, object, subject, which occurs for the most part only when the indirect object is denoted by a pronominal suffix appended to a preposition (see § 1107. 1. *b.* note), e. g. יֹשְׁבֵי בֵּי יָשְׁעִי *the sitters in the gate speak against me*, Ps. 69:13.

3. Similar varieties of arrangement are found in propositions consisting of four terms, viz. a subject, verb, and direct and indirect objects, or a verb containing its subject within itself with two objects direct and indirect: thus, 1. verb, subject expressed or implied, direct and indirect objects, e. g. וַיַּפֵּל יְהוָה אֱלֹהִים תְּרֻמָּה עַל הָאָדָם *and the Lord God caused a deep sleep to fall upon the man*, Gen. 2:21. &c.; 2. verb, subject expressed or implied, indirect and direct objects, e. g. וַיִּקְרָא יְהוָה אֱלֹהִים לְאֹר יוֹם *and God called the light day*, Gen. 1:5, 8. 2:2, 7, 9. 4:4., especially when the indirect object is represented by a pronominal suffix, e. g. וַיַּעֲשׂוּ לָהֶם חֻלְיֹת *and they made themselves aprons*, Gen. 3:7.; 3. indirect object, verb including subject, direct object, which occurs when the writer wishes to vary his style by adopting an order different from the preceding one, e. g. וַיִּלְחֹךְ קָרָא לַיְלָה *and the darkness he called night*, Gen. 1:5. 3:16, 19.; 4. objects direct and indirect and verb with subject implied, e. g. מִשְׁפָּט לְגוֹיִם יוֹצִיא *he shall produce judgment to the Gentiles*, Is. 42:1.; 5. direct object, verb, indirect object, e. g. צִירָה שְׁלַח לָהֶם *he sent them food*, Ps. 78:25, 66.; 6. indirect object, direct object, verb, e. g. לָחֹדֵי כֹחִי כָלִיתִי *I have spent my strength for naught*, Is. 49:4.

§ 1109. The same variety of arrangement which is permitted to the Hebrew writer within the narrow compass of a simple proposition, is found also in the several clauses and adjuncts of a compound sentence. As however the departure from the strictly logical mode of construction is never so great as to obscure the sense, and hence render necessary the application of precise rules for the solution of such inversions, we consider it needless to enter into any further details on the subject, it being sufficient to have pointed out in the course of this chapter the prevalent characteristics of the Hebrew language in this respect.

CHAPTER XXII.

FIGURES OF SPEECH.

§ 1110. THE only figures of Syntax which in Hebrew seem to demand a particular exposition are the two opposite ones of ellipsis and pleonasm, that is, the omission and redundancy of words and clauses.

Ellipsis.

§ 1111. Ellipsis is that figure of speech by which a writer omits a member of a sentence or even an entire clause, and leaves it to be supplied from the context. As this usually results from the desire to attain a pointed brevity in the mode of expression, it is found to take place mostly in poetry. The principal varieties are the following.

1. A direct citation in the words of the speaker is sometimes made without being introduced as is usually the case by the verb *אמר*. This most frequently occurs in giving the words of a third person or persons, e. g. *לְכָה אֶרְדֶּה לִי יַעֲקֹב מִדְּאָרָם בְּלֶקֶךְ... וַיִּנְחֵנִי בְּלֶקֶךְ* *Balak brought me from Aram (saying), Come, curse me Jacob, Num. 23 : 7. Job 8 : 18. Eccl. 4 : 8., וַיִּנְחֵנִי אֶת־מִסְרֹתֵימֹו, נִתְחַקֶּה (they say) let us break their bands, Ps. 2 : 3. 52 : 9. 59 : 8. 64 : 7.; and occasionally of a second person, e. g. 'מַעַם שְׁנוֹת רֹגִי' (thou sayest) *a little (more) sleep, &c. Prov. 6 : 10.; and even of the first, e. g. מִדְּאֲנוֹשׁ שְׁמִירָה... כִּי־אֶרְאֶה שָׁמַיָּה, &c. (I say), what is man? Ps. 8 : 4, 5.**

2. *a.* Sometimes the verb of a proposition is omitted when it may readily be supplied from the context, e. g. *וַיִּיחַל שְׁבַעַת יָמִים לְמוֹעֵד* *and he waited seven days, according to the set time that Samuel (had appointed), 1 Sam. 13 : 8. Is. 5 : 9., קוֹל שֹׁאֵן בְּעִיר* *the sound of a noise (is heard) from the city, Is. 66 : 6., וְאַתָּה יְהוָה עֲדֹמְחִי, בָּעִיר אֵשׁה, בָּעִיר אֵשׁה* *but thou, Lord, how long (wilt thou be angry)? Ps. 6 : 4., עֲרֵב־כֶּבֶד לֶחֶם זֹנֶה* *by means of a whorish woman (one is reduced) to a cake of bread, Prov. 6 : 26.*

b. α. On the other hand a noun which forms the usual complement of a verb is frequently omitted after such verb, as it also may readily

be supplied from the context : thus, after *יָלַד* *to beget* is understood *בָּנִים children*, Gen. 6 : 4. 10 : 21. 16 : 1. 17 : 17. 30 : 1. Eccl. 6 : 3.; after *הָכִין* *to direct* is understood *לֵב the heart*, Judg. 12 : 6. 1 Sam. 23 : 22. 1 Chron. 28 : 2. (comp. 2 Chron. 12 : 14. 30 : 19.), as also after *שִׁים* *to place, set*, Job 34 : 23. (comp. Is. 41 : 22.); after *צָרַף* *to order, arrange*, is omitted *מִלְחָמָה battle*, Judg. 20 : 30., also *מִלִּים words*, Ps. 5 : 4. Job 37 : 19. (comp. 32 : 14.); after *הָפִיל* *to cast* is omitted *זֹרֶק lots*, 1 Sam. 14 : 42. (comp. Ps. 22 : 19.); after *כָּרַת* *to strike, establish*, is omitted *בְּרִית a covenant*, 1 Sam. 20 : 16. 22 : 8. 2 Chron. 7 : 18.; after *שָׁלַח* *to extend* is omitted *יָד the hand*, 2 Sam. 6 : 6. Ps. 18 : 17. Obad. v. 13., and often after *נָשָׂא* *to raise* (the hand), hence to *swear*, Is. 3 : 7.; after *הִגִּיר* *to gird* is omitted *חֶרֶב sword*, 2 Sam. 21 : 16., also *שָׂק sack-cloth*, Joel 1 : 13; after *חָתַם* *to restrain* is omitted *אַף anger*, Is. 48 : 9., as also after *שָׁמַר* *to keep, preserve*, Jer. 3 : 5. (comp. Amos 1 : 11.), and *נָטַר* *to keep*, Ps. 103 : 9.; after *פָּרַס* *to break* is omitted *לֶחֶם bread*, Jer. 16 : 7. (comp. Is. 58 : 7.); after *הִקְשָׁה* *to harden, stiffen*, is omitted *עֵרָה the neck*, Job 9 : 4. (comp. Deut. 10 : 16.); after *הַחֲלִיף* *to renew* is omitted *כֹּחַ strength*, Job 29 : 20. The omission of the object occurs also when it has been previously mentioned, e. g. *וַיָּבֵא אֶל־הָאָדָם* *and he brought (them) to the man*, Gen. 2 : 19. 18 : 31. 21 : 14.

β. In like manner an infinitive forming the complement of a verb is sometimes omitted : thus, after *מָהֳרִי* *make haste* is omitted *לָקַחְתָּ* *to take*, Gen. 18 : 6.; after *צִוָּה* *he commanded* is omitted *לְהוֹרִיד* *to take down*, Josh. 10 : 27.; after *אֵין לִי* *I am not able* is omitted *לְשָׂא* *to bear*, Is. 1 : 13; after *יִוָּסֵף* *he shall repeat* is omitted *לְשַׁלַּח* *to send forth*, Is. 11 : 11.

c. For the ellipsis of the subjects of certain verbs, see § 767.

3. It is still more frequently the case that a member of one clause of a sentence is omitted in another where it equally applies. Thus,

a. Very often a verb expressed in the first clause of a poetic parallelism is left to be understood in the second, e. g. *כְּבָרִי לְאַחֵר לֹא־אֶתֶּן* *my glory will I not give to another, and my praise (will I not give) to graven images*, Is. 42 : 8. 60 : 18. Ps. 50 : 9., *אֶת־רְאִיתִי אֶת־הָאָרֶץ* *I looked on the earth, and (I looked) at the heavens, &c.* Jer. 4 : 23.; less frequently one omitted in the first is contained in the second, e. g. *בָּלְחֵי הַחֲמוּרִים בָּלְחֵי הַחֲמוּרִים הִכִּיתִי* *with the jaw-bone of an ass (I have slain) heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men*, Judg. 15 : 16.

b. Sometimes a noun contained in the former part of a proposition is afterwards omitted before a qualifying noun, e. g. *הִדַּל לְהִיּוֹת לְשֶׁרָה* *he diminished to be for Sarah*.

כָּנָשִׁים lit. *there ceased to be with Sarah a custom according to* (the custom) *of women*, Gen. 18 : 11. Ps. 18 : 34. 55 : 7., כָּרְמִשְׁחַת מַאִישׁ כָּרְמִשְׁחַת מִבְּנֵי אָדָם מִרְאֵהוּ וְתַאֲרוֹ מִבְּנֵי אָדָם *his visage was so marred more than* (the visage) *of any man, and his form more than* (the form) *of the sons of men*, Is. 52 : 14. Cant. 1 : 15. ; and sometimes though rarely a qualifying noun omitted in the first clause of a parallelism is contained in the second, e. g. יְהוָה מִבֶּטֶן קִרְאָנִי מִמֵּעֵי אִמִּי הִזְכִּיר שְׁמִי *the Lord has called me from the womb* (of my mother). *from the bowels of my mother he has mentioned my name*, Is. 49 : 1. Ps. 22 : 10, 11.

c. Occasionally a predicate contained in the first clause is omitted in the second, e. g. מִזְבַּח טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים *to obey* (is) *better than sacrifice ; to give heed* (is better) *than the fat of rams*, 1 Sam. 15 : 22.

d. Again, negative particles expressed in the first clause are frequently omitted in the second, e. g. לֹא גִדַּלְתִּי בְּחַיִּירִים רוֹמְמֵתִי בְּתַלְמוֹת *I neither rear young men, (nor) do I bring up maidens*, Is. 23 : 4. Ps. 9 : 19. Prov. 30 : 3. Job 3 : 10., אַל תִּרְבוּ תְּדַבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק *talk no more so very proudly, and (do not) let arrogance proceed from your mouth*, 1 Sam. 2 : 3. Ps. 38 : 2.

§ 1112. We have already seen that in Hebrew many verbs which in the Indo-European languages are construed with a preposition take after them a noun as their direct complement (§ 841). But in addition to this, the Hebrew writers even when viewing the object of a verb as indirect often omit in one clause the preposition which they employ in another. This for example is the case with בָּ, e. g. שָׁגַר בְּרִאָה פָקַד *they stagger in vision, they totter* (in) *judgment*, Is. 28 : 7. Job 12 : 12. 15 : 3. ; with לְ, e. g. לֵאמֹר לִירוּשָׁלַם תִּבְנֶה וְהִיכַל הוֹסֵד *saying to Jerusalem, Thou shalt be built ; and (to) the temple, Thy foundation shall be laid*, Is. 44 : 28. 28 : 6. Jer. 9 : 2. Job 34 : 10. ; with מִן, e. g. וְיִבְרַכְךָ מֵאֵל אֲבִיךָ וְיַעֲזָרְךָ וְיָתֵן לְךָ *by the God of thy father who shall help thee, and (by) the Almighty, who shall bless thee*, Gen. 49 : 25. Is. 30 : 1. Job 33 : 17. ; with עַל, e. g. אַחֲרֵיהֶם עָלִימוּ כְנָנִב *they cried after them as (after) a thief*, Job 30 : 5. ; with לְמַעַן, e. g. לְמַעַן שְׁמִי *for my name's sake will I defer my anger, and (for the sake of) my praise will I refrain from thee*, Is. 48 : 9. 49 : 7. ; with תַּחַת, e. g. תַּחַת בְּשִׁתְּכֶם מְשִׁנָּה וְכִלְמָה יִרְבוּ חֶלְקֶם *instead of your shame, (ye shall have) double ; and (instead of) confusion, they shall rejoice in their portion*, Is. 61 : 7.

§ 1113. A subordinate kind of ellipsis is that termed Zeugma, which consists in applying to two or more nouns a single verb which cannot

in strictness relate to all of them, so that another and generally an analogous verb is to be supplied, e. g. *לָמָּדָה נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם־* *לָמָּדָה* *wherefore shall we die before thine eyes, both we and our land?* meaning, wherefore shall we die and our land be destroyed? Gen. 47:19., so *וְשִׁנֵּי כְסִיּוֹתָם יִשָּׁבְרוּ* *the roaring of the lion and the teeth of the young lions shall be broken*, Job 4:10.

§ 1114. As we have already observed, not only are single terms frequently left to be supplied by the reader when the context renders it easy to do so, but even whole clauses are occasionally omitted in like manner. Thus, for example, a statement is sometimes omitted which is understood from what follows, e. g. *וַיֹּאמֶר יְהוָה אֱלֹהִים . . . מִן־יְשֻׁלָּח* *and the Lord God said, Lest he put forth his hand, and take also of the tree of life, and live for ever (let us send him out of the garden); and the Lord God sent him out of the garden of Eden*, Gen. 3:22, 23. 4:8., so *וַיֹּשְׁעַ יְהוֹשֻׁעַ וַיּוֹרִידוּ אֶת־נִבְלָתוֹ מִן־הָעֵץ וּג'* *Joshua commanded, and they took his body down from the tree, &c.* Josh. 8:29.; the apodosis of a hypothetical clause is likewise omitted when it may readily be supplied, e. g. *וְעַתָּה אִם־הוֹשָׁא הִשָּׂאתָם וְאִם־אֵין וּג'* *and now if thou wilt forgive their sin (do so); but if not, &c.* Ex. 32:32. Judg. 6:36.

Pleonasm.

§ 1115. Pleonasm, the opposite of ellipsis, is a figure which results from the writer's desire to give force to his statement by being exceedingly perspicuous. It is of very common occurrence in Hebrew as well as in the other Shemitish languages, and consists in the repetition of words and even of whole statements.

1. The most common kind of pleonasm is the repetition of a subject or object by means of a personal pronoun (see §§ 851-854, 864-869), and the repetition of a noun for the sake of giving intensity to its meaning (see § 824). Sometimes too for emphasis' sake a subject belonging to two or more verbs is repeated after each, e. g. *וַיִּקְצְפוּ עָלָיו שְׂרֵי פְלִשְׁתִּים וַיֹּאמְרוּ לֵוִי שְׂרֵי פְלִשְׁתִּים וּג'* *and the princes of the Philistines were wroth with him, and the princes of the Philistines said to him, &c.* 1 Sam. 29:4.; an object is repeated for the like purpose, e. g. *עֲרֹת בְּדִבְנָה אוֹ בְּדִבְתָּהּ לֹא תִגְלֶה עֲרֹתָן* *the nakedness of thy son's daughter or of thy daughter's daughter, their nakedness (I say) thou shalt not uncover*, Lev. 18:10.

2. The idea expressed by a verb is not unfrequently enforced by the addition of one or more synonymous ones, e. g. וַיָּנֹחַ אֲבְרָהָם וַיָּמָת *and Abraham breathed his last and died*, Gen. 25 : 8. Num. 20 : 26., *וַיִּנָּח אֶת רַגְלָיו כָּרַע וַיִּפֹּל וַיִּשְׁכַּב* *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27., *וְנַפְשֵׁנוּ וְנַפְשֵׁי אֶנְחִי וְעַמִּי לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד* *we are sold, I and my people, to be destroyed, to be slain* (see § 1026. 1. b. β.), *and to perish*, Esth. 7 : 4.

3. The repetition of sentences or clauses of sentences usually more or less varied is of extremely common occurrence in Hebrew, especially in poetry and in rhetorical language (for examples, see § 1127).

§ 1116. Besides these figures of syntax, the Hebrew has also in common with other languages the rhetorical figures of metaphor, metonymy, synecdoche, hyperbole, allegory, &c. ; but as they give rise to no peculiarities of construction in the language, we shall pass them in silence with the exception of a few words on paranomasia.

Paranomasia.

§ 1117. The figure called paranomasia, which is of such frequent occurrence in Oriental writings, is in Hebrew restricted for the most part to poetry, where it is employed to give an harmonious and rhythmical turn to the sentence, by the introduction of words of a similar sound whether of different or of synonymous meanings, either in immediate connection or in corresponding parts of the sentence.

1. *a.* Thus, two or more nouns of similar sound but different meaning are employed to produce a paranomasia in close connection, e. g. *עֲזוֹבָה וְהַפְלֵתִי הַכֹּרֶתִי* *the executioners and the runners*, 2 Sam. 8 : 18., *וַיִּזְכְּרוּ רֵיחַ רַעֲצִיבָת רֵיחַ* *forsaken and oppressed in spirit*, Is. 54 : 6., *שָׂעָה קָצָה* *an effusion of wrath*, 54 : 8. ; and sometimes in parallel positions, e. g. *וַיִּקְוֶה לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצָדִיקָה וְהִנֵּה זַעֲקָה* *he looked for judgment, but behold (there was) bloodshed ; for righteousness, but behold (there was) wailing*, Is. 5 : 7., *לָתֵת לָהֶם פָּאֵר תַּחַת אָפֶר* *to give them beauty for ashes*, 61 : 3.

b. Nouns of the same or nearly the same form but of different meanings are also employed in close connection, e. g. *בָּלְחֵי הַחֲמוֹר הַחֲמוֹר* *with the jaw-bone of an ass (I have slain) heaps upon heaps*, Judg. 15 : 16., *כְּלֵי בָלִי רָעִים* *the implements of the crafty (are) evil*, Is. 32 : 7., *בְּחֻקֵּי-נֶחֱל חֻקָּה* *among the smooth places of the valley (is) thy portion*, 57 : 6., *כִּשְׁד מִשְׁדֵּי יְבוּא* *it shall come from the Almighty*

like a tempest, Joel 1: 15.; and likewise in parallel positions, e. g. וַיְהִי־לִי שְׁלֹשִׁים בָּנִים רֹכְבִּים עַל־שְׁלֹשִׁים עֲרִירִים וְשְׁלֹשִׁים עָרִירִים לָהֶם and he had thirty sons, who rode on thirty asses' colts, and they had thirty cities, Judg. 10: 4., כָּקוֹל הַסִּירִים תַּחַת הַסִּיר, like the crackling of thorns under a pot, Eccl. 7: 6.

2. Two or more nouns of similar sound and meaning are not unfrequently used in connection for the sake of emphasis, e. g. תֹּהוּ וְרֵקֵם emptiness and vacuity, meaning, utterly empty, desolate, Gen. 1: 2., so נָע וָנָד a fugitive and a vagabond, 4: 12., עָפָר וָאֵשׁ dust and ashes, 18: 27. Job 30: 19.; פֶּחַד וְפִחַח וְפֶחַח fear, the pit, and the snare, Is. 24: 17., בִּיקָה וּמִבּוֹקָה וּמִבְלָקָה empty, and void, and desolate, Nah. 2: 11.

§ 1118. This play upon words is likewise found in verbs, either with one another or with nouns. Thus,

1. A paranomasia is formed by two verbs of similar sound but entirely different meaning, e. g. אִם לֹא תֵאֱמִינוּ כִּי לֹא תֵאֱמָנוּ if ye do not believe, then shall ye not be established, Is. 7: 9., רַבִּים יִרְאוּ וְיִירָאוּ many shall see and shall fear, Ps. 40: 4.; or by two verbs similar both in sound and meaning, e. g. הַבּוֹק הַבּוֹק הָאָרֶץ וְהַבּוֹז הַבּוֹז the land shall be utterly emptied and utterly despoiled, Is. 24: 3, 4., וְהִתְנַעַשׂ וְהִתְרַעַשׂ הָאָרֶץ, then the earth shook and trembled, Ps. 18: 8.

2. A paranomasia is also formed by means of a verb and noun of similar sound but of dissimilar import, e. g. וְשִׁלַּחְתִּי לְבָבֶל זָרִים וְזָרוּהָ I will send to Babylon strangers, who shall disperse her, Jer. 51: 2., קֵץ בָּא בָּא הַקֵּץ הַקֵּץ אֵלֶיךָ an end is come, the end is come, it watches for thee, Ezek. 7: 6.; and also by such as being formed from the same root are alike both in sound and meaning (see § 837. 1.), e. g. צָנֹחַ וְצִנְפָּה he will certainly give thee a violent tossing, Is. 22: 18. 24: 16., יָקַד יָקַד בִּיקוֹד אֵשׁ he shall kindle a burning like the burning of a fire, 10: 16., נָהָה נָהָה נָהָה he shall lament with a doleful lamentation (see § 789. 2.), Mic. 2: 4.

§ 1119. Proper nouns are also found making a paranomasia both with nouns and verbs of a similar sound: thus with nouns, e. g. וַיֵּרָא אֶת־הַקֵּנִיזִים... שִׁים בְּסֹלֶעַ קִנָּה and he looked at the Kenites, ... pulling thy nest in a rock, Num. 24: 21., בְּתֵי אַחְזִיב לֹא־יִבָּנוּ the houses of Achzib (shall become) a lie, &c. Mic. 1: 14, 15.; with verbs, e. g. וַיַּפֵּחַ אֱלֹהִים לַיָּפֶתֶת God shall make room for Japheth, Gen. 9: 27., יְהוּדָה יְהוּדָה אֶת־הָיִדְוָה אֶת־הָיִדְוָה Judah, thee shall thy brethren praise, 49: 8, 16, 19. &c., אֲלֵי־תִגְדִּידוּ בֵּית גַּת לַעֲפָרָה עָפָר הַתַּפְּלָשִׁי tell it not at Gath: at Beth-l'aphrah roll thyself in the dust, Mic. 1: 10, 11., עָזָבָה עָזָבָה (shall be) forsaken, Zeph. 2: 4.

BOOK FOURTH.

PROSODY.

CHAPTER I.

CHARACTERISTICS OF HEBREW POETRY.

§ 1120. THE peculiar characteristics which distinguish Hebrew poetry from prose, have formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomarus,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. But as all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion that the true

* Antiquities, b. 2. c. 16. § 4., b. 7. c. 12. § 3.

† Davidis Lyra.

‡ Prolegomena in Psalmos.

§ Tractatus de Metris Hebræorum.

pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

§ 1121. That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they still continued to seek in the Hebrew that which never had an existence there, has been most satisfactorily proved by the subsequent labours of Lowth,* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars have arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

§ 1122. The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited and exalted feeling which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

§ 1123. Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion.

* Lectures on Hebrew Poetry, Lect. XIX.

† *Einleitung in die Psalmen*; trans. by Prof. Torrey in the *Biblical Repository*, Vol. III. No. 11. Art. I.

‡ *Geist der hebräischen Poesie*; trans. by Prof. J. Marsh.

As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise : and hence the language of poetry becomes animated, figurative, and often abrupt ; forming a lively representation of the activity of the internal emotions, which, like the ocean-waves, are in a constant state of alternate elevation and depression, and give rise at each fresh impulse to a new expression of feeling.

§ 1124. The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

§ 1125. Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished from that of prose by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even exceed it in force and brilliancy, while at others they appear but as faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these circumstances of course produce corresponding varieties in the language of poetry, which, though maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

§ 1126. These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments by means of repetition, comparison, and contrast, have ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly, the attention of modern investigators of the subject has been directed chiefly to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition. They have accordingly divided it into,

I. *Synonymous*, in which the second clause is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second clause is the converse of the first.

III. *Synthetic*, in which the idea contained in the first clause is further developed in the succeeding ones.

§ 1127. Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry; still they are sufficiently exact for our present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears.

I. *Synonymous Parallelism*, or that in which an idea is repeated; of this the following are the principal varieties.

1. *a.* The repetition is made in nearly the same words; as in Is. 15 : 1., where the subject alone is changed :

כִּי בַלִּיל שָׁדַד עַר מוֹאָב נִדְמָה
כִּי בַלִּיל שָׁדַד קִיר־מוֹאָב נִדְמָה

Because in the night the capital of Moab is desolated and destroyed;
Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed :

נִקְשַׁתָּ בְּאִמְרֵי־פִיךָ
נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ

Thou art snared by the words of thy mouth;
Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1. :

אֱלֹהֵי נִקְמָה יִהְיֶה
אֱלֹהֵי נִקְמָה הוֹפִיעַ

God of vengeance, Jehovah;
God of vengeance, shine forth !

In Ps. 93 : 3. the entire sentence is then repeated in a varied form :

נִשְׂאוּ נְהָרוֹת יְהוָה
נִשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דְּכָנָם

The floods have lifted up, O Lord;
The floods have lifted up their voice :
The floods lift up their waves.

Sometimes a subject, verb, &c. contained in the first clause is to be supplied in the second (for examples, see § 1111. 3.).

b. The idea is repeated in other words ; in which case a climax is generally to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

יִזְכְּרוּ וְיָשׁוּבוּ אֶל־יְהוָה כָּל־אֲמֹת־אָרֶץ
וְיִשְׁתַּחֲווּ לַפָּנִים כָּל־מִשְׁפְּחוֹת גּוֹיִם

All the ends of the earth shall remember and return to the Lord ;
All the families of nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

אֲסַפְּרָה שְׁמֶךָ לְאַחֵי
בְּתוֹךְ קוֹל אֲהִלָּה

I will declare thy name to my brethren ;
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Is. 35 : 3. (see § 1108. 1. b.) :

חֲזֲקִי יְדַיִם רַפּוֹת
וּבְרַפֵּי כַּשְׁלוֹת אֲמִצְרִי

Strengthen the weak hands,
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

בָּךְ בָּטְחוּ אֲבוֹתֵינוּ
בָּטְחוּ וַתַּסְלֶמְנוּ

In thee our fathers trusted ;
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

נִצֹּר בְּנֵי מִצְוַת אָבִיךָ
וְאַל־תִּשְׁכַּח תּוֹרַת אִמֶּךָ

Keep, my son, the commandment of thy father ;
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

אַתָּה יְהוָה לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי
חֶסֶדְךָ וְאֱמֶתְךָ תְּמִיד יִצְרִינִי

Thou, O Lord, withhold not thy mercy from me ;
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

יִבְשׁוּ וַיִּחְפְּרוּ יַחַד מְבַקְשֵׁי נַפְשִׁי לְסִפּוּתָהּ
יִסְגּוּ אַחֲרָיו וַיִּכְלְמוּ חֲפִצֵּי רַעְתִּי
יִשְׁמְרוּ עַל־עֵקֶב בְּשָׂתָם הָאֹמְרִים לִי הָאֵלֶּה הָאֵלֶּה

Let those be ashamed and confounded together who seek my life to destroy it ;
Let those be driven back and made ashamed who wish me ill ;
Let those be desolate for their shame who say to me, Aha, aha !

3. a. Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

מִשָּׁמַיִם הִבִּיט יְהוָה
רָאָה אֶת־כָּל־בְּנֵי הָאָדָם
מִמְּכוּד־שִׁבְתּוֹ הַשָּׁמַיִת
אֶל־כָּל־יֹשְׁבֵי הָאָרֶץ

From heaven the Lord looks down,
He sees all the sons of men ;
From his dwelling-place he looks
Upon all the inhabitants of the earth.

b. In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1:15. :

וּבִפְרָשְׁכֶם כַּפַּיְכֶם אֲעֲלִים עֵינֵי מִכֶּם
גַּם כִּרְתָּרְבִּי תִפְלֶה אֵינֶנִּי שֹׁמֵעַ

When ye stretch forth your hands,
I will hide my eyes from you ;
And though ye multiply prayer,
I will not hearken.

c. Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61 : 10. :

שׂוֹשׁ אֲשִׁישׁ בַּיהוָה
תִּגַּל נַפְשִׁי בֵּאלֹהֵי
כִּי הִלְבִּישָׁנִי בְּגָדֵי־יִשׁוּעַ
מֵעִל צִדְקָה וְעֲטָנִי

I rejoice exceedingly in Jehovah,
My soul is joyful in my God ;
For he has clothed me with the garments of salvation,
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61 : 11. :

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָה
וּכְגִנָּה זְרוּעֶיהָ תִּצְמִיחַ
כֵּן אֲדֹנִי יְהוָה יַצְמִיחַ צִדְקָה
וּתְהַלֵּל נֶגֶד כָּל־הַגּוֹיִם

For as the earth brings forth its shoots,
And as the garden causes its seed to spring up ;
So does the Lord Jehovah cause righteousness to spring up,
And praise before all the nations.

d. The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9 : 1. :

הָעַם הַחֲלָכִים בַּחֹשֶׁךְ רָאוּ אֹרֶךְ נֶדוּל
יֹשְׁבֵי בָאָרֶץ צִלְמוֹת אֹרֶךְ נֶגַה עֲלֵיהֶם

The people who walk in darkness
Shall see a great light ;
Those who dwell in the land of the shadow of death,
Light shall shine upon them.

II. *Antithetic Parallelism*, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20 : 9., Prov. 10 : 1. :

הָמָּה כָּרְעוּ וְנָפְלוּ
וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹרָר

They shall kneel and fall ;
But we shall arise and stand.

We also find two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1 : 19, 20. :

אִם־תֵּאָבִי וְשִׁמְעָתֶם
טוֹב הָאָרֶץ תֹּאכְלוּ
וְאִם־תִּמְאָנוּ וְיָמְרִיתֶם
חָרֵב תִּהְיֶה

If ye consent and obey,
 The good things of the earth shall ye enjoy ;
 Bnt if ye refuse and rebel,
 By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

יָדַע שׁוֹר קִנְהוֹ
 וְחֹמֹר אָבוֹם בְּעֶלְיוֹ
 יִשְׂרָאֵל לֹא יָדַע
 עַמִּי לֹא הִתְבּוֹנֵן

The ox knows his owner,
 And the ass the crib of his master ;
 Israel does not know,
 My people do not consider.

III. *Synthetic Parallelism*, in which an idea is kept in view by the writer, while he proceeds to develop and enforce his meaning by accessory ideas and modifications. Thus in Is. 1 : 5-9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

כָּל־רֹאשׁ לִחְלִי וְכָל־לֵב בְּדִי
 מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵי־בִי מָתוּם וּגְוִי

The whole head is sick, and the whole heart faint.
 From the sole of the foot even to the head, there is no soundness in it ;
 (But) wounds, and stripes, and recent sores :
 They have neither been pressed out, nor bound up, nor softened with oil.
 Your country is desolate, your cities burned with fire ;
 Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 3-9., of which the opening proposition is,

יֵאבֶד יוֹם אֲנִלֵּד בּוֹ
 וְהַלֵּילָה אָמַר הִרְחָ גִּבֹּר

Oh that the day might have perished on which I was to be born ;
 And the night (in which) it was said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

§ 1128. We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6. 53 : 6., and those of the last in Is. 1 : 9. 44 : 3. 49 : 10. Ps. 45 : 8. ; the two principal clauses of the verse rhyme in Prov. 6 : 1, 2. Job 6 : 9. Is. 1 : 29., and in such case the number of words in each is sometimes the same, as in Ps. 72 : 10. ; and even three rhymes are to be found in a single verse, as in Is. 1 : 25., וְאֶשְׁרָה יְדֵי עֲלִיָּה וְאֶשְׁרָה כַּבֵּר סִנְיָה וְאֶסְרֶה כָּל-בְּדִילָהּ. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Samson, in Judg. 14 : 18., לֹא חֲרָשָׁתָם בְּעַגְלֹתַי לֹא מִצָּאָתָם חֲדָתִי.

§ 1129. Taking therefore into consideration all the facts of the case, we feel warranted in coming to the conclusion, that although the close correspondence in meaning which exists between verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

§ 1130. The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, probably bore in their origin a character analogous to that of the Hebrews ; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound ; and in so doing, went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention altogether without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules ; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

CHAPTER II.

CONSECUTION OF ACCENTS.

§ 1131. IN that portion of the work which treats of Orthoëpy and Orthography (Chap. V.), we gave a summary view of the powers of the accents, and of their relative strength as disjunctives and conjunctives with regard to their office as signs of interpunction. At the same time we expressed our opinion as to their original design, namely, that they were not intended exclusively either to regulate the pauses of discourse or to determine the mode of cantillation; but that while the former purpose was their principal one, the latter resulted from it as a natural development (§ 47, *note*). We are now about to discuss their various uses and their consecution; but before entering into details, we will state more fully our views touching their introduction into the orthography of the language.

§ 1132. After the Masorites, or those whoever they were who established the existing orthographical system, had provided each word with the signs of its correct form and pronunciation as considered in itself, and had divided the Hebrew Bible into the portions called verses, there still remained two objects to be accomplished: these were, 1. to furnish the means of distinguishing the several thoughts intended to be conveyed by the combination of words in a verse, i. e. of ascertaining what words belong together in a clause, and are consequently more or less separated from the rest, which constitutes their *logical relation*; and, 2. to direct the voice in reading or reproducing the words as a living language, showing where to pause and where to hasten onwards, where to depress and where to elevate the tone, agreeably to their *rhythmical relation*. These different uses of the accents explain the reason of their number as well as of the variety and intricacy of their powers and consecution; at the same time causing us to admire the completeness and symmetry of an orthographical system which determines the exact relation of each part of the sentence to the rest from beginning to end.

§ 1133. Language, the production of the soul through the agency of the organs of speech, is not a mere succession of articulate sounds or words expressed objectively by the voice, but is dependent in the very

act of its enunciation on the subjective influence of the soul, which controls and modifies the voice in various ways, imparting life and harmony to rational speech. Hence it can never become spiritless and monotonous, but always exhibits in its modulations a variety which while it assists the understanding is pleasing to the ear. This variety is found to exist in two principal particulars, viz. in quantity and in quality: the variety in *quantity* consists in sometimes pausing on a word, and sometimes passing with rapidity from one to another; that in *quality* is caused by an alternate depression and elevation of the tone. These two elements of vocal modulation form, as we have said, the animating principle of discourse and of rhetorical delivery, which by an increase in degree become heightened into declamation and recitative.

§ 1134. The modulation of the voice is governed as to quantity chiefly by the logical, and as to quality by the rhythmical relation; although the latter, be it remembered, is always to be considered as subordinate to and a necessary developement of the former. Thus, when the speaker has completed the enunciation of a thought, he naturally makes a pause, partly to indicate the fact to his auditor, and partly to take breath for what he has further to say; while in uttering words which convey an intelligible idea only through their connection with others which follow them, the speaker shows the dependent nature of these intermediate words by pronouncing them with rapidity in order to arrive at the conclusion of the phrase. But while the alternate stopping and hastening onwards of the voice is thus mainly produced by the logical relation of the words composing a sentence, there naturally arises a rhythmical relation in the sounds, which affects their quality: thus, when the speaker pauses on completing a thought, he involuntarily elevates his voice, and lays a stress on the final word, before allowing it to sink into a pause; while in that part of the sentence where the close logical connection of the words causes them to be pronounced rapidly together, the voice, which has no opportunity of raising itself, remains comparatively low.

§ 1135. But besides its quality, the rhythmical relation also affects the modulation of the voice with regard to quantity, thus interfering in some measure with the effect of the logical relation. In this way it determines the length of the pauses, so that they may not be too long or too short to please the ear; and also regulates the velocity of the voice between the pauses, preventing it from advancing either too rapidly or too slowly. Moreover, when the logical relation of the words would

require a succession of pauses, it hinders the voice from satisfying this demand at the expense of euphony, by varying their strength and duration, so that while the principal one receives the emphatic stress, the rest remain comparatively weak; and on the other hand, when a number of words logically connected should be pronounced in rapid succession, which would produce a monotonous effect, the rhythmical relation precludes such a result, by giving to some of them a minor pause and consequently a slighter elevation of the voice.

§ 1133. This wave-like movement of the voice, this alternate increase and decrease of rapidity and force, is perceivable not only in each clause or combination of words, but also in every word or combination of syllables; so that, as a pause and consequent elevation of the voice is made on the final word of a clause, while the rest are pronounced rapidly together and in a lower tone, in like manner one syllable of a word consisting of several is dwelt on and elevated above the rest, although in a minor degree. Thus we see the same principles penetrating the whole of discourse, and regulating the relative velocity and strength of tone of its minutest parts.

§ 1137. But this modulation of the voice, which serves to render discourse intelligible and harmonious, would necessarily be lost in written language, did not the system of orthography include signs for its representation. In our modern languages the logical relation only of the periods and principal clauses is indicated by written signs, while the connection of the members of a clause with each other as well as the rhythmical relation, on which depends the elevation and depression of the voice on certain words and syllables, is left to be ascertained from their logical relation.* In Hebrew the case is different: here the accentual system, produced and regulated by the conjoint influence of the logical and rhythmical principles, designates not only the principal pauses of a sentence, but also those of its minutest subdivisions, at the same time indicating the exact degree of stress to be laid on each word and even pointing out the syllable which is to receive it; and this gives to Hebrew orthography a minute accuracy and completeness of which no other language can boast.

* It should however be remarked, that it is only in some of these languages, as for instance the German, where the root takes the accent, that the tone-syllable of a word is determined by its logical relation to the rest; while in those of the south of Europe for example, the rhythmical principle alone or for the most part regulates the accent.

§ 1138. As at the end of each verse the thought is regarded as completed, and the voice accordingly after rising emphatically sinks into a pause, the last word always receives the principal pause-accent, Cilluk (,); and in a long period including several clauses, the last word of each is accompanied by a disjunctive accent, which indicates its logical relation to the rest, and separates it from those which follow. Again, as these clauses have different logical relations to each other, some being more or less complete in themselves than others, and consequently more or less separated from the following, so too their accompanying disjunctives are of corresponding degrees of strength, and separate the verse according to the logical relation of its several parts into major and minor divisions.

§ 1139. This dividing of the verse however into clauses of various degrees of logical relation to each other, and the consequent use of the several disjunctive accents, are not determined by the logical relation alone, so that a given relation will always be denoted by the same accent wherever it may occur. On the contrary, the rhythmical principle even here exerts its influence, causing each clause to be accented according to its relative degree of completeness; so that a clause which in one verse is considered as separated from the following one in the strongest manner, is in another held to be much less so, because viewed in connection with others which are still more complete in themselves. Hence, as the employment of the several disjunctive accents is regulated by the *comparative* completeness of the clauses to which they are applied, it follows that their separating power, like the temporal value of the notes and rests in music, is entirely *relative*.

§ 1140. To the combined operation of the logical and rhythmical principles may also be ascribed the fact that some clauses of a verse are divided absolutely, i. e. only according to their logical relations, and others relatively, i. e. in dependence on the former. Thus, as we have seen, each verse is absolutely divided from the following one, and its final word receives the greatest disjunctive accent. If the verse be short, containing only a simple statement, its clauses are divided relatively, i. e. they receive their disjunctive accents with relation to the last. If however the verse comprise two distinct statements, the concluding word of the first one receives the second disjunctive accent Athnahh (,); and the preceding clauses are made relative to this, and receive their minor disjunctives accordingly. Again, if the verse comprise three independent clauses, the first receives C'gholta (^), and the preceding clauses are accented relatively to it. Into more than three

independent clauses no verse can be divided, in consequence of the interference of the rhythmical principle; but each independent clause may include a number of dependent ones, which receive their accents with relation to the great disjunctive at its close.

§ 1141. The providing of the members of a clause with their respective accents is regulated on the same principles as those which determine the choice of the accents that separate the clauses themselves. As the members of a clause are all in logical connection with each other, they should each receive a conjunctive accent to indicate the same; but here also the rhythmical relation interferes, and determines what accents are to be placed on each according to their number and relative connection. Thus, when the last word of a clause, which has a disjunctive accent, is preceded by only a single word in connective relation to it, this latter always takes a conjunctive accent; unless the disjunctive on the last word be one of the two principal ones, Cilluk () or Athnahh (), whose great separating power requires to be counterbalanced by a slight previous pause (compare the rule that a pause-accent should be preceded by a vowel, § 671), when it takes a minor disjunctive. When a clause consists of several words, the first ones, in consequence of their logical connection with one another and with the last, should each receive a conjunctive accent; but as pronouncing them all in close succession would be contrary to the variety required by the rhythmical principle, one of them receives a disjunctive accent, in the following manner: if the second word be more closely connected with the following than with the preceding one, it takes a conjunctive, and the first a disjunctive accent; but if on the contrary the second be most closely connected with the first, it takes a minor disjunctive, and the first a conjunctive.

§ 1142. From the foregoing remarks may be deduced the following general rules for the internal organization of a clause as exhibited in the choice and position of its accents.

1. A clause terminated by one of the principal disjunctives Cilluk () or Athnahh (), requires to contain within itself a minor separation, to counterbalance the rhythmical force of such disjunctive; whence the rule, that *Cilluk never and Athnahh seldom is immediately preceded by more than one conjunctive accent, and when the clause consists of only two words, the first must take a minor disjunctive, however close their connection may be.* The separating power of the two first kinds C'gholta () and Zakeph Katon () is likewise so strong that they draw a preceding clause accompanied by a minor disjunctive into their

own as its subdivision. Thus the two emperors Cilluk and Athnahh are preceded by the subordinate Tiphliha (), and the two kings C'gholta and Zakeph Katon by Zarka () and Pashta () respectively.

2. The other disjunctives, which possess an inferior separating power, draw into their respective clauses only such words as are in close logical connection with that on which they are placed; and consequently they have none but conjunctives for their attendants. Hence, when a clause terminated by one of them consists of three words, the two first receive conjunctive accents; since a disjunctive affixed to either of them would cause it to form not a subordinate but a separate clause. These remarks, be it observed, extend only to clauses of three words; for in a clause of four words, where each of the three first would require by its logical connection a conjunctive accent, the rhythmical principle, which opposes the pronunciation of so many words in quick and uniform succession, causes the first of them, which is the furthest removed from and consequently the least affected by the disjunctive at the end, to take a minor disjunctive, or to add to its conjunctive a P'cik ().* Whence arises the rule, that *three words in immediate succession cannot all be accompanied by conjunctive accents, however close their connection may be.*†

§ 1143. It has already been observed, that what are called the metrical books differ somewhat from the other portions of the Bible with regard to their accents (§ 52). We shall therefore divide the accents into two classes under the names of *prosaic* and *poetic*, and treat of them separately.

* Thus the logical and rhythmical principles mutually operate upon each other, which gives rise to certain varieties in the position and selection of the accents that will hereafter be described in detail. Hence too it happens that a single accent may serve three distinct purposes, viz. 1. to indicate the logical relation of its clause to the following one; 2. to show the logical and rhythmical relations of the word it accompanies to the rest of the clause, as is the case with the prepositives and postpositives (§ 51); and 3. to point out the rhythmical relation of the syllable on which it is placed to the rest of the word.

† With the exception of Kadhma () and T'lisha K'tanna (), which, although conjunctives, possess a slight separating power, and hence may be placed before two other conjunctives, or before the officers Pazer () and T'lisha Gh'dhola (), which on account of their weakness do not draw the conjunctives so closely together.

Prosaic Accents.

§ 1144. 1. We will first give a list of these accents in the order of their relative strength, beginning with the strongest. The disjunctives are of four classes, viz. 1. *Emperors*, Cilluk (,) and Athnahh (,); 2. *Kings*, C'gholta (^), Zakeph Katon (') [or else Zakeph Gadhol (^) or Kadhma with Zakeph Katon (' ')], and Tiphha (,); 3. *Princes*, R'bbi^h ('), Zarka (^) [or else Shalsheth (')], Pashta (') [or else Y'thibh (,)], and T'bhira (,); 4. *Officers*, Geresh (') [or else Gereshayim (,) or Kadhma with Geresh (' ')], T'lisha Gh'dhola ('), Pazer ('), and P'cik (,).

2. Their servants the conjunctives, although differing very slightly in force, may be arranged in the following order: 1. Munahh (,), 2. Mar'cha (,), 3. Mahpach (,), 4. Darga (,), 5. Kadhma ('), 6. T'lisha K'tanna (').

§ 1145. The details concerning their use and consecution will embrace two principal topics, viz.

1. The manner in which members of clauses are provided with their respective accents with relation to the disjunctives at their close.

2. The manner of dividing the verse into clauses, or in other words the choice and consecution of the disjunctives with relation to the three principal ones, Cilluk, Athnahh, and C'gholta, which are placed absolutely.

1. Interpunction of Clauses.

§ 1146. I. Of the two emperors, Cilluk (,) and Athnahh (,), the first is always placed on the last word of a verse, and is followed by Çoph Paçuk (:), the Cilluk being used both to point out the tone-syllable of the word it accompanies, and to show its relation to the preceding, while the Çoph Paçuk marks the end of the verse. Athnahh, the next in degree of strength, is placed on the last word of the principal division of the verse.

1. Each of these accents may be placed on a word forming a clause by itself, which takes place as follows. A word* with Cilluk forms a

* It will be remembered that in accentuation two or more words connected by Makkeph are considered as one (§ 70).

clause by itself when the word immediately preceding it has Athnahh, e. g. **וְיָהִי אֹרֶךְ יְהִי אֹרֶךְ יְהִי אֹרֶךְ** Gen. 1: 3, 7, 9, 11. 5: 5, 8, 11, 14, 17. A word with Athnahh forms a clause by itself when it begins the verse, e. g. **וַיֵּאמֶר רִגְוִי** Gen. 15: 8. 18: 3. 19: 7. 24: 34. 30: 28. But when this is not the case, these accents have the power of drawing into the same clause such preceding words as are in logical relation to the words they accompany, as follows.

2. When a word with Cilluk or Athnahh is preceded by only one other word which by its logical connection can be admitted into the same clause, such preceding word takes their attendant king Tiphha (§ 1042. 1.), to form a counterbalancing stress (§ 1141):* thus (,), e. g. **וְלִמְּיָם וְשָׁנִים** Gen. 1: 14, 17. 2: 5, 11. 5: 2, 9, 12, 15. ; or (,), e. g. **וְהָרָאָה הַיְּבֵשָׁה** Gen. 1: 9, 15, 21, 26.

3. When a clause terminated by Cilluk or Athnahh consists of three words, if the second be more closely related to the last than to the first, it takes before Cilluk its servant Mar'cha (,), and before Athnahh its servant Munahh (,), and the first word receives Tiphha: thus (, ,), e. g. **מִדְּחַפֹּת עַל־פְּנֵי הַמִּים** Gen. 1: 2, 20, 22, 26. ; or (, ,), e. g. **וְהָשָׁף עַל־פְּנֵי הַהֹרֹם** Gen. 1: 2, 5, 7, 17, 20. But if the second word be more closely related to the first than to the last, the first takes Mar'cha, and the second Tiphha: † thus (, ,), e. g. **בֵּין מִים לְמִים** Gen. 1: 6, 12, 18, 21. ; or (, ,), e. g. **אֲשֶׁר זָרְעוּבֹו עַל־הָאָרֶץ** Gen. 1: 11, 12, 16, 25, 28, 30.

4. When a clause terminated by Cilluk or Athnahh comprises four words, the two first form a subdivision, the second taking Tiphha preceded by Mar'cha on the first; and the third taking Mar'cha before Cilluk, and Munahh before Athnahh: thus (, , ,), e. g. **אֶת הַשָּׁמַיִם** Gen. 1: 1, 4, 5, 8, 13, 27. ; or (, , ,), e. g. **וַיֵּאמֶר אֱלֹהִים** Gen. 1: 3, 6, 10, 14, 18, 27, 29. ‡

* It is remarked by the Masora on the word **לְהַחֲלֹו** Lev. 21: 4., that Tiphha is placed five times instead of the relative Methgh (§ 65. 1. a.) on the same word with Cilluk, as in Num. 15: 21. 1 Chron. 2: 53. ; and eleven times with Athnahh, e. g. **בְּשִׁבְעֵיחֲבִים** Num. 28: 26. Ezek. 10: 13., which is called מאירלה.

† The Masora on the word **מוֹשֶׁב־חֵיכֶם** Lev. 23: 22. reckons eight instances in which Mar'cha instead of Methgh is placed on the same word with Tiphha.

‡ It will thus be perceived that the only distinction made between Cilluk and Athnahh in their respective clauses, is that the former is attended by Tiphha, and the latter by Munahh. It must also however be noted, that while the clause of Cilluk cannot consist of more than four words, Athnahh is sometimes immediately preceded by two Munahhs when its clause contains five words, thus (, , , ,), as in Ex. 3: 4.

II. The two first kings, C'gholta (^ˆ) and Zakeph Katon (^ˆ), have also like the two emperors the power to draw a minor clause into their own as its subdivision, so that each has a minor disjunctive for its attendant. Their clauses are constructed as follows.

1. *a.* C'gholta generally ends the first clause of a verse, whose degree of logical separation from the succeeding one is next in strength to that of the one terminated by Athnahh. Its disjunctive power is also so great, that it requires to be counterbalanced by that of its attendant prince Zarka (^ˆ); so that its clause should always contain at least one word besides the last which admits a disjunctive accent. Sometimes however this is not the case, as when a word whose logical relation to what follows requires C'gholta begins the verse, and then it takes instead Shalshleth (^ˆ) strengthened by P'cik (^ˆ), e. g. וַיִּתְּמַהְמָה Gen. 19:16. 24:12. 39:8. Lev. 8:23. Is. 13:8. Amos 1:2.

b. When a clause with C'gholta consists of two words only, the first takes its attendant prince Zarka: * thus (^ˆ), e. g. וְלִי שְׂמִיעָאֵל שְׂמִיעָתִי Gen. 17:20. 19:4. Ex. 14:11.

c. When it consists of three words, the second if more closely connected to the last than to the first takes Munahh the servant of C'gholta, and the first takes Zarka: thus (^ˆ), e. g. כִּדְבָרְךָ כִּלְיָה לְדָבָר Gen. 24:15, 47. 29:8. 30:41. But if it be more closely connected to the first than to the last, it takes Zarka, and the first has Munahh: thus (^ˆ), e. g. וְהָיָה רוּחָם מְלֻמָּשָׁה Ex. 36:29. 38:16. 39:5. 40:21. Lev. 2:2; though occasionally the first takes Mar'cha (see III. 2. *a.* note).

d. When the clause consists of four words, the second, if more closely connected with the first than with the third, takes Zarka to form a subdivision, and is preceded by Munahh or Mar'cha on the first, the third also taking Munahh: thus (^ˆ), e. g. הָיָה בְּאֶרֶץ בְּיָמִים הָהֵם Gen. 6:4. Ex. 31:15. 37:19. 39:3. But if the second word be most closely connected to the first, it takes Munahh or Mar'cha, and the first Zarka: thus (^ˆ), e. g. הַמָּקוֹם אֲשֶׁר אָמַרְנוּ הָאֱלֹהִים Gen. 22:9. Ex. 16:29. 39:20; or (^ˆ), as in Gen. 3:14; and sometimes the second Munahh is strengthened by P'cik, as in Gen. 26:28. For the extension of the clause of Zarka, see III. 2.

2. The second king Zakeph Katon (^ˆ) is placed at the end of a clause which is next in degree of completeness to that accompanied by C'gholta; and which may either be included in any one of the

* C'gholta and Zarka, being both postpositives, are repeated in some manuscripts and printed copies, when the tone of the word is on the penult (§ 51).

three principal clauses, or may take the place of Athnahn or C'gholta, should the verse contain no division great enough to require either of those accents.

a. This accent likewise requires to be preceded by another in the same clause, to form a counterbalancing stress; though being weaker than C'gholta, a disjunctive is not necessary for the purpose. When therefore it stands on a word not connected with another closely enough to form part of the same clause, the following expedients are resorted to :

α. When the word with Zakeph Katon is a polysyllable which by §65 should take Methegh, it receives the servant Munahh instead, provided it will not occur on the first letter of the word, and thus interfere with the preceding accent (see §60),* e. g. לְמִשְׁפַּחְתֵּיהֶם Gen. 8:19. 18:5. Deut. 1:14.; except of course when it is connected with the preceding word by Makkeph, in which case the two words are regarded as one, e. g. מִן־הָאֲדָמָה Gen. 5:29.

β. If the word would not take Methegh, but has a vowel on its second letter and another between it and the accent, the second letter takes Kadhma (which cannot stand on the first), e. g. וְאֶבְרָהָם Gen. 18:16, 18. Num. 1:8, 11. 2:33. 4:28.; the same is the case with two words united by Makkeph, e. g. לְכָל־מִשְׁאָם Num. 4:27. 10:19, 22, 23, 24.

γ. Again, if the word can neither take Methegh nor has a vowel between the second letter and its accent, a P'cik is added to Zakeph Katon, which converts it into Zakeph Gadhol (ֿ), e. g. לְהַבְדִּיל Gen. 1:14. 3:10, 11. 4:1, 2. Ex. 2:18. Num. 1:6, 7, 8, 10. Deut. 1:26, 36. 3:19.†

δ. When the clause of Zakeph Katon consists of two words in connective relation to each other, the first takes its servant Munahh, whenever Zakeph Katon is not preceded by two vowels in the same word, e. g. שֶׁבַע שָׁנִים Gen. 5:7, 11, 13, 14, 15, 16.; but when it is thus preceded, the first word takes Pashta, e. g. וַיֹּאמֶר אֲבָרָהָם Gen. 22:8. (comp. וַיֹּאמֶר אֲבָרָם Gen. 15:3.) 23:3. 27:28. When the two words are not in close connection, the first always takes Pashta, e. g. וְאַתְּהֶבְהָמָה לְמִיָּה Gen. 1:25, 26. 2:10, 24.; unless an accent should be required on its first letter, when it takes the prepositive

* In which case Methegh is retained, e. g. וְלֹהֲבָרִיל Gen. 1:18. 2:23. 3:5, 17. 18:17.

† Rarely is Zakeph Katon used alone, e. g. וַיִּבְרָא Josh. 1:16. Is. 1:30.

Y'thibh, e. g. **עָצָם מַעֲצָמִי** Gen. 2:23. 42:9. Ex. 18:9. 19:6. 22:8. And here also the word with Zakeph Katon, when a polysyllable which should take Methegh, receives Munahh instead (see II. 2. a. α.), e. g. **עָשָׂר מִדְּהַאֲדָמָה** Gen. 2:7. 3:1, 23. Ex. 15:7.

c. α. When the clause consists of three words, the second, if more closely connected with the last than with the first, takes Munahh, and the first Pashta, if an accent be not required on its first letter, thus ('), e. g. **וַיִּשְׁבְּתָּ בֵּינָם הַשְּׂבִיעִי** Gen. 2:2. 5:14, 16, 17.; but if an accent be required on the first letter, it takes Y'thibh, e. g. **עָשָׂב מִזֶּרֶע זֶרַע** Gen. 1:11. 2:5. 3:1, 11, 15, 22.

β. If however the second word be more closely connected with the first than with the last, it takes Pashta, and the first its servant Mahpach (), that is, when between it and the Pashta there is at least one vowel or Pattahh furtive, thus ('), e. g. **חָמֵשׁ וְחֶשְׁעִים שָׁלָה** Gen. 5:17, 20, 23, 26, 27. Ex. 14:28. 16:15.; but when there is not, the first takes Mar'cha, thus ('),* e. g. **לִשְׁתֹּחַ מִיָּם מִמְּרֹה** Ex. 15:23. 16:22.

d. When the clause consists of four words, if the third be more closely connected with the last than with the second, and the second more closely with the first than with the third, it becomes subdivided into two equal parts; in which case the second word takes Pashta, preceded by Mahpach on the first, and the third takes Munahh: thus ('), e. g. **אֶל־מְקוֹם אֶחָד מִתַּחַת הַשָּׁמַיִם** Gen. 1:9, 14, 15, 16, 28, 31. But if the second word be more closely connected with the third than with the first, it also takes Munahh, and Pashta is placed on the first: thus ('), e. g. **אֲשֶׁר יִקְשֶׁה מִכֶּם וַהֲבִירָה** Deut. 1:17, 23. For the further extension of the clause of Pashta, see III. 3. c.

3. The third of the kings in power is Tiphkha (), which always precedes Cilluk or Athnahh when their clause contains as many as two words (see I. 2, 3, 4.).

III. The disjunctive accents of the third class, called princes, may be arranged according to their relative strength as follows: R'bhi'sh ('), Zarka ("), Pashta (), and T'bhir (). This class is distinguished from the two preceding ones by not being of sufficient strength to include within their own clause a word accompanied by another disjunctive, whence they are attended only by their servants among the conjunctives.

* The reason of this is that Mahpach has a slight separating power, and therefore cannot immediately precede Pashta, which is not the case with Mar'cha (see § 1144. 2.).

1. R'bhi^oh (^ˆ), although weaker than any of the kings, has the greatest separating power among the princes, and accompanies a clause which is next in degree of completeness to that denoted by Zakeph Katon. Thus,

a. It accompanies a word which stands at the beginning of the verse, e. g. וַיְהִי־שֶׁת Gen. 5 : 7, 30. 7 : 16.; or in its middle without being in connective relation to a preceding one, e. g. בָּיוֹם Gen. 5 : 1. 7 : 4. 8 : 13, 21. 18 : 19.

b. When a word with R'bhi^oh is in connective relation to a preceding one, the latter takes its servant Munahh, e. g. וַיְהִי אֲדָם Gen. 5 : 3, 4, 10. Ex. 13 : 17. 15 : 23, 25. 16 : 8.

c. When connected with two preceding words, the second takes Munahh, as does also the first, though generally with an accompanying P'cik, thus (^ˆ , ^ˆ), e. g. מְלֵל הַבְּהֵמָה הַשְּׂחֹרָה Gen. 7 : 2. 26 : 32. 30 : 32. Ex. 12 : 29. 16 : 22. Deut. 1 : 28, 41.; sometimes however the first takes the minor disjunctive Darga (,), e. g. שְׁלֹשׁ מֵאוֹת אָמָה Gen. 6 : 15. 29 : 2. Ex. 2 : 9. 12 : 48.

d. When in connection with three preceding words, if the second be more closely connected with the first than with the third, it takes Munahh with P'cik, preceded by Mar'cha on the first, and followed by Munahh on the third: thus (^ˆ , ^ˆ , ^ˆ), e. g. אִם־רָאָה תִּרְאֶה בְּקִנְי אִמֶּךָ 1 Sam. 1 : 11. If the second word be most closely connected with the third, the first takes Munahh with P'cik: thus (^ˆ , ^ˆ , ^ˆ), e. g. אֲשֶׁר הַמַּצִּיתָהּ שָׁם Jer. 30 : 11. Lastly, if the first and second words be equally connected with what follows, they each take Munahh with P'cik, since by the rhythmical relation three conjunctives cannot succeed each other: thus (^ˆ , ^ˆ , ^ˆ), e. g. וַיִּדְבֹּר אֶל־הַתְּנָיִר לִקְחֵי בְנֵי־יִי Gen. 19 : 14. Lev. 10 : 9. Jer. 29 : 32.

2. a. When Zarka (^ˆ), the attendant prince of C'gholta, accompanies a word in connective relation to a preceding one, this latter takes its servant Munahh,* e. g. בָּא אֵלָיָה Ex. 19 : 9. 23 : 14, 23. Deut. 1 : 22. 2 : 12.; and if the connection be but slight, it is followed by P'cik, e. g. אִם־כֵּן אֲפִיָּא Gen. 43 : 11. Ex. 17 : 6.

b. When a word with Zarka is in connection with two preceding words, the first takes Kadhma, and the second Munahh or Mar'cha with P'cik: thus (^ˆ , ^ˆ), e. g. וַיַּחְרִד וַיַּחַק הַרְדֵּה Gen. 27 : 33. 41 : 45.

* The Masora on רָאָה בְּיַד־שָׂרָא Ex. 30 : 1. 6 : 6. 2 Sam. 7 : 7. reckons eleven instances in which Mar'cha precedes Zarka.

43 : 16. ; or (, '), e. g. וַיִּבֹא יַעֲקֹב מִדְּהַשְׁוֶה Gen. 30 : 16, 20. Deut. 3 : 20.*

3. Pashta ('), the attendant prince of Zakeph Katon, is used only when the rhythmical accent occurs on the final syllable of a word, whence it is always placed on the last letter ; consequently when the tone is on the penult, another ('), called Kadhma, is placed on that syllable to denote it (§ 51).

a. This is the case whenever the word with Pashta is not connected with a preceding one, provided it would not cause the Kadhma to stand on the first letter (see II. 2. a. β.), e. g. וַיִּלְכֶּךָ Gen. 13 : 3. 17 : 26. 18 : 28, 29. 23 : 3, 12. ; or when the preceding word is united to it by Makkeph, e. g. כָּל־אֶלֶה Gen. 14 : 3, 18. When neither of these is the case, the prepositive Y'thibh is used instead of Pashta (see II. 2. b.).

b. When a word with Pashta is preceded by another in connective relation to it, the latter takes Mahpach (_), if between this accent and the following one there be a vowel or Pattahh furtive (comp. II. 2. c. β.), e. g. עֲשִׂיתָ לָנוּ Gen. 20 : 9. Ex. 14 : 28. 15 : 8, 16, 26. ; but if not, the first word takes Mar'cha, e. g. הִיטָה לְרוּחִי Gen. 1 : 2. Deut. 1 : 2, 35.†

c. When it stands in connection with two preceding words, the second takes Mahpach, and the first, if the accent should be on its first letter, takes Munahh, thus (_ _), e. g. אִם אֶת־הַדְּבָר הַזֶּה Ex. 18 : 23. 22 : 22. 23 : 22. Deut. 1 : 28. ; but if not, the first takes Kadhma, e. g. שְׁנֵי הַמַּלְאָכִים סֹדְמִים Gen. 19 : 1, 2, 31. 20 : 1. Josh. 13 : 3. And so also when the second has Mar'cha, e. g. כִּי טוֹב לָנוּ Ex. 14 : 12. Deut. 19 : 9.‡

4. a. The fourth prince is T'bhir (,), which always ends a separate clause. It is thus placed on a word which has no connection with the preceding, e. g. הִנֵּה Gen. 30 : 3, 4. 31 : 17, 18. 34 : 21. Num. 1 : 99. Deut. 1 : 5.

b. When a word with T'bhir is in connective relation to a preceding word, this latter takes its servant Darga (,), if between the two

* The Masora on וַיִּלְכֶּךָ Lev. 10 : 12. mentions two other instances in which Kadhma and Mar'cha occur on one word before Zarka, viz. Judg. 21 : 21. Neh. 12 : 44.

† In this case, it will be perceived, Kadhma may stand even on the first letter.

‡ The Masora reckons seven instances where a preceding polysyllable takes both accents, e. g. וַיִּבְרָאֵם בְּנֵי־יִשְׂרָאֵל Lev. 25 : 46. Neh. 20 : 1., הַיִּצְחָקִים, Deut. 8 : 16.

accents there be more than one vowel, e. g. וַיְבָרֶךְ אֹתָם Gen. 1 : 22. Lev. 24 : 3, 14, 25 : 52. ; but when there is only one vowel or none at all between them, it takes Mar'cha (see II. 2. c. β.)* e. g. בְּרַחֲמָה וְרַחֲמֵשׁ Gen. 1 : 24, 26. 40 : 22.

c. When in connection with two preceding words, the second takes Darga or Mar'cha, and the first takes Munahh, if the accent should be placed on the first letter : thus (, ,), e. g. אֵלֶּה חֻלְדֹּת הַשָּׁמַיִם Gen. 2 : 4. 19 : 35. Deut. 2 : 6. ; or (, ,), e. g. שִׁמְךָ זֵית זָהָב Lev. 24 : 2. But if this be not the case, the first takes Kadhma : thus (, , '), e. g. וַיִּמְחַד אֶבְרָהָם וַיִּגְדֹּעַ Gen. 25 : 8. 42 : 14, 22. Num. 6 : 14. ; or (, , '), e. g. אֲשֶׁר נִדְרָה לִּי Gen. 31 : 13.†

IV. The fourth class of prosaic disjunctives are the officers Geresh ('), T'lisha Gh'dhola ('), and Pazer (').

1. Geresh ('), although the weakest of its class, is generally used before one of the kings, and forms its clause in the following manner :

a. Geresh can stand on a single word not connected with another and without another accent on the same word to form a counterbalancing stress, but only when its place is on the penult, e. g. וַיִּבְאֹר Gen. 14 : 7. 26 : 7, 11. 50 : 10. But when it occurs on the ultimate of a polysyllable that would require a Methegh, a Kadhma is inserted in place of this latter (provided it does not stand on the first letter), when (') is termed Azla (§ 50, note), e. g. וַיִּאֲמָרֵי Ex. 16 : 15. 21 : 22, 35. Deut. 61 : 1. ; if however the word with the accent on the ultimate be a monosyllable or a polysyllable that could not take Methegh at all or only on its first letter, Geresh is strengthened by reduplication, thus (' '), called Ger-shayim, or double Geresh (comp. II. 2. a. γ.), e. g. וַיִּשְׁלָחֵם Gen. 25 : 6, 9. 26 : 7, 10. Lev. 25 : 2. Deut. 1 : 11.

b. When the word with Geresh is in connection with a preceding one, the latter takes Kadhma, if the accent would not come on its first letter, e. g. וַיִּאֲמָרֵי הָאֲנָשִׁים Gen. 19 : 12, 14, 16, 17. 25 : 23. 26 : 9. When this would be the case, it takes Munahh, and Geresh is doubled, if on

* The Masora on the passage וַיְבָרֶךְ אֹתָם שׁוּר־צִיֵּשׁ Ex. 21 : 35. reckons thirteen instances in which Darga precedes T'bhir contrary to the rule given above, as in Lev. 7 : 33. 2 Sam. 20 : 6. Hos. 10 : 14. ; and fourteen where Mar'cha Ch'phula (,) is employed instead of T'bhir, as in Gen. 27 : 25. Lev. 10 : 1. 2 Chron. 20 : 30.

† Hence when any one of the princes is in connection with two preceding words, the second takes its servant among the conjunctives, and the first takes Kadhma if its accent should not be placed on the first letter, and Munahh if it should.

the ultimate syllable, e. g. אֶלֶה הֵם Gen. 25 : 15. Ex. 16 : 23. 23 : 4. ; but if it be on the penult, it remains single, e. g. תָּחַת הַנִּחֻשֶׁת Is. 60 : 17. Eccl. 5 : 7.

c. When it is in connection with two preceding words, the second has Kadhma, and the first, if less separated from the second than the last is from its following one, takes T'lisha K'tanna, thus (' ' '), e. g. וַיַּעַל אֲבָהִים מִמִּצְרָיִם Gen. 13 : 1. 14 : 13. 18 : 19. 19 : 15. Deut. 1 : 28. ; but if this be not the case, the first takes T'lisha Gh'dhola, e. g. וְאַם-אֵתָּה לֹא-רָעַבְרָ אֱלֹי Gen. 31 : 52. 34 : 25.

2. When a word with T'lisha Gh'dhola (') or T'lisha K'tanna (') is in connective relation to a preceding word or words, each of these latter takes their servant Munahh, even when there are more than two, contrary to the rule § 1142. 2. ; for as these are among the weakest of the disjunctives, a preceding accent with even a slight disjunctive power would form a separate clause, e. g. סִירָו לֹא Gen. 19 : 2. 30 : 33, 35., אֲשֶׁר עָשָׂה לְשִׁנֵּי-שָׁרֵי צִבְאוֹת וְשָׂרָאֵל, Deut. 1 : 19., אֶת כְּלֵי-הַמִּדְבָּר הַגָּדוֹל 1 Kings 2 : 5.

3. a. Pazer (') is frequently employed before T'lisha K'tanna or Kadhma, and indicates a greater degree of separation than either of them,* e. g. לִלְכִי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהִם Gen. 31 : 42. Lev. 27 : 28. Num. 4 : 46. 7 : 1., עַל-כֵּן לֹא-יֵאָכְלוּ בְנֵי-יִשְׂרָאֵל Gen. 32 : 33. But when several words are equally related to the final word of the clause, they all take Pazer, e. g. וַיֵּאמֶר אֲבִנִּי אֶל-דָּוִד אֶקְרִימָה וְאֶלְכָּה וּג' 2 Sam. 3 : 21. 20 : 3., וְזָכַרְתִּי בֶן וַיַּעֲזִיבָל וּשְׁמִירָמוֹת וּג' 1 Chron. 15 : 18, 24.

b. When a word with Pazer is in connection with one or more preceding words, each of these latter takes Munahh (see 2. above), e. g. אִישׁ אִישׁ כִּרְיֵיהֶה טָמֵא, 1 Kings 2 : 5. 8 : 65. 10 : 25., וְגַם אֵתָּה יָדָעְתָּ לְנֶפֶשׁ Num. 9 : 10.

4. P'cik () is the weakest of all the disjunctive accents, and is employed only after one of the conjunctives, in cases where the connective relation of a word to the following one, although not sufficiently close to admit a conjunctive, is still too much so for the reception of a simple disjunctive.

* The Masora reckons sixteen instances in which Karne Phara (") is employed with its servants Yerahh ben Yomo () and Munahh instead of Pazer, e. g. קְרַמָּה אֲלֻפִּים בְּאַמָּה וְאַחַת-פָּאָה-נִגְבֵּי אֲלֻפִּים בְּאַמָּה Num. 35 : 5. 2 Sam. 4 : 2. Jer. 13 : 13. ; which again is sometimes preceded by Pazer, as in Josh. 19 : 51.

relation of the several parts of the verse ; but into more than three independent clauses no verse however large can be divided, on account of the interference of the rhythmical principle (§ 1140). Each of these clauses however may contain one or more subdivisions, the accents denoting which are employed with relation to the chief disjunctive at its close. Thus a subdivision of the clause of either of the emperors Cilluk or Athnabh is made by Tiphhha (§ 1146. I. 2, 3, 4.).

2. The two kings Tiphhha and Zakeph Katon may be preceded by a clause which is either of inferior or of equal strength to their own.* Thus,

a. When a clause preceding that of Tiphhha is less complete in itself, it takes T'bhîr, e. g. וַיִּשְׁקֹף לְבָנָיו וּלְבָנוֹתָיו Gen. 32 : 1, 3, 8, 9, 10, 12. ; when equally so, it takes Zakeph Katon, e. g. וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו לִפְנֵי לָאֵלֶּיךָ Gen. 32 : 4, 5, 6, 7, 10, 11, 12.

b. When a clause preceding that of Zakeph Katon is less complete, it takes Pashta, e. g. וְהָיָה מֵאֲרֶחַ בְּרִקְעֵי הַשָּׁמַיִם Gen. 1 : 14, 15, 16, 18. ; and when equally so, it also takes Zakeph Katon, e. g. וַיִּשְׁאָל אֹתוֹ בְּנֵי אֶרֶצָה כִּלְעָן וַיִּקְבְּרוּ אֹתוֹ Gen. 50 : 13, 15. Ex. 13 : 14. 14 : 20. 15 : 9., and thus should even three occur in succession, as in Ex. 6 : 8. Deut. 19 : 10. The same is the case with Zakeph Gadhol, e. g. לָרֶב וַיִּדְרֹעֵם Ex. 16 : 6. Gen. 20 : 4. Josh. 1 : 14. 1 Sam. 14 : 42.

3. The princes R'bhî'h ('), Zarka ('), and Pashta ('), have a greater variety in their attendant disjunctives than the kings Tiphhha and Zakeph Katon. Thus, *a.* When a clause preceding one which is terminated by either of these princes is less complete in itself, it takes Geresh ('); † *b.* when equally so, it takes T'lisha Gh'dhola ('); *c.* when more so, but less than that denoted by their following kings

* As no accents employed relatively are of greater strength than these two kings, the accentuation is the same whether the preceding clause have an equal or a greater degree of separation.

† When however Pashta is preceded by two clauses of this kind, the first takes R'bhî'h, and the second also takes Pashta, e. g. וַיִּאָמֶר יְהוָה אֲמַחֶה אֶת־יָאָרֶם Gen. 6 : 7. 31 : 12. Num. 6 : 2. 16 : 13. ; and the same is the case when a minor clause intervenes, e. g. וַיִּאָמֶר מֹשֶׁה אֶל־אַהֲרֹן קִרְב אֶל־הַמִּזְבֵּחַ וְנִשָּׂח אֶת־הַבָּאֲתָן Lev. 9 : 7. Ezek. 6 : 13. A word preceding one of the other princes, and which is less separated from its following one than is that which has the prince, takes Geresh ('), when it is itself preceded by only one that has a still less degree of separation, which last takes T'lisha K'tanna ('); but when it is preceded by two or more such, the word which should have Geresh takes instead the servant of the following disjunctive, and those preceding

(which we shall term *relatively* more complete), it takes R'bhi 'h ('); *d.* and when equal to or even greater than that denoted by the following king (which we shall call *absolutely* more complete), it takes Zakeph Katon ('). The consecution of the kings and princes remains the same whether they are accompanied by their respective attendants or not.

4. The officers T'lisha Gh'dhola ('), Pazer ('), and Geresh ('), take their attendant disjunctives in like manner with the princes. Thus,

a. α. When a clause preceding one with T'lisha Gh'dhola is less complete in itself, it takes Munahh with P'cik (,); *β.* if equally complete, it takes Pazer ('); *γ.* if more so, but less than that denoted by the following king, it takes R'bhi'h ('); *δ.* and if more so than that which its king denotes, it takes Zakeph Katon (').

b. In like manner Pazer is preceded, *α.* by Mar'cha with P'cik (,); *β.* by Pazer ('); *γ.* by R'bhi'h ('); *δ.* by Zakeph Katon (').

c. So too Geresh is preceded, *α.* by T'lisha K'tanna ('), if this latter be preceded by Kadhma (see § 1146. IV. 1. c.); *β.* by T'lisha Gh'dhola (') when there are no T'lisha K'tanna and Kadhma, and Pazer (') when there is; *γ.* by R'bhi'h; and, *δ.* by Zakeph Katon (').

§ 1150. The following table will exhibit the consecution of all the prose accents at one view. The left hand division contains the several disjunctives with their respective servants among the conjunctives; and the right hand division their attendant disjunctives, arranged according as the degree of separation which these attendants denote is less, equal to, or relatively or absolutely greater (see § 1149. 3.) than that of the disjunctive which they precede.

it Kadhma and T'lisha K'tanna, e. g. וְאֵלֶּיךָ יָבֹא אֶת־רִצְּחוֹ בְּיָדָם Deut. 19:5. 21:8. 22:26. 24:13. Hence (') preceded by (') is always Pashta, when both are preceded by R'bhi'h; but when this is not the case, it is Kadhma.

PROSE CONSECUTION.

DISJ.	SERV.	ATTENDANTS.			
		Less.	Equal.	Greater.	
				rel.	absol.
1	1	1	1	1	1
2	2	1	2	1	2
3	3	1	3	1	3
4	4	1	4	1	4
5	5	1	5	1	5
6	6	1	6	1	6
7	7	1	7	1	7
8	8	1	8	1	8
9	9	1	9	1	9
10	10	1	10	1	10
11	11	1	11	1	11
12	12	1	12	1	12
13	13	1	13	1	13
14	14	1	14	1	14
15	15	1	15	1	15
16	16	1	16	1	16
17	17	1	17	1	17
18	18	1	18	1	18
19	19	1	19	1	19
20	20	1	20	1	20
21	21	1	21	1	21
22	22	1	22	1	22
23	23	1	23	1	23
24	24	1	24	1	24
25	25	1	25	1	25
26	26	1	26	1	26
27	27	1	27	1	27
28	28	1	28	1	28
29	29	1	29	1	29
30	30	1	30	1	30
31	31	1	31	1	31
32	32	1	32	1	32
33	33	1	33	1	33
34	34	1	34	1	34
35	35	1	35	1	35
36	36	1	36	1	36
37	37	1	37	1	37
38	38	1	38	1	38
39	39	1	39	1	39
40	40	1	40	1	40
41	41	1	41	1	41
42	42	1	42	1	42
43	43	1	43	1	43
44	44	1	44	1	44
45	45	1	45	1	45
46	46	1	46	1	46
47	47	1	47	1	47
48	48	1	48	1	48
49	49	1	49	1	49
50	50	1	50	1	50
51	51	1	51	1	51
52	52	1	52	1	52
53	53	1	53	1	53
54	54	1	54	1	54
55	55	1	55	1	55
56	56	1	56	1	56
57	57	1	57	1	57
58	58	1	58	1	58
59	59	1	59	1	59
60	60	1	60	1	60
61	61	1	61	1	61
62	62	1	62	1	62
63	63	1	63	1	63
64	64	1	64	1	64
65	65	1	65	1	65
66	66	1	66	1	66
67	67	1	67	1	67
68	68	1	68	1	68
69	69	1	69	1	69
70	70	1	70	1	70
71	71	1	71	1	71
72	72	1	72	1	72
73	73	1	73	1	73
74	74	1	74	1	74
75	75	1	75	1	75
76	76	1	76	1	76
77	77	1	77	1	77
78	78	1	78	1	78
79	79	1	79	1	79
80	80	1	80	1	80
81	81	1	81	1	81
82	82	1	82	1	82
83	83	1	83	1	83
84	84	1	84	1	84
85	85	1	85	1	85
86	86	1	86	1	86
87	87	1	87	1	87
88	88	1	88	1	88
89	89	1	89	1	89
90	90	1	90	1	90
91	91	1	91	1	91
92	92	1	92	1	92
93	93	1	93	1	93
94	94	1	94	1	94
95	95	1	95	1	95
96	96	1	96	1	96
97	97	1	97	1	97
98	98	1	98	1	98
99	99	1	99	1	99
100	100	1	100	1	100

Poetic Accents.

§ 1151. The accents termed poetic are those employed in the three books Psalms, Proverbs, and Job (§ 52). They consist, like the prose accents, of disjunctives, which separate the verse into independent and relative clauses, and of conjunctives or servants used to show the connection between members of the same clause.

§ 1152. 1. The disjunctives are divided into three classes of different degrees of strength, called Emperors, Kings, and Princes.

a. The *Emperors* are Cilluk (), Athnahn (), and Mar'cha with Mahpach (), which answer to the Cilluk, Athnahn, and C'gholta of prose. Thus, Cilluk is always placed on the last word of a verse; Athnahn ends the principal division preceding it; and Mar'cha with Mahpach the division preceding that of Athnahn: that is, when there are three principal divisions or clauses in the verse; and more than three cannot occur (see § 1149. 1.), all other clauses being subordinate to these.

b. The *Kings* are R'bhi''h with Geresh (^), Tiphhha initial (_), Zarka (^) and R'bhi''h (^). The first corresponds to Tiphhha before Cilluk, the second to Tiphhha before Athnahh, the third to Zarka before C'gholta, and the fourth to R'bhi''h, of the prosaic accents: so that they all serve as attendants to the great disjunctives, and form their subordinate clauses.

c. The *Princes*, which mostly consist of a conjunctive accompanied by P'cik, are Mahpach with P'cik (_), Kadhma with P'cik (_), Pazer (^), and Shalshleth with P'cik (_). They are used as the attendants of the kings.

2. The poetic conjunctives are Mar'cha (_) [or Mar'cha with Zarka (^)], Munahh (_), Mahpach (_) [or Mahpach with Zarka (^)], Yerahh ben Yomo (^), Munahh superior (^), and P'cik (_).

§ 1153. In describing the use and consecution of these accents, we shall follow the plan pursued with regard to the prosaic accents: showing, 1st. how the relations of the members of a clause to each other are denoted by means of the conjunctives and minor disjunctives; and, 2dly. the principles that regulate the consecution of the major disjunctives which serve to divide the verse into clauses.

1. Interpunction of Clauses.

§ 1154. The principal clauses of a verse in poetry are constructed in a similar manner to those in prose: they are also independent of one another, and each includes within itself not only such words as are in close connection with its concluding term, but also those which are somewhat separated from it by means of a minor disjunctive.

I. 1. a. Of the emperors the accent Cilluk can never stand in poetry on a word forming a clause of itself, which would be too short to constitute a member of a parallelism; accordingly its clause always comprises at least two words, the first of which forms as it were a counterpoise to the last. When a word with Cilluk is thus preceded by another in close connection, the latter takes one of its servants Mar'cha, Munahh, or Mahpach: thus (_), e. g. וְיָמִים וְלֵילִים Ps. 1:2, 4, 5. 2:12.; or (_), e. g. לֹא יָשָׁב Ps. 1:1. 2:5. 7:10.* But when such

* When the word with Mar'cha is a dissyllable or polysyllable, it sometimes takes Zarka in addition, e. g. וְיָמִים וְלֵילִים Ps. 10:3, 5.; when the word with Munahh should have Methegh, it sometimes takes Tiphhha instead, e. g. וְיָמִים וְלֵילִים Ps. 77:13. Prov. 1:31.

preceding word bears a disjunctive relation to that with Cilluk, it takes the compound accent R'bhi''h with Geresh ('), to make a counterbalancing stress, e. g. וְגִלְדִּי בְרַעְדָּה Ps. 2:11. 4:6, 9. Prov. 15:1.

b. When the clause of Cilluk consists of three words, if the second be more closely connected with the last than with the first, it takes Mar'cha or Munahh, and the first takes R'bhi''h with Geresh: thus (, '), e. g. אֲנִי הַיּוֹם וְלִדְתִּיהָ Ps. 2:7, 10, 12. 3:2, 4, 7. 15:3, 4, 11. If on the contrary the second word be more closely connected with the first than with the last, it takes R'bhi''h with Geresh, which is preceded by its servant Mar'cha on the first: thus (, ' , '), e. g. בְּקֶרֶךְ אֶעֱרֶה לָּהּ וְאֶצְמַח Ps. 5:4. 16:4. 17:8. Again, if both the preceding words are in close connection with the last, the second takes Munahh, and the first Tiphkha: thus (, , ,), e. g. שְׁנֵי רָשָׁעִים שְׁבָרָה Ps. 3:8, 9. 4:3. 18:44, 48.

c. When the clause consists of four words, if the second be more closely connected with the first than with the third, it takes R'bhi''h with Geresh, which makes a subdivision of the clause into two equal parts: thus (, , '), e. g. וְהָיָה וְשָׁמַע בְּקֶרְאִי אֲלִיר Ps. 4:4. 7:4. 8:4. 15:4. If the first be the least connected with its following one, it takes R'bhi''h with Geresh,* and the clause is accented, thus (, , , '), e. g. וַיַּעֲזִבֵנִי מִהֶר קִדְשׁוֹ סֵלָה Ps. 3:5., or thus (, , ' , '), e. g. וְשָׁנְבָה שָׁם אֱלֹהֵי יַעֲקֹב Ps. 20:2. 73:20.; but if not sufficiently separated to take a disjunctive, it receives Mahpach with Zarka, e. g. צִירָה וְלִנְצַח וְלִנְצַח אֲוִיב שְׁמִי לְנֶצַח Ps. 74:10., or Munahh superior, e. g. שָׁלַח לָהֶם לְשִׁבַע Ps. 78:25.

2. a. The emperor Athnahh, although it marks the principal division of the verse, has not the disjunctive power of Cilluk, and hence may be directly preceded by Mar'cha with Mahpach (, '), in which case only it can stand on a word making a clause of itself, as in Ps. 3:6. 5:13.

b. When a word with Athnahh is in connective relation to a preceding word, this latter takes its servant Mar'cha,† e. g. לִיהוָה הַיְשִׁיעָה Ps. 3:9. 4:6. 5:9, 10.

c. When in connection with two preceding words, if the second be more closely connected with the first than with the last, it takes Tiphkha initial, which is preceded on the first by its servant Munahh: thus (, , ,), e. g. מִיָּדָם מִשְׁפָּטֶיהָ מִיָּדָם Ps. 10:5, 6. Prov. 15:14, 20.

* Seldom Shalshleth with P'eik, as in Ps. 7:6. 20:8.

† A dissyllable or polysyllable sometimes takes Mar'cha with Zarka, as in Ps. 69:2. 72:3.

If on the contrary it be more closely connected with the last than with the first, the second takes the conjunctive Munahh or Mar'cha, and the first has Tiphhhha initial: thus (אַ , אַ , אַ), e. g. יְהוָה מְדַרְבֵּי צָרֵי Ps. 3:2, 5. 4:2. Prov. 15:1, 3, 5.; or (אַ , אַ , אַ), e. g. לֹא־אֵינָא מִרְבָּבוֹת עִם Ps. 3:7. If both first and second are equally connected with the last, each takes a servant, and generally Munahh, e. g. כִּרְהִיטָה אֶת־כָּל־לֵחֵי אֹיְבֵי לֵחֵי Ps. 3:8. 4:8. Prov. 15:15.

d. When the clause of Athnahn consists of four words, if the second be more closely connected with the first than with the third, it takes Tiphhhha initial, which divides the clause into two equal parts, the first and third each taking a servant: thus (אַ , אַ , אַ , אַ), e. g. וְאַתָּה יְהוָה מִנֵּן בְּעֵדֶי Ps. 3:4. 4:4. 5:8, 12. 6:9. Prov. 15:2, 4, 7. If the third word be more slightly connected with the last than with the preceding, it takes Tiphhhha initial, preceded by a servant on the first and second: thus (אַ , אַ , אַ , אַ), e. g. יִבְשׁוּ וַיִּבְהֲלוּ מֵאֵד כָּל־אֹיְבֵי Ps. 6:11. If the three first words be equally connected with the last, each takes a conjunctive, the first being generally either Mahpach* or Munahh superior: thus (אַ , אַ , אַ , אַ), e. g. כִּי אֵין בְּמִית זָכְרָה Ps. 6:6. 74:13. Prov. 17:25.; or (אַ , אַ , אַ , אַ), e. g. וַיִּמָּסֶר עֲלֵיהֶם מִן לֶאֱמֹל Ps. 78:24, 27. Prov. 17:12.

3. a. The third poetic emperor Mar'cha with Mahpach (אַ , אַ),† which is next in strength of separation to Athnahn, may stand on a word which, having no connective relation to a preceding one, forms a clause of itself, which is most frequently the case when the preceding word has R'bhi'ḥ, e. g. כִּלְיָהֶוָה לְחֵיהָ Ps. 9:15, 21. 10:18. 11:6. 17:1. 31:24.

b. When a word accompanied by Mar'cha with Mahpach is in connection with a single preceding one, the latter takes its servant Yerahh ben Yomo (אַ , אַ), e. g. עַד־בֵּית אֱלֹהִים Ps. 42:5.; or Mar'cha, e. g. לֹא לֶקְחָ Ps. 15:5. 35:10.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes the attendant prince Zarka, which is preceded by Munahh on the first: thus

* When occurring on a polysyllable, Zarka is sometimes added, as in Ps. 9:10.

† If the principal division of the verse be not great enough to require Athnahn, Mar'cha with Mahpach is used instead, as in Ps. 30:6. When a word which should have this accent is a dissyllable or a polysyllable, it sometimes takes Mahpach with its servant Yerahh ben Yomo, in which case the Mar'cha is usually placed on the following word, e. g. וַתִּשָּׂא רִשָּׁע Ps. 45:8. 53:5, 6.; though occasionally all three stand on one word, 5:11.

(, ^ ^), e. g. מִחְמָאוֹת פִּי וְקָרִב־לִבּוֹ Ps. 55:22. If on the contrary it be most closely connected with the last, the first has Zarka, and the second takes the servant Yerahh ben Yomo: thus (, ^ ^), e. g. יְהוָה יְרֵדן לְמִים Ps. 7:9. 11:5. 14:2. 16:11. 18:31, 36. 31:6.; or Mahpach, thus (, ^ ^), e. g. מִי־זֶה מֶלֶךְ הַכְּבוֹד Ps. 24:8. 78:5.

d. When it comprises four words, the second takes Zarka, which forms a subdivision of the clause, and the first and third each receive a servant: thus (, ^ ^ ^), e. g. בְּשָׁלוֹם יִהְיֶה אֲשַׁכְּבָה וְאֵינִי Ps. 4:9. 12:7. 28:4. 70:3.; or (, ^ ^ ^), e. g. הִקְלָ כֹר יִהְיֶה נֶאֱלָחֵה Ps. 14:3. 16:4.; or (, ^ ^ ^), e. g. חֲנִי יְהוָה כִּי אֲמַלֵּאֲנִי Ps. 6:3.

II. The second class of poetic disjunctives are the kings R'bhî'h with Geresh (^), Tiphhha initial (^), Zarka (^), and R'bhî'h (^).

1. a. R'bhî'h with Geresh (^) marks, as already stated, the subdivision of the clause of Cilluk (I. 1. a.), and therefore may properly be termed its attendant king. It sometimes stands on the first word of the clause (see I. 1. b.).

b. When the word on which it is placed is in connective relation to a preceding word, the latter takes its servant Mar'cha, e. g. אֲדַרְיָהוּ יְהוָה Ps. 71:5. 72:16. 73:10, 12. Prov. 15:2.

c. When in connection with two preceding words, each of these takes the conjunctive Mar'cha: thus (^ , ^), e. g. מְלִכִּי שָׁבָא וְסָבָא Ps. 72:10. 74:13, 22.

d. When there are three preceding words in connection, the first usually takes Mahpach, and the remaining two Mar'cha: thus (^ , ^ , ^), e. g. אֵין חֲרָצִבוֹת לְמוֹתָם Ps. 73:4.

2. a. Tiphhha initial (^) marks the subdivision of the clause of Athnahh, and is sometimes placed on its first word (see I. 2. c.).

b. When a word with Tiphhha initial is in connective relation to a preceding one, the latter takes its servant Munahh (see I. 2. c. d.).

c. When it is connected with two preceding words, the second takes Munahh, and the first either Mahpach, e. g. בְּשֹׁחַק כִּי מִי Ps. 89:7. Prov. 15:17. 16:25, 32., which is sometimes followed by P'cik, e. g. לְמַעַן יִזְמְרֶהָ קְבוֹד Ps. 30:13. 86:12.; or Munahh superior, e. g. וְשָׁלַח בָּהֶם עֵיב Ps. 78:45.

3. a. Zarka (^) marks the subdivision of the clause of Mar'cha with Mahpach, and like the preceding may stand on the first word of the clause, as in Ps. 31:23. Job 7:11.

b. When the word with Zarka is in connective relation to a preceding one, the latter takes one of the conjunctives Munahh or Mar'cha as its servant (see § 1154. I. 3. d.).

c. When it is in connection with two preceding words, the first, which in general is slightly separated from the other two, takes Mahpach or Kadhma followed by P'cik, and the second either Munahh or Mar'cha: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִמְרֵי הַגִּיּוֹרִים}$ לְמַדָּה Ps. 79: 10. Job 7: 21.; or ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִדְרֹרִי קֶן לָהּ}$ Ps. 84: 4.: and sometimes the second also takes P'cik, thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִשְׁמַע אֱלֹהֵי יִרְעָנָם}$ Ps. 55: 20, 24.

4. a. R'bhi'h (°) is the strongest of the kings, and hence is used to make the greatest division of the clause of one of the emperors Cilluk, Athnahn, or Mar'cha with Mahpach; but as it has a weaker separating power than either of these three, it may stand on a word alone without being preceded by another accent to make a counterbalancing stress, e. g. קָנָה Ps. 27: 14. 30: 8. 78: 1. 88: 6.

b. When the word with R'bhi'h is in close connection with a preceding one, the latter takes one of its servants Mar'cha, Munahh, Mahpach, or Munahh superior, e. g. $\text{הִרְחַקְתָּ מִנִּי אֱלֹהֵי}$ Ps. 86: 16, 17., $\text{הִרְחַקְתָּ מִיָּדַי}$ 88: 9., $\text{אָתָּה יְהוָה אֱלֹהֵי אֲדָם}$ 40: 12., מִבְּנֵי אָדָם 45: 3.; and when the connection is less intimate, it takes Mahpach or Kadhma followed by P'cik, e. g. ($\text{ }^{\circ}\text{ }^{\circ}$) Ps. 36: 5. 39: 7., ($\text{ }^{\circ}\text{ }^{\circ}$) 36: 7.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes Pashta with P'cik, and the first receives a servant: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{אֶלֶּיךָ יְהוָה אֶקְרָא}$ Ps. 28: 1. 37: 20. If on the contrary the second be most closely connected with the last, it takes a servant, and the first has Kadhma or Mahpach with P'cik: thus, ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{הָאֵלֹהִים תִּמְצִי חַיְתֵּיבֹרֹת}$ Ps. 9: 7. 86: 9.; or ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$) Ps. 31: 23.

d. When it consists of four words, the second usually takes one of the princes, and the first and third a conjunctive each: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{זָכַר עֲדָתְךָ קְנִיִּית קָדְשׁ}$ Ps. 74: 2. 37: 28. 39: 6.

III. The third class of poetic disjunctives, called princes, viz. Mahpach with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$), Kadhma with P'cik (°), Pazer (°), and Shal-sheleth with P'cik (°), serve as attendants to the second class, or kings, as the latter in turn wait on the emperors. On account of their inferior degree of separating power, they are preceded in connective relation by conjunctives alone.

1. Mahpach with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$) is generally employed to form a subdivision of the clause of one of the kings, on a word which has no connective relation to a preceding one, so that it is not attended by a servant, e. g. אֲשֶׁר עָשִׂיתָ כָּל־גִּיּוֹרִים Ps. 86: 9, 12, 14. 87: 4.

2. Kadhma with P'cik (°) also makes a subdivision of the clause of either of the kings, and is sometimes placed on its first word, e. g.

אֶלֶּהָהּ Ps. 81 : 11. 87 : 5. 101 : 3. But more frequently the word on which it stands is connected with a preceding one, which then takes its servant Mahpach,* e. g. וּמִן יְהוָה Ps. 84 : 12. 88 : 6. ; or Munahh superior,† e. g. נִכְסָהּ וְגַם כִּלְהָהּ נִפְשִׁי Ps. 84 : 3. 101 : 5.

3. Pazer (פ) is generally used in the clause of R'bhi''h ; and when the word it accompanies is preceded by another in connective relation, the latter takes its servant Mahpach or Munahh, e. g. רֹמְמוֹ יְהוָה Ps. 99 : 5, 9., אִזְּ דְּבִרְתִּיבְחֻזֹּן לַחֲסִידָהּ Ps. 99 : 5, 9., כִּי אֵלֶּה שְׁנֵים 89 : 20., לְדֹר נָדִיר, אֲדִירָע Ps. 89 : 2, 3. 94 : 17.

4. Shalshleth with P'cik is often employed where the degree of separation is so slight as not to require a king, e. g. אֲדִירָע Ps. 89 : 2, 3. 94 : 17.

2. Division of the Verse.

§ 1155. In poetry as in prose a verse can be divided into only three independent clauses, which are distinguished by the three principal disjunctive accents, Cilluk, Athnahh, and Mar'cha with Mahpach. Thus,

1. Cilluk (כ) is always placed at the end of the verse. When this is considered as forming but one independent clause, it is divided by means of the kings, which are attended by their respective servants, e. g. יוֹדֵד שְׂמֵחַ גָּדוֹל וְנִזְרָא קְרוֹשׁ הוּא Ps. 99 : 3. ; the strongest division of this kind is made by R'bhi''h, e. g. רֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוִּי Ps. 99 : 5. Occasionally it is divided into two independent clauses by Mar'cha with Mahpach, Ps. 55 : 22, 23.

2. Usually when the verse consists of two independent clauses, the division is made by Athnahh (א) preceded by its attendant kings and servants, e. g. אֲשֶׁר שְׂמֵעַנִי וְנִדְעָם וְאֶבְחִינִי סִפְרִי לָנוּ Ps. 78 : 3, 10, 14, 15. 94 : 1, 2, 3, 4. 98 : 1, 2. 99 : 1, 2. The principal division of the clause of Athnahh is made by R'bhi''h, e. g. וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנֶם Ps. 94 : 23. 96 : 10. 99 : 6, 9.

3. When the verse comprises three independent clauses, the second is terminated by Athnahh, and the first by Mar'cha with Mahpach

* A dissyllable or polysyllable frequently takes Mahpach with Zarka, as in Ps. 73 : 4.

† A polysyllable that would require a relative Methegh sometimes takes both accents, e. g. חֲשִׁיתִיחִי Ps. 42 : 12.

(,), e. g. *אֶתְּךָ מִשְׁפַּט־יְהוָה אֶמֶת זָכָרְךָ* (,), e. g. *אֶתְּךָ מִשְׁפַּט־יְהוָה אֶמֶת זָכָרְךָ* Ps. 19 : 10. 99 : 4, 8.

§ 1156. The remaining disjunctives are employed in dependence on these in the following way :

1. The principal division of either of the independent clauses is made by the strongest king R'bhi''h ('), which corresponds to the Zakeph Katon of prose (for examples, see the preceding section).

2. *a.* The greatest subdivision, which separates an independent clause into two subordinate ones, is made before Cilluk by R'bhi''h with Geresh (see § 1154. I. *b. c.*), and sometimes by Shalshleth with P'cik, Ps. 29 : 11. 33 : 12. 44 : 9.

b. Before Athnahh, by Tiphhha initial* (see § 1154. I. 2. *c. d.*).

c. And before Mar'cha with Mahpach, by Zarka† (see § 1154. I. 2. *c. d.*).

§ 1157. The consecution of the disjunctives with respect to the kings is as follows :

1. When in either of the principal clauses there is a word more strongly separated from its following one than that which has the king is from the one by which it is followed, it takes the strongest king R'bhi''h ; and this occurs most frequently when such word has no connective relation to the preceding, as in Ps. 41 : 4, 8. 42 : 7. 78 : 8. 87 : 14.

2. *a.* But when the degree of separation is not greater than that indicated by the king, R'bhi''h with Geresh is preceded by Tiphhha initial, e. g. *לְבָרֹךְ וּלְכַלִּיל* Ps. 7 : 10. Prov. 3 : 28.

b. Tiphhha initial is preceded by R'bhi''h when a conjunctive does not occur between the two words, e. g. *נָצַב אֱלֹהִים* Ps. 82 : 1. 87 : 6. When however a conjunctive intervenes, Mahpach with P'cik is used instead of R'bhi''h, if the word requiring it be the first in the clause, e. g. *נָגַד לִי לִי לִי* Ps. 77 : 3. 86 : 12.; but if not, it takes Kadhma with P'cik, e. g. *לִי לִי לִי* Ps. 78 : 6. 82 : 5.

c. Zarka is preceded by R'bhi''h when there is no conjunctive either between them or immediately before the word which should take R'bhi''h, e. g. *בְּיָמֶיךָ יְהוָה* Ps. 78 : 5, 8. When the word with Zarka is preceded by one with a conjunctive, Mahpach with P'cik takes the place of R'bhi''h, e. g. *יִשְׁמַח הָעָם* Ps. 79 : 10.; unless this be

* Seldom by R'bhi''h with Geresh, as in Ps. 16 : 7. Job 13 : 27.

† But only when there is a conjunctive between the two, otherwise the division is made by R'bhi''h, as in Ps. 71 : 19, 20.

INDEX TO VOL. II.

The figures refer to the sections.

A.

- Accents, consecution of, 1131-1158; prosaic, 1144-1150; poetic, 1151-1158.
- Adjectives, their reception of the article, 724, I. 1., II. 1.; position of, 770-773; comparison of, 775-791.
- Affirmative particles, 1075, 1077.
- Agreement, 730-769; of attributives 731, 732; of verbs, 733-735; of personal pronouns, 736; of collectives, 738-749; of nouns construed collectively, 748-752; agreement of verbs, attributives, &c. neglected, 753-761; impersonal constructions, 762-767; change of person, 768, 769; agreement of personal pronouns with their antecedents neglected, 878-880.
- Apocopated future, 1003-1005.
- Apposition of nouns, 814-816.
- Arabic, comparison of adjectives in, 777 n., 785 n.; nominative absolute, 866 I. b. n., 3. b. n.; substitutes for reflexive pronouns, 874 n.; demonstrative pronouns, 892 n.; relative pronouns, 876. 1. n., 897 1. n., 904 1. n.; omission of relative, 908. 2. b. n.; interrogative pronoun used as a negative particle. 918. 1. n.; indefinite pronouns, 921. n.; subjunctive use of indicative and conjunctive futures, 1030 n.
- Article, 716-729; its use with respect to nouns, 716-722; article of determination, 720; article of pre-eminence, 721; demonstrative article, 722; its use with adjectives and pronouns, 723-725, with participles and verbs, 726-729.
- Attributives, predicative, cannot receive the article, 724. I.; qualificative, their reception of the article, 924. II; agreement of, 731; used absolutely, 737.

C.

- Cardinal numbers, 923-939.
- Causality, affirmative particles of, 1081-1084; negative particles of, 1085, 1086.
- Collectives, agreement of, 738-747.
- Collocation, 1105-1109.
- Comparative degree. 776-783.
- Comparison of adjectives, 775-791; comparative, 776-783; superlative 784-791.

- Conditional particles, 1090, 1091.
- Conjunctive particles, relative, 1093, 1094; emphatic, 1095-1097.
- Consequence, particles of, 1087-1089.
- Construction of nouns, 793-813.

D.

- Demonstrative pronouns, 881-893; near demonstratives, 882-891; remote demonstratives, 892, 893.
- Distributive numerals, 947.

E.

- Ellipsis, 1111-1114.

F.

- Figures of speech, 1110-1119; ellipsis, 1111-1114; 'pleonasm, 1115, 1116; paranomasia, 1117-1119.
- Fractional numbers, 945, 946.
- Future tense, absolute, 963-967; relative, 980-986, with following verbs, 987, 988; dependent use of, 993-997; future paragogic and apocopate, 998-1005.

G.

- Gender neglected, in verbs and attributives, 755-757, 760; in personal pronouns, 879.

I.

- Idiomatic uses of certain nouns, 817-821.
- Imperative mode, 1006-1012.
- Impersonal constructions, 762-767.
- Indefinite pronouns, 921. 922.
- Infinitive mode, 1013-1030; with finite verbs, 1017-1024; in indirect relation to verbs, 1025-1030.
- Intensive pronouns, substitutes for, 873-877.
- Interjections, 1101-1104.
- Interrogative pronouns, 914-920; interrogative particles, 1098-1100.

L.

- Limitation, particles of, 1071-1074.

M.

- Modes of verbs, 989-1036; personal

989—1012, dependent use of preterite, 991, 992, dependent use of future, 993—997, future paragogic and apocopate, 998—1005, imperative, 1006—1012; impersonal modes, 1013—1036 infinitive, 1013—1030, participles, 1031—1036.

Multiple numerals, 948.

N.

Negative particles, 1062—1070.

Nominative absolute, 866. 1. *b*.

Nouns, without the article, 717, 718, with the article, 719—722; construction of, 793—813; apposition of, 814—816; idiomatic uses of, 817—821; repetition of, 822—824; subjective relation to verbs, 826, objective relations to verbs, 827—846.

Number neglected, in verbs and attributives, 758—760; in personal pronouns, 880.

Numerals, 923—949; cardinals, 923—939; ordinals, 940—944; fractionals, 945, 946; distributives, 947; multiples, 948; numeral adverbs, 949.

O.

Optative particles, 1078, 1079.

Ordinal numbers, 940—944.

P.

Paragogic future, 999—1002.

Parallelism, 1126, 1127.

Paranomasia, 1117—1119.

Participles, their reception of the article, 726—728; construction of, 1031—1036.

Particles: the article, 716—729; relative particle, 894—913; prepositions, 1038—1056; predicative particles, 1057—1060; negative and affirmative particles, 1061—1079; causal and consequential particles, 1080—1091; conjunctive particles, 1092—1097; interrogative particles, 1098—1100; interjections, 1101—1104.

Past tense, absolute, 963—967; relative, 969—976, with following verbs, 977—979; dependent use of, 991, 992.

Person, change of, 768, 769.

Personal pronouns, grammatical agreement of, 736; subjective relation to verbs, 849—854; specifying relation to nouns, 855—858; objective relations to verbs, 859—869; pronominal suffixes with specified nouns, 870—872; intensive and reflexive pronouns, substitutes for, 873—877; agreement neglected, 878—880.

Pleonasm, 1115, 1116.

Poetic accents, 1151—1158; interpunction

of clauses, 1154; division of the verse, 1155—1158.

Poetry, Hebrew, characteristics of, 1120—1130.

Position of adjectives, 770—773; of demonstratives, 774.

Predicate, 700; extension of, 709, 710; agreement of, 731, 733—736.

Predicative particles, 1057—1060.

Prepositions, 1038—1056.

Pronouns; see Personal Pronouns, Demonstrative Pronouns, Interrogative and Indefinite Pronouns, Relative Particle, &c.

Prosaic accents, 1144, 1145; interpunction of clauses, 1146; division of the verse, 1147—1150.

R.

Reflexive pronouns, substitutes for, 873—877.

Relations of nouns to nouns, 792—824; of nouns to verbs, 725—846.

Relative particle, 894—913; omission of, 907—913.

Repetition of nouns, 822—824; of personal pronouns, 851—854, 864—869.

S.

Sentences, 694—715.

Subject, 697; extension of, 704—708.

Superlative degree, 784—791; relative, 785—790; absolute, 791.

T.

Tenses of verbs, 950—988; absolute, 963—967; relative, 969—968; relative past, 969, relative future, 980—988; dependent use of the preterite, 991, 992, of the future, 993—997; future paragogic and apocopate, 998—1005.

V.

Verbs, their reception of the article, 729; agreement with subject, 733—735; with collectives, 738—747, with nouns construed collectively, 748—752; agreement neglected, 753—760; impersonal constructions, 762—767; change of person, 768, 769; government of nouns in objective relation, 827—846, viewed as direct, 829—841, viewed as indirect, 842—846; government of pronouns in objective relation, 859—869; tenses, 950—988, absolute, 963—967, 969—967; modes, 989—1036, personal, 989—1012, impersonal, 1013—1036; construction with prepositions, 1037.

INDEX TO PARTICLES.

א
אֶבֶל 1073.
אֶחָד 1102. 1. b.
אִי 1094.
אִי 1102. 1. a.
אִי with a future, 993. 2., 1086.
אִי 1074.
אִי 1059. 2.; with a preterite form used as an emphatic future, 966. 1. c.; with a future form used as a past, 967. 1. c. a.
אִי 1060.
אִי 1103. 3.
אִי or אִי, its reception of suffixes, 680; general syntax of, 1051, 1059. 2.; with infinitives, 1030. 4. b.; after verbs, 1037.
אִי its reception of suffixes, 682. 5., 1062. 6. b.; with the pleonastic demonstrative אִי, 891. 2. b.; with other particles, 1100. 4.
אִי interrogative particle, 1062. 6. b. n.; interjection, 1102. 1. a.
אִי 891. 2. b.
אִי or אִי 1100. 1.
אִי its reception of suffixes, 682. 4.; general syntax of, 1062.; its use in predicating non-existence, 698. 2.; with suffixes before a participle, 1035. 2.
אִי 1072.
אִי 1076.
אִי its reception of suffixes, 680; general syntax of, 1043; with the latter of two nouns in construction, 806. 2. a.; after verbs, 1037.

אִי general syntax of, 1065.; with the future to make a dissuasion, 996. 1. b. 2. b.; with the future apocopate, 1004. 1., 1005.; with an infinitive and finite verb, 1019.
אִי 1090.
אִי and אִי 1077.
אִי 1103. 1. d.
אִי 1097.
אִי 1070.
אִי general syntax of, 894-913; followed by an absolute past when beginning a clause preceded by a relative past, 977. 1. b.
אִי 1102. 2. b.
אִי 903.
אִי illustr. part., 676.; its reception of suffixes, 678, 679; its use with objective nouns, &c. 830-835; with pronominal suffixes, 862; with the relative אִי, 896. 2.
אִי prep. 677; its reception of suffixes, 678, 679; general syntax of, 1064; with the latter of two nouns in construction, 806. 2. c.; after verbs, 1037.
אִי אִי 906. 2.
אִי 1059. 2.

ב

ב manner of prefixing it, 670, 671; its reception of suffixes, 673, 674; general syntax of, 1040; used to denote the superlative, 787; with the latter of two nouns in construction, 806. 1. a.; with nouns of measure and weight after numerals, 931. n.; with nouns

- of time and cardinal numbers, 944;
with infinitives, 1030. 1.; after verbs,
1037.
- בְּאַחַד** 1070. 2.
בְּאַחַד 905. 3., 906. 2.
בְּבֹלִי 1067. 2. a.
בְּבֹלִל 1084.
בִּי 1103. 2.
בִּי its reception of suffixes, 680; syntax
of, 1041.
בִּל 1066.
בִּלְא 1064. 3.
בִּלִּי 1067.
בִּלְעָדִי 1069.
בִּלְתִּי general syntax of, 1068; with the
latter of two nouns in construction,
806. 2. d.
בְּעָבוּר general syntax of, 1083; with
a future, 993. 2.; with infinitives,
1028. 2.
בְּעָדִי or **בְּעָדִי** 1052.
- ג**
- גַּם** 1096.
- ד**
- דִּי** 1059. 1.
- ה**
- הַ** def. art., manner of prefixing it,
628-631; remarks on the origin of,
645-658; its use with nouns, 716-
722; with adjectives and pronouns,
723-725; with participles and verbs,
726-729; to denote the superlative,
790; with near demonstrative pro-
nouns, 884; used in forming remote
demonstratives, 892, 893; with ordi-
nal numerals, 941, 942.
- הָ** interrogative, manner of prefixing it,
641; remarks on the origin of, 653;
syntax of, 1099.
- הַ** directive, 642-644; remarks on the
origin of, 657.
- הָא** 1104. 1. a.
הָאֵחָד 1102. 2. a.
הָאֵחָד 1104. 2. a.
הָאֵחָד 1102. 1. b.
- הוּא** 1102. 1. b.
הוּא 722., 1059. 2.; **הוּאִי** *ibid.*
הוּאִי 1059. 3.
הוּא or **הוּאִי** its reception of suffixes, 682.
1.; general syntax of, 1104. 1. b.;
with the preterite form used as a
present, 964. 1.; with the future form
used as a present, 964. 2.; with the
preterite form used as an emphatic
future, 966. 1. c.; with suffixes before
a participle, 1035. 2.
הָעַתָּה 1059. 3.
הָרִבְּהוּ 1059. 1.
- ו**
- וְ** conjunctive, manner of prefixing it,
684; remarks on the origin of, 688-
691., 967. 2. n.; general syntax of,
1093; its use with the latter of two
nouns in construction, 807; with a
future used in a past sense after a
preterite, 967. 1. d. β.; in forming
the relative future, 218-220, 980.
- וּ** conversive, remarks on the origin of,
123, 212, 690, 691, 967. n.; manner
of prefixing it, 214-217; used in form-
ing the relative past, 969.
- ז**
- זֶה** 1102. 1. c.
זֶה 664. 1., 1059. 1.
- ט**
- טָ** 1059. 2.
- י**
- יִ** 664. 1., 1059. 2.
יִ 783, 1059. 1.
יִ or **יִ** 1059. 1.
יִ 1060.
יִ general syntax of, 1081; with infini-
tives, 1030. 6. b.
יִ 906. 2., 1081. 2.
יִ its reception of suffixes, 682. 3.; its
use in predicating existence, 698. 1.;
with suffixes before a participle,
1035. 2.

כ

כ manner of prefixing it, 670, 671; its reception of suffixes, 673, 673; general syntax of, 1055; with the latter of two nouns in construction, 806. 1. d.; with infinitives, 1030. 2.

כאָשׁ general syntax of, 1056; as a particle of time, 904. 2. a.; as a particle of causality, 906. 2.; its use with the future in making general illustrative propositions, 964. 2. c.

כח 1059. 3.

כי 1091.

כח 1100. 5.

כן 1087.

ל

ל manner of prefixing it, 670, 671; its reception of suffixes, 673, 674; general syntax of, 1042; with the latter of two nouns in construction, 806. 1. b.; its use to denote the possessive relation of one noun to another, 811-813; with pronominal suffixes to form the *dativus commodi*, 868; with infinitives, 1026, 1027; after verbs, 1037.

לא general syntax of, 1064; commencing a clause after a relative tense, 977. 1. c., 987. 3.; used with a future to form a prohibition, 996. 1. b. 2. b.; with an infinitive and finite verb, 1019.

לאָשׁ 905. 1.

לכּ 1059. 1.

לכּי 1067. 2. b.

לכּל 1029., 1068. 2. a.

לכּעבּר 1028. 2., 1083. 2.

לך 1078.

לך or לךּ 1079.

לכּ general syntax of, 1088; with a preterite form used as an emphatic future, 966. 1. c.

לכּח 1100. 2.

לכּח 891. 2. a.

לכּ general syntax of, 1082; with a preterite form used as an emphatic

future, 966. 1. c.; with a future, 993. 2.; with infinitives, 1028. 1.

לכּ 906. 2.

לכּ general syntax of, 1050; with an infinitive, 1030. 4. a.; after verbs, 1037.

מ

מא 1059. 1.

מא 1062. 6. a.

מאָשׁ 904. 2. d., 905. 2.

מבּלע 1069. 2.

מבּל 1067. 2. c.

מבּלח 1068. 2. b.

מבּדע 1100. 2.

מח 891. 2. a.

מח 997. 2.

מן manner of prefixing it, 672; its reception of suffixes, 673; reduplication of, 675; general syntax of, 1046; its use in denoting the comparative, 777-783, and superlative, 786; with the latter of two nouns in construction, 806. 1. c.; with infinitives, 1030. 5.; after verbs, 1037.

מנ 1059. 1.

מש 1059. 3.

מח 1100. 3.

נ

נא general syntax of, 1103. 1.; its use with the simple future, 996. 1. a., with the future paragogic, 1000. I. 1.; with the imperative, 1009.

ע

ע general syntax of, 1044; with infinitives, 1030. 3.

עאָשׁ 904. 2. c.

עח 1100. 3.; with a preterite form used as an emphatic future, 966. 1. c.

על its reception of suffixes, 682. 2.; with a relative future in dependence on it, 985. 1.

על its reception of suffixes, 680; general syntax of, 1048; with the latter of two nouns in construction, 806. 2. b.;

with an infinitive, 1030. 6. a.; after verbs, 1037.	ר
עַל אֲשֶׁר 906. 2.	רָאשֶׁנָּה 1059. 2.
עַל כֵּן 1089.	רַק 1071.
עִם 1053.	ש
עִינֵי אֲשֶׁר 906. 2.	שֶׁמֶאֱמַר 1060.
עָתִיד 1059. 6.; with the preterite and future forms used as presents, 964.	שׁ 637.
	שֶׁל 637.
	שֶׁם 1059. 3.
ד	ח
חֹזֵק 1059. 3.	
חֵן 1085.	חֲזָק 1049.
	חֲזָק אֲשֶׁר 906. 2.
פ	חֲזָק 1059. 2.
קָדָם 1060.	

CORRECTIONS.

- Page 5, line 22, for אֲחֵהָ read אֲחֵהָ .
 " 56, note, for כְּדֵרֶזֶנֶם read כְּדֵרֶזֶנֶם .
 " 77, first line, for *silver* read *gold*.
 " 116, note, for Deut. 5 : 27. read Deut. 5 : 24.
 " 160, line 28, for *begins* read *begin*.
 " 168, line 14, for חֲבֵטֶנָּה read חֲבֵטֶנָּה .
 " 200, line 36, for עֲמִידָה read עֲמִידָה .
 " 254, last line, for *stept* read *step*.

WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

140105.7 22'80

56908

